The book cover features a highly detailed, black and white woodcut-style border. At the top center is a coat of arms with a crown above it, flanked by two lions. Below this, two large female figures in classical-style dresses stand on either side of the central text. At the bottom, several winged cherubs are depicted in various poses, some holding objects. The entire design is framed by intricate scrollwork and floral motifs.

TALES
of a
Prayer Book Collector

by
Frederick E. Maser

Drew University
Madison, New Jersey
1978

The cover decoration is taken
from the First English Edition of The
Book of Common Prayer
1549

THE
PRAYER BOOK

COLLECTION OF

Frederick E. Maser

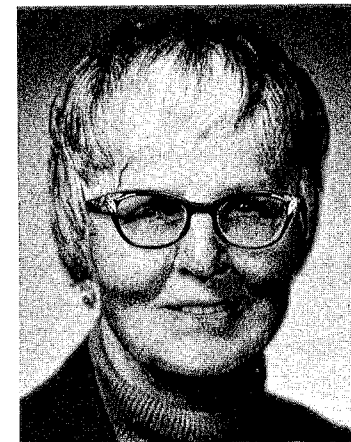
Has been presented to

DREW UNIVERSITY

For the glory of God

and

In honor of



Mary Louise Jarden Maser
who gave me every encouragement
in the collecting of Prayer Books
and
the writing of this brochure

GREETINGS

THREE encomiums deserve to be paid to the Maser Prayer Book Collection. First, this exquisite collection of English and American prayer books, including a first edition of the 1549 Book of Common Prayer, is exceedingly precious in its own right—a testimony to both the intellect and the perspicacity of Dr. Maser. Second, it is a fine augmentation of the Drew University Library, already a major world depository of English theological sources. Third, it is a great boon, an augur of success, for the new doctoral program of Liturgical Studies, being offered by a distinguished ecumenical faculty under the auspices of the Graduate School of Drew University.

Bard Thompson
Dean of the Graduate School

TOUCHING the splendid collection of prayer books Dr. Maser has assembled and added to the Drew library resources, Drew's library director can only prayerfully wish Fred Maser were not unique. It is not just that the materials are so distinctively valuable, which they are, but the love and joy of the collecting are so keenly evident in the Collection, in the fine bindings, and in the Tales of this booklet that one wishes for more pursuers of "sleepers" and hunters of "association copies"—if only they could be as intelligently informed and as generous in sharing the fruits of their efforts and the fun of the search. No wonder he commands our fondness and respect.

Arthur E. Jones, Jr.
Director, Drew University Library

THE PREFACE

This brief essay is a companion piece to one I wrote last year on *Tales Of A Wesleyana Collector*. It is meant to entertain the general reader and to cast some light on the Prayer Book collection which I also gave to Drew University, and which is now on exhibition.

The scholar may find here some informative statements and references; but my chief purpose is to tell how I became interested in the Book of Common Prayer, why many Prayer Books are valuable, and to relate some of the fascinating stories surrounding a book that has influenced English speaking people for well over four hundred years.

At the end of this monograph is a general summary of the collection by my friend and fellow collecting enthusiast, Dr. Kenneth E. Rowe. In addition, cards containing information gathered by the librarians of Drew University describe that portion of the collection on display.

If, as the result of this brief pamphlet, your respect for the Prayer Book is heightened; and if you are impelled to join the hunt for unusual copies to present to Drew University, I will feel that my efforts have been adequately rewarded.

Frederick E. Maser

Cambridge House,
Philadelphia, Pennsylvania.
November 1, 1978.

TALES of a Prayer Book Collector

JOHN WESLEY introduced me to the Anglican Prayer Book. This statement, of course, should not be taken any more literally than Voltaire's remark that he had a nodding acquaintance with God. Wesley never sat down with me and said, "Fred, the Prayer Book is as certainly inspired as the Bible. Read it!" I doubt if he would have fathered such an admonition. Nor would he have agreed with the corollary—namely, that if both the Bible and the Prayer Book were inspired by the Holy Spirit, the style of the Spirit had greatly improved by the time He wrote the Prayer Book. Certainly, much of the phraseology of the English Prayer Book surpasses in form and beauty many versions of the English Bible.

