

**THE LATIN PRAYER BOOK OF CHARLES II;
OR, AN ACCOUNT OF THE LITURGIA OF
DEAN DUREL TOGETHER WITH A REPRINT
AND TRANSLATION OF THE CATECHISM.
THEREIN CONTAINED WITH COLLATIONS,
ANNOTATIONS, AND APPENDICES**

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The Latin Prayer Book of Charles II; Or, an Account of the Liturgia of Dean Durel Together with a Reprint and Translation of the Catechism. Therein Contained with Collations, Annotations, and Appendices by Charles Marshall & William W. Marshall

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CHARLES MARSHALL & WILLIAM W. MARSHALL

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LITURGIA,

SEU LIBER

PRECUM COMMUNIUM,

Et Administrationis

SACRAMENTORUM,

Aliorumque

Rituum atque Ceremoniarum *Ecclésiæ*,

JUXTA USUM

ECCLÉSIAE ANGLICANÆ:

Una cum

PSALTERIO

SEU

PSALMIS DAVIDIS,

Eâ Punctatione distinctis, quâ Cantari aut
Recitari debent in *ECCLÉSIIIS.*

Itemque

Forma & Modus Faciendi, Ordinandi & Consecrandi
Episcopos, Presbyteros, Diaconos.

LONDINI,

Excudit *Rogerus Nortonus*, Regius in *Latinis, Græcis & Hebraicis* Typographus; Væneuntque apud *Sam. Mearns*, Regium Bibliopolum in vico vulgariter dicto *Little-Britain*, 1670.

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CATECHISM

THEREIN CONTAINED, WITH COLLATIONS, ANNOTATIONS,
AND APPENDICES.

BY

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TO THE
Very Reverend Arthur Penrhyn Stanley, D.D.,

DEAN OF WESTMINSTER ;

DEAN OF THE ORDER OF THE BATH ; DEPUTY CLERK OF THE
QUEEN'S CLOSET, CHAPEL ROYAL, ST. JAMES'S ; HONORARY CHAPLAIN IN
ORDINARY TO HER MAJESTY THE QUEEN ; CHAPLAIN TO
H.R.H. THE PRINCE OF WALES, ETC., ETC.

I N humbly presenting this work to your hands, allow us to explain that the origin of our selection, for its dedication, of one occupying so notable a position in the Church of England as yourself is in the interesting historical fact, that the Convocation of Canterbury committed to two of your illustrious predecessors in the Deanery of Westminster, Bishop Earle and Archbishop Dolben (with others), the translation of the Revised Liturgy of 1661 into the Latin language. Moreover our choice is confirmed by public repute to the effect that than yourself no one more intelligently appreciates the excellency and the reasonableness of the Christian Religion considered in itself, and in its Divine design for the great purposes of bringing men off from the love of sin to the love of God ; no one more highly values the Protestant principles, viz., that in investigating the Christian Religion the judgment of sense and reason is not to be renounced, and that men are not equally bound to believe the greatest repugnances to sense and reason with the most Fundamental Verities of the Christian Faith ; and no one is more deeply sensible of the disastrous consequences of marring the beauty of the most excellent religion in the world by sacerdotal errors and superstitions ; these consequences being the discouragement of the faith of those who honour the Christian Religion in its primitive purity and apostolical simplicity, and the hindrance of those, who are offended by a corrupted Christianity, from belief in any Religion. May the various talents with which God has entrusted you be long employed in defence and furtherance of pure and undefiled Religion.

Your faithful servants,

CHAS. MARSHALL, M.A.
WM. W. MARSHALL, B.A.

[Since our work was first placed in the Publisher's hands, the Dean has passed to his rest. But in remembrance of his kind acceptance of this Dedication, expressed in a letter of Feb. 18th of this year (1881), we feel unable to change or withdraw it. We therefore leave the Dedication in its original form, merely adding this note to account for its appearance, and to signify our deep regret at his lamented death.]



PREFACE.

“PREFACES, and passages, and excusations, and other speeches of reference to the person,” writes Bacon, “are great wastes of time; and though they seem to proceed of modesty, they are bravery.” We shall endeavour therefore to set forth the purpose and scope of our work in the briefest language.

We have been led to the present undertaking by a desire to attract more attention to the Latin Prayer Book of 1670, and we desired this for two reasons. Firstly, on account of the remarkable scarcity of the Book itself; even in many notable Libraries, including those of Trinity Coll., Camb., of Westminster Abbey, of Exeter, Ely, Carlisle, Bangor, and other cathedrals, of Chetham College, Manchester, and of Althorpe House, etc., we are informed that no copy is to be found. Secondly, because Durel's *Liturgia* shows what the Revisers understood to be meant by the words which they retained and the words which they inserted; it shows the thought of the time as expressed by a contemporary and an authorized exponent.

Our work will, we anticipate, be accepted by Evangelicals at large, on account of the Protestantism of Durel's Translation and its accordance with the theological opinions of the English Reformers and of the leading English divines for nearly a century after the

Reformation, and with the universally received divinity of Churchmen throughout the reigns of Elizabeth and James ; and because Dean Durel simply trod "the old paths" in which the Reformers and their immediate successors walked.

Nor, we trust, will this volume prove unacceptable to the searcher after truth in the ranks of the High Church party. For Durel was a Caroline Divine, and Dr. Pusey, the confessed champion of conservative Catholicity, has stated that the times of the Caroline divines form the "golden period of English Theology."

In the notes on the Catechism, no pains have been spared to make the quotations accurate and precise, in order that they may prove of service for purposes both of study and reference. They contain all the Catechism of Queen Elizabeth's Latin Version, with the chief differences of the translator's predecessor Aless, and of his successor Whitaker ; all the Catechism of Vautrollier, as the representative of the three unauthorized Elizabethan Prayer Books ; practically (except one passage) all the Small Catechism of Dean Nowell, which is especially important as the immediate forerunner of that of 1604 ; together with frequent quotations from Nowell's Large and Middle Catechisms, and from the Welsh Prayer Book of 1664, the Greek Prayer Books of Whitaker, Petley, and Duport, the Latin versions of Parsell and of Harwood, and the modern Latin Prayer Books of Parker, Bagster, and Messrs. Bright and Medd.

The translation of the Catechism purports to be as literal as the English will admit, and all words not represented in the original are in brackets, with the exception of the indefinite article. In scriptural quotations the forms "thou," "thee," and "thy" are retained ; elsewhere the words "you" and "your" are substituted, as more in accordance with modern usage. In the Catechism of our English Prayer Book the two are confused.