

Lords, to take into consideration all innovations in the Church respecting religion, had recommended, among "Considerations upon the Book of Common Prayer," "*To mend the rubric, where all vestments in time of Divine Service are now commanded which were used 2 Edw. VI.*" We see, therefore, that the rubric must have been very deliberately left at this last revision.

What, then, we must now enquire, were the vestments used in this First Prayer Book of Edward VI.?

At the end of the book was placed the chapter, now forming part of the Introduction, "*Of Ceremonies,*" with certain notes for the more plain explication and decent ministration of things contained in this book. The ornaments of the minister are here mentioned. It is as follows:

"In the saying or singing of Matins and Evensong, Baptizing and Burying, the minister in parish churches, and chapels annexed to the same, shall use a surplice. And in all cathedrals, churches and colleges, the archdeacons, deans, provosts, masters, &c., being graduates, may use in the quires, beside the surplice, such hoods as pertaineth to their several degrees which they have taken in any University within this Realm. But in all other places, every minister shall be at liberty to use any surplice or no. It is also seemly that graduates, when they do preach, shall use such hoods as pertaineth to their several degrees. And whensoever the Bishop shall celebrate the Holy Communion in the church, or execute any other public ministration, he shall have upon him,

beside his rochette, a surplice or alb, and a cope or vestment, and also his pastoral staff in his hand, or else borne or holden by his chaplain." In a rubric before the Communion Office, the officiating priest was instructed to wear "*a white alb, plain, with a vestment or a cope,*" and the assistant priests or deacons, "*albs with tunicles.*"

These, then, would seem to be the vestments that are ordered by the present rubric "to be retained and be in use."

It may be noted here that Dr. Cosen, Bishop of Durham, who was one of the chief revisers in 1662, and in whose Durham Prayer Book the rubric is altered from its previous to its present form, in his own handwriting, appends this note: "But what these ornaments were is not here specified, and they are so unknown to many, that by most they are neglected. Wherefore it were requisite that those ornaments used in the second year of King Edward should be here particularly named and set forth, that there might be no difference about them." This, however, was never done (Blunt's "Annotated Prayer Book," p. lxvi, note).

But if it is so plain as it would seem to be that the vestments and other ornaments used in the First Prayer Book of Edward VI. are by this rubric ordered to be retained, What is the difficulty? Why is there any legal question about it?

We shall try and answer this in our next number.

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