Please do not misunderstand me. When I say John Wesley introduced me to the Anglican Prayer Book I am speaking figuratively. I never had the good fortune to know Wesley personally. However, as I began to collect the works of Wesley and to study his writings I kept coming face to face with the Prayer Book. I doubt if anyone can read very far in Wesley's writings without realizing that he loved the Anglican Book of Common Prayer. He once wrote:

I believe there is no Liturgy in the world, either in ancient or modern language, which breathes more of a solid, scriptural, rational piety, than the Common Prayer of the Church of England: . . .¹

In defending the Prayer Book against the criticisms of John Jones in his *Free and Candid Disquisitions*, Wesley wrote:

And even allowing all the blemishes to be real, which he has so carefully and skillfully collected and recited, what ground have we to hope, that if we give up this, we should profit by the exchange? Who would supply us with a Liturgy less exceptionable than that which we had before?²

It must not be assumed from this that Wesley seldom used extemporaneous prayer. Once when visiting a Dr. Wilson, Wesley conducted family worship. Shortly thereafter the good Doctor, whom Wesley described as a man "of very uncommon learning," said to him, "My wife was so delighted with your prayer that she has been looking for it in the Prayer-Book, but cannot find it. I wish you would point it out to me."



At the communion.

the linc, which hath but a shadow of good
springs to come, and not the very fountain of
grace, wherby they offer were by your service,
ally make the offering them to receive. For whosoever
that their services have ceased to have been offered, be-
cause that the offering once purged, should have been
made once for all time. For whosoever, in their services
is there intention made, at times every year, for the
blond of Christ and of Coates cannot take away sinnes,
wherby, when he commeth into the world, he layeth
Sacrifice and offering, that would not have, but ad-
dy that thou ordaind me. Asunt offerings also for some
just thou not allowed. Then sayd I. No, I am here. In
the beginning of the booke it is written of me, that I
should be thy will. O God, Above, when he layeth, Sac-
rifice and offering, and burnt sacrifices, and former offer-
ings, thou wouldst not have, neither hast thou allowd
to them, wherby yet are offered by the lawe. Then sayd
I. No, I am here to do thy will. O God, he sayeth, wherby
the lawe to cease, the lawe, by the which he said, we are
made here, came by the offering of the body of Christ
that once for all.

And every part is ready daily ministering, and offering
often times in manner of Oblation, wherby can never
take away sinnes. But this man, after he hath offered
one sacrifice for sinnes, is yet ready for ever on the right
hand of God, and from henceforth receiveth yet his foes
he made his footstool. For with some offering, he layeth
more perfect for ever, than that are sacrificed. The whole
world himselfe, also he sacrificeth his service, even wherby he said
before. This is the sacrament that I will make unto thee.
After those sayes (sayth the Lord) I will put my lawes in
their hearts, and in their minds, and I will write them, and
they shall be, and iniquities shall I remember no more.
And wherby condition of these sayes is, there is none
othering

At the communion.

offering for sinnes. Seeing therefore brethren, that by the
means of the blood of Christ, we have liberty to enter in
to the holy place by the new and living way, which he
hath prepared for us, through the veil, that is to say,
by his flesh; And seeing also that we have an live part
wherby we enter over the throne of God, let us have our hearts
watch at all times, lest we should be found without it. Our hear-
tes from an evil conscience; and sanctified in our hearts, with
pure consciences, let us keep the profession of our hope, with
out boasting, for he is righteous that pronounceth and let
us continue out an offer, to the intent that we may pro-
voke unto love, and to good works, not forgetting the
word wherby that we have among our selves, as the maner
of some is, but let us expiate one another, and that is
much the more, because ye see that the day is a watch-
word.

Then Jesus had spoken these wordes he went
forth with his disciples over the bridge of
Jerusalem, where was a garden, into the which he en-
tered with his disciples. Judas also which be-
trayed him, knewe the place: foras much as after he had
received a berde of men, and ministers of the high priests
and pharisees, came thither with lanternes, torches, and
swords and weapons. And Jesus knowing all things that
should come on him, went forth, and said unto the high
priests, I have not told you any thing, which ye have not
knowne with them: I am he. Judas also which betrayed
him, stood with them. Aflone then as he had sayd unto
them: I am he, they went backward, and fell to the ground.
Then asked he them again, whome seek ye? They said,
Jesus of Nazareth. Jesus answered, I have told you
that I am he. They fell therefore, let these goe they
said, that he sayng might be fulfilled, which he spake,
of them which upon ground he saith, I will lose one.
Then Simon Peter sayng a word, went on, and made
the high priests tremble, and out of this sight came.

PLATE ONE
The First Edition of The Book of Common Prayer - 1549 - opened
to the Epistle and the Gospel with the heading *At the communion.*

"My dear brother," said Wesley, "that prayer came down from heaven, and I sent it up there again."³

SLEEPERS

I well remember two "sleepers" of the Prayer Book I purchased in the early days of my collecting. A sleeper is a valuable, possibly rare book that appears at auction, but for some unknown reason is overlooked by the book dealers and other bidders.

My first sleeper was the 1549 edition of the Book of Common Prayer published during the short reign of Edward VI of England. The volume was not complete, but then very few complete copies of the first English Prayer Book have ever appeared on the open market. Miss Mabel Zahn of Sessler's Book Shop, Philadelphia, was with me and was bidding for me at the auction. The sale was being held at Parke-Bernet in New York City. The volume was described by the auctioneer as possibly a later issue of the First Edition of the Edward the Sixth Prayer Book. The missing parts had been supplied in a seventeenth century handwriting. For me, this gave the book an added attraction. I wondered what devout scholar had spent hours carefully filling in the missing parts in his cramped but legible hand. I leaned over and whispered to Miss Zahn, "Please bid on that book for me!"

She nodded.

The bidding started at a few dollars. She waited. I became nervous.

The bidding rose in a desultory fashion to twenty-five dollars. She had not uttered a word. She was as impassive as the Sphinx. Would she ever bid?

The bid rose to thirty-five dollars. There was a pause.

In the midst of the pause she quietly said, "Fifty dollars!"

Her bid was followed by absolute silence. It was as though her unexpected entry into the bidding had discouraged everyone else. The auctioneer nodded in her direction and uttered tonelessly, "Sold to Sessler's for fifty dollars!"

I couldn't believe it. Fifty dollars for a First Edition of the Book of Common Prayer? It was inconceivable! (See Plate One)

Then felt I like some watcher of the skies
When a new planet swims into his ken;
Or like stout Cortez when with eagle eyes
He star'd at the Pacific - and all his men
Look'd at each other with a wild surmise...⁴

Collecting books can, in some ways, be as exciting as exploring a new world or discovering a new planet.

Another "sleeper" became mine quite by accident. I was sitting in Freeman's Auction House in Philadelphia, idly listening to the dealers bidding for a variety of books, when a Prayer Book was offered for sale. Both covers were loose and half the spine was gone. The first bid was five dollars. Then there was a pause.

"Well," I thought, "It's a Prayer Book. It should be worth something!"

"Six!" I barely whispered. I was unaccustomed to bidding and a bit timid.

"Eight," said my opponent.

"Nine!" I answered, this time more confidently.

After a pause, the auctioneer bowed in my direction.

"Your name, sir?"

"Frederick Maser," I answered breathlessly; I had never expected to get the book. The auctioneer went on to the next item, and I went to the

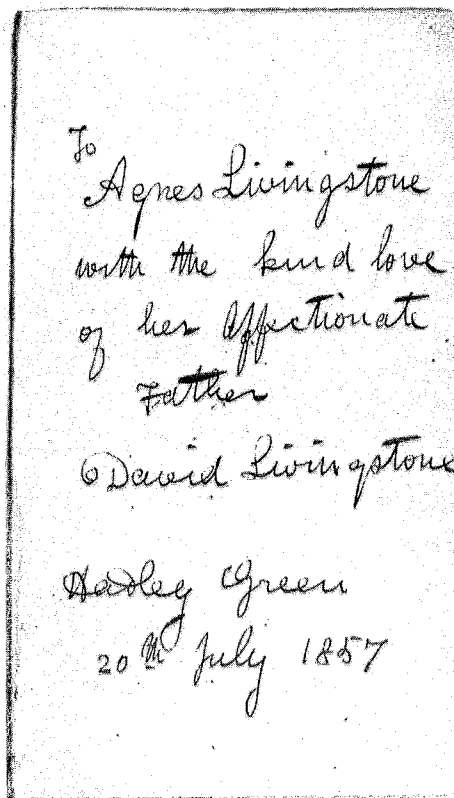


PLATE TWO

desk to settle for my purchase. Unknowingly, I had bought a first issue of the 1662 Prayer Book—the first Prayer Book published after the restoration of Charles the Second in 1660 to the throne of England. It was a gem. I took it to Miss Zahn, and she placed it in the hands of a first-rate binder who skillfully repaired the covers and rebacked the spine. Later one of the dealers who had been present at the auction said to me, "Mr. you're just lucky! I had no idea what that book was or you would never have gotten it for nine dollars."

I didn't tell him that I had had no idea either what it was, until after I had purchased it.

In my early days of collecting Prayer Books I was able to purchase valuable copies at small cost directly from knowledgeable dealers who needed customers for Prayer Books. In those days few people were interested. To-day the reverse is true. Fortunate, indeed, is the collector who can buy a valuable Prayer Book for a pittance or pick up a "sleeper." The field is full of collectors, and when I think of them I recall the words in Proverbs XX,14, "It is naught, it is naught, saith the buyer; but when he is gone his way, then be boasteth."

ASSOCIATION COPIES

AN "Association Copy" is a book that was once owned by a famous person. What a find it would be to discover the Prayer Book used at Old Christ Church, Philadelphia, by George Washington and containing his signature. What an exciting moment it would be to lay hands on the Prayer Book reputed to have been carried to the block by Anne Boleyn, that unhappy wife of Henry the Eighth, when she was beheaded.

In the exhibition there are numerous association copies, but none with the dramatic background of Anne Boleyn's book. There is, however, a Prayer Book presented by the African Explorer David Livingstone to his daughter, Agnes. (See Plate Two)

I purchased it from Maggs Brothers in England. When I saw it listed in their catalogue I wired for it immediately and then sweated out the hours until I received word that it was still available and that no one had purchased it before my order arrived. It came by air-mail in time to include it in a public display of some of my Bibles and Prayer Books sponsored by a local University. On the front fly-leaf the explorer-missionary had written,

To Agnes Livingstone with the kind love of her affectionate
Father, David Livingstone. Hadley Green, 20th July, 1857.

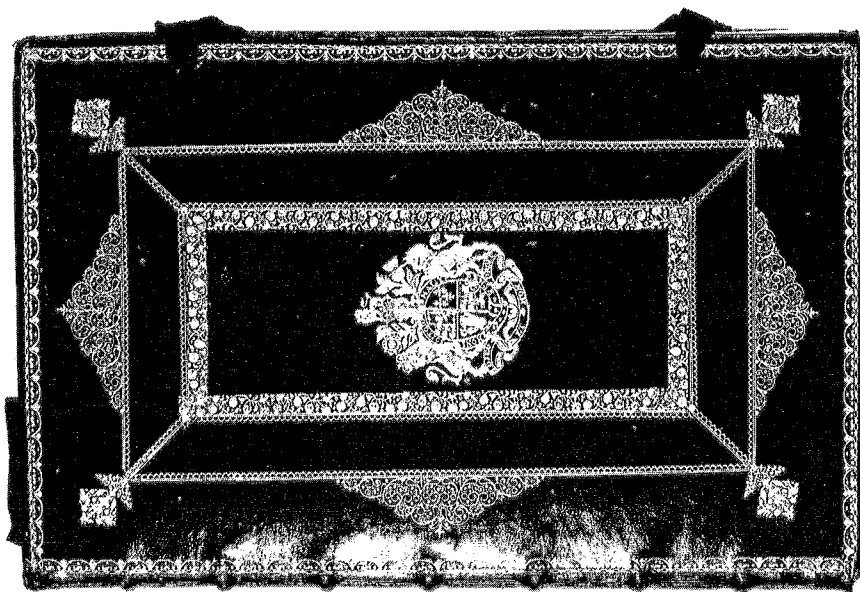
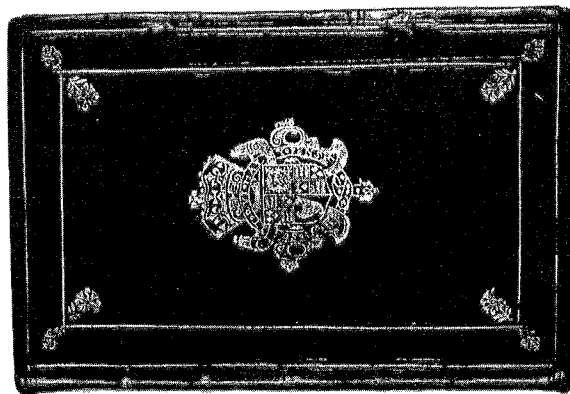


