

*ment, nor cope; but being archbishop, or bishop, he shall have and wear a rochette; and being a priest or deacon, he shall have and wear a surplice only.*

When, then, Queen Elizabeth came to the throne in 1558, and the Reformed Books were to be restored, the question naturally arose which book should be restored, the first of 1549 or the second of 1552, which had only been in use one year. A committee was appointed to compare the two books and to revise, &c. The statute passed April 28, 1559, repealing the Act of Mary, which had repealed the last Act of Edward, re-established the second Prayer Book of Edward VI., but with certain alterations, and with this proviso, as we have before seen, "*that such ornaments of the Church, and of the ministers thereof, shall be retained and be in use as was in this Church of England by authority of Parliament, in the second year of the reign of King Edward the Sixth, until other order shall be therein taken.*"

It is, then, clear that the use, as to ornaments and vestments for the clergy, of the *first Prayer Book* of Edward VI. was deliberately restored.

It may be remarked that "The Order of the Communion," "imprinted in London ye viii<sup>th</sup> daye of March in the 2<sup>nd</sup> year of the reign of our Sovereign Lord King Edward," is dated "In the year of our Lord 1548."

The Judicial Committee of the Privy Council, in the celebrated case of "*Westerton v. S. Paul and S. Barnabas, Pimlico*," in 1857, in their judgment, made the following statement concerning this rub-

ric: "On the accession of Queen Elizabeth a great controversy arose between the more violent and the more moderate of the Reformers as to the Church Service which should be re-established, whether it should be according to the First or according to the Second Prayer Book of Edward the Sixth. The Queen was in favor of the first, but she was obliged to give way, and a compromise was made, by which the Services were in conformity with the second Prayer Book with certain alterations; "*but the Ornaments of the Church, whether those worn or those otherwise used by the Minister, were according to the first Prayer Book.*"

This judgment further states that "the term 'ornament,' in ecclesiastical law, is not confined, as by modern usage, to articles of embellishment or decoration, but is used in the larger sense of the word '*ornamentum*.' All the several articles used in the performance of the Services or Rites of the Church are ornaments."

At the last revision of the Prayer Book, in 1662, moreover, little more than 200 years ago, after a lengthened and most careful investigation at a conference (called the Savoy Conference), granted by the king at the request of some Presbyterian divines, this rubric was retained, though slightly modified. Thus, any defect of ecclesiastical order that there might have been in the insertion of the rubric originally, even if, as some assert it was inserted by the sole authority of the queen, was remedied. It was, moreover, one of the things strongly objected to by the Presbyterians. In 1641, also, a committee appointed, by the House of