

**THE PRIVATE DEVOTIONS OF
DR. WILLIAM
LAUD, ARCHBISHOP OF
CANTERBURY AND MARTYR**

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The Private Devotions of Dr. William Laud, Archbishop of Canterbury and Martyr by William Laud

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Private Devotions

OF

DR. WILLIAM LAUD,
ARCHBISHOP OF CANTERBURY, AND MARTYR.

Edited by Frederick William Faber.



A NEW EDITION.

OXFORD AND LONDON,
JOHN HENRY AND JAS. PARKER.

M DCCC LV.

A
SUMMARIE
OF
DEVOTIONS.

COMPILED AND USED BY

D^r. WILLIAM LAUD.

Sometime L^d. Arch-bishop of

CANTERBURY.

Now published according to the Copy written with his own hand,
and reserved in the Archives of St. John Baptist's
College Library in
Oxon.

OXFORD,

PRINTED BY WILLIAM HALL, ANNO DOM. 1687.

IMPRIMATUR,

Dat. Lambetha,
Dec. 12,
1666.

GILBERTUS CANT.

IMPRIMATUR,

{ *Oron. Dec. 28,*
{ *1666.*

JOHAN. FELL.
Vicecan.

P R E F A C E.

THERE needs no more to recommend this *Manual* to the pious reader, than the name of its great author, who was both so excellent a judge of the matter and language of devotion, and so lively an example of its use, as made him in all parts qualified and furnished to direct others.

But of the manner of this Edition, we would trouble the reader with a word of explanation.

Great care have we bestowed in order to retain most carefully the words, as they were written and employed by the Archbishop; but inasmuch as in many cases, he of his learning made use of the Latin tongue, and as there be many who, unlike him, are ignorant of other than their own tongue, (yet we would not that they should be deprived of the service of so useful and excellent devotions,) we have taken the great liberty of appending a translation into our own language to those portions which in most editions are only to be found in Latin; believing that the usefulness will outweigh the presumption. So that, while we give the book complete and entire, we at the same time give it in such manner as to be serviceable to all.

And for distinction, we have printed the Latin in red colour, the English throughout appearing in the ordinary black; which we think has, besides enhancing the utility of the book, added much to the beauty thereof,—if the reader will pardon us, who should least judge of our own work, saying so.

It remains but that we should tell the authority on which we have printed our Edition, for the original MS. is, as many persons know, not to be found; it has therefore appeared good to follow the edition which was put forth by Dr. Bayly at Oxford, in the year of our Lord 1667, and was printed from the Bishop's own handwriting.

And as to those excellent Latin prayers selected from the primitive writers which are now made into English, we have not presumed to take upon ourselves the rendering thereof, but have extracted that which was required from the DAILY OFFICE OF A CHRISTIAN, which was printed at the Great Turk's Head in Fleet-street, for Samuel Keble, in 1705; for besides our wanting of confidence in our powers, our admiration of the skill and excellence of the translator, and of the good and pious language, (although to some ears it may sound a little quaint,) has afforded an additional reason why we should hold ourselves to it. Notwithstanding that we have adopted the order

of the book as handed down to us, we are fully sensible that it is not very natural, nor very apposite for the ready guiding of persons at the first sight; but as it is very probable that the pious Archbishop's constant practice might have made it so familiar that he could with ease dip upon what place he pleased, so it is much hoped by us, that it may be made familiar also to others than its author. Yet for its first using we have added a table of the contents, arranged according to reasonable order.

Finally. Lest there be any who will object to the division of the day into hours, as not considering it in accordance with the teaching of the primitive Church, we add hereto an advertisement concerning such division which we have met with. And with this we commend the book into the good reader's hands.

AN ADVERTISEMENT.

CONCERNING

THE DIVISION OF THE HOURS OF

PRAYER.

IT appeareth, both by the histories of the Jews, and by plain observations out of the New Testament, that the space of the day from the morning to the

evening was solemnly divided into four equal parts, which they called Hours: [to wit] the First, the Third, the Sixth, and the Ninth. The First Hour comprehended the whole space from the sun being risen, about six of the clock in the morning after our account, till nine, or thereabouts. The Third Hour began from thence, and lasted till high-noon with us. The Sixth, from thence to our three of the clock after noon. The Ninth, from that hour to the Vespers, or Evensong, about six in the evening, or sunset. And what was done in any part of the four spaces was indifferently taken and said to be done in that Hour, whereunto every space of time was allotted. In which respect St. Mark, chap. xv. 25, saith, "It was the Third Hour when they crucified Christ:" and yet St. John, chap. xix. 14, saith, "It was about the Sixth Hour before He was yet crucified." Nor is there any contradiction at all between these two Evangelists: St. Mark understanding the last part of the Third Hour, which was now at the very end; and St. John meaning that it was now near upon the beginning of the Sixth Hour, which was immediately to follow; the ending of the Third, and the beginning of the Sixth, being both one and the same point of time.

Oxford, 1855.