PLATE THREE
Two beautiful examples of
Armorial Bindings on The
Book of Common Prayer
embossed with Royal arms.

I have often wondered what Agnes eventually did with the book and how it came on the open market. Was it sold as part of an estate, or by a relative in need of ready cash?

Livingstone, himself, not only appreciated the Prayer Book, but he was also an avid reader of the Bible. According to a fairly reliable tradition, one of his favorite verses was, "Lo! I am with you always." Livingstone said of the verse, "It is the promise of a gentleman of the strictest and highest honor! and He will keep His word." Livingstone lived his life in that faith. When he died on May 1, 1873 in the African jungle of what is now Zambia his black servants found him on his knees beside his bed, his Bible opened to the verse, "Lo! I am with you always." That gentleman of the highest and strictest honor had kept His word. He was with Livingstone to the end.

OTHER association copies are the numerous royal bindings in the collection. (See Plate Three) These are Prayer Books with the coat of arms of various English monarchs, and presumably owned by them at one time. Here, for example, is a Prayer Book with the coat of arms of Charles First, beheaded in 1649 by the fanatical army leaders of the Commonwealth. His execution has been justly called a martyrdom, since it was conditioned by his resolution to defend his Church. Unlike his son, his private life was of high moral purity and beauty. From 1662 to 1859 a special service for January 30th, the day of his death, was annexed to the Prayer Book. At least five churches have been dedicated in his name.⁵

Another Prayer Book is stamped with the arms of Charles Second, that merry monarch who, on his death bed, said to his brother, James, "let not poor Nelly starve."⁶ Nelly was Nell Gwynn who, of all Charles' mistresses, was the most popular with the English people. This was partly because, though she had risen from the streets, she never forgot her former friends, and partly because she was a Protestant whereas other of Charles' mistresses were Roman Catholics. Once when her carriage was mistakenly being attacked in Oxford by a mob who confused her with the hated Duchess of Portsmouth she put her pretty head out of the coach window and shouted gaily, "Good people, you are mistaken, I am the Protestant whore!"⁷ The crowd good naturedly let her coach pass by.

James Second, Charles' brother, did take care of "poor Nelly." He paid her debts and settled on her a pension of 1500 pounds per year. Later she seems to have become religious; and the Vicar of St. Martins in the Field, from where she was buried, spoke warmly of her real goodness of heart, her sincere repentance, and pious end. She died about two years after Charles. It would be nice to have a Prayer Book once owned

by Nell Gwynn, but the visitor must be satisfied with one formerly owned by Charles Second.

Another Prayer Book bears the arms of William Third. He was the monarch who unwittingly was the cause for the almost permanent separation of the parents of John Wesley. Mrs. Wesley would not accept William as a rightful monarch of England since he had been placed on the throne by Parliament rather than through a regular succession. Mr. Wesley, however, insisted that William was a rightful king, and when he discovered that his wife would not say "Amen" to his prayers for King William he said something to the effect that if they were to have two kings they should have two beds, and, after a short time, he removed himself to London. Later Queen Anne came to the throne. Since she was in the royal succession, both the Wesleys could agree that she was a rightful monarch of the realm, and they again bedded down together—the result of which was the birth of John Wesley. The visitor can see on exhibit a Prayer Book with the arms of Queen Anne. Magnificently blind tooled on black leather, it is worthy the library of a monarch.

I once asked a book dealer how so many royal bindings escaped from the royal libraries. His explanation was that sometimes monarchs presented a Prayer Book or Bible stamped with the royal coat of arms as a token of respect to some friend who then placed it on his library or living room table as a prestige piece. It was a quiet form of name-dropping. Instead of saying, "Recently, when I was talking with the King..." the person merely said, "I have here a rather nice copy of the Prayer Book!" and casually showed it to the visitor who could not fail to see the royal arms.

VARIOUS EDITIONS OF THE PRAYER BOOK

THE Prayer Book of Edward the Sixth, published in 1549, served a variety of purposes: it not only unified into one book the various existing Latin orders of morning and evening prayer, but it also simplified them, added some well expressed prayers and translated the whole into English. The moving spirit of the work was Archbishop Thomas Cranmer who also wrote many of the prayers. It was the first time the Prayer Book had been offered to the people in a language they could understand. It was not until over four hundred years later that the Roman Catholic Church would provide the Mass for its people in English. The importance of the 1549 edition of the Prayer Book cannot be over-estimated. Nevertheless, it was severely criticized.⁸

In 1552 a revised form of the Prayer Book appeared. It stressed the Puritan position. It became famous for the Black Rubric annexed to the Prayer Book at the last moment without the authority of Parliament. Instigated by the Puritans led by John Knox it declared, in an explanation of the rubric requiring communicants to kneel at receiving the Holy Sacrament, "that it is not meant thereby that any adoration is done, or ought to be done, either unto the sacramental bread or wine there bodily received..."⁹

The expression "Black Rubric" dates from the 19th century when the practice was introduced of printing in red the rubrics or ceremonial directions. The fact that the statement concerning kneeling was merely a declaration and not a rubric or a ceremonial direction was noted by printing it in black. Nevertheless, in modern two color reprints of the Book of Common Prayer, it is often found printed in red. The declaration can be seen in the exhibition.

Under Bloody Mary, the Roman Catholic daughter of Henry the Eighth who succeeded Edward the Sixth to the throne, the Prayer Book was laid aside; and in 1553 and 1554 the old Latin Liturgical books were once more restored to use. Many of the English Prayer Books were destroyed. This is why it is almost impossible to find an original copy of either of the Edward the Sixth Prayer Books.

When Elizabeth, who was a Protestant, came to the throne of England in 1558 she restored, through the Act of Uniformity (1559), the Prayer Book of 1552, but omitted entirely the Black Rubric. She and her bishops also included a few small but significant changes in the Prayer Book and removed an offensive prayer in the Litany against the Pope. This form of the Prayer Book was the one known and used by William Shakespeare. His quotations from the Psalter are usually from this version.¹⁰ A copy of an Elizabethan Prayer Book can be seen in the exhibit.

The Prayer Book was revised again by the Hampton Court Conference in 1604 under James the First. Percy Dearmer in his charming book states:

When James First came to the throne, the Puritans drew up a 'Millenary Petition' for reform;... [in addition to more important suggestions] the familiar petty objections were raised to the cross in Baptism, to the square cap, and the surplice ('a kind of garment,' said they, 'which the priests of Isis used to wear'); the wedding ring, the word 'priest,' bowing at the name of Jesus; the Puritans also disliked the Thirty-nine Articles as not sanctioning Calvinism and Hell; they desired that Baptism should never be administered by women... that the 'longsomeness of service' should be 'abridged'...¹¹

The Puritans were unsuccessful in their attempts at these changes, and King James, who believed he had peppered them with his arguments (he loved a good argument so long as he was sure he was the victor) was well satisfied when Convocation issued the Prayer Book of 1604 with few alterations.

The Prayer Book was again laid aside after Charles First was beheaded in 1649 and the country was ruled by Cromwell. Then occurred also that ravaging of the churches in both England and Ireland which will forever be a blot upon Puritan history. Altars, candlesticks, pictures and images, vestments and some beautiful buildings were destroyed. In addition, organs were burnt, stained glass was smashed and some church structures used as stables. It was a relief to many in England when the Puritan rule ended with the restoration of Charles Second in 1660.

With the restoration of the monarchy a Conference to revise the Prayer