

**THE BOOK OF COMMON PRAYER
AND BOOKS CONNECTED WITH
ITS ORIGIN AND GROWTH:
CATALOGUE OF THE COLLECTION
OF JOSIAH HENRY BENTON**

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The Book of Common Prayer and Books Connected with Its Origin and Growth: Catalogue of the Collection of Josiah Henry Benton by William Muss-Arnolt

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WILLIAM MUSS-ARNOLT

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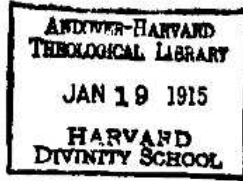
CATALOGUE OF THE COLLECTION OF
JOSIAH HENRY BENTON, LL.D.

"THE FOUNTAIN AND WELLSPRING FROM
WHICH THEY ALL PROCEED BEING THAT
PERFECT FORM OF PRAYER WHICH CHRIST
TAUGHT THE DISCIPLES"

SECOND EDITION PREPARED BY
WILLIAM MUSS-ARNOLT, B.D., PH.D.

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PREFATORY NOTE

THE collection described in this catalogue has been made to show the origin and growth of the Book of Common Prayer.

The earliest liturgical documents in the collection are a set of primers listed on pages 125-130 (numbers 667-677). The gradual replacement of the original Latin by the vernacular English in these mediæval lay-folks' prayer-books becomes very noticeable during the third and fourth decades of the sixteenth century, thus preparing the way for the complete liturgy in English. The early results of the English reform movement may be studied in the Bishops' Book of 1537 and the King's Book of 1543 (pages 122-123, numbers 659-663).

When the royal commission, presided over by Archbishop Crammer, prepared the Prayer-Book in 1549 and revised it in 1552 (pages 3, 4, numbers 1, 2, 4, and 5), Quignon's Breviary and the Brandenburg-Nuremberg Kirchenordnung (pages 123-124, numbers 664-666), among other works, were largely consulted. The religious settlement under Queen Elizabeth, King James I, and Charles II, is exemplified in the long list of Prayer-Books and other historical documents, on pages 3-23 (numbers 6-116). The missionary activities of the Church of England called forth the many translations listed on pages 26-40 (numbers 125-219). These are preceded, on pages 24 and 25, by the Latin and Greek versions, intended for universities and other learned institutions.

Exigencies of political, social, or domestic nature

PREFATORY NOTE

have given rise to the many special forms of prayer and to the state services (pages 65-94).

The requirement of the royal commission in regard to a service in the vulgar tongue according to the Use of the Church of England to be *said* or read in churches, was excellently fulfilled in King Edward's first Prayer-Book. But, inasmuch as from early days music in some form or other constituted part of the public worship of every Christian congregation, it soon became necessary to frame a reformed liturgy calculated to be *sung*. This was soon accomplished, in 1550, by John Merbecke in his Prayer-Book noted (page 3, number 3), one of the rare treasures of the present collection. The same demand for congregational singing brought about the many editions of the Psalms in Metre, a favorite hymn book from Edward VI to the beginning of the nineteenth century (pages 59-64).

Along with the Liturgy of the Church of England the collection contains liturgical monuments of the Church of Ireland, the Church in Scotland, and the Protestant Episcopal Church in the United States of America. The Nonjurors' liturgy and devotional literature, the Book of Common Order of the Puritan Church of Scotland, and the Directory of the Commonwealth, together with much additional literature illustrating these periods, are added for the sake of completeness.

WILLIAM MUSS-ARNOLT

Boston Public Library
Boston, Massachusetts, U. S. A.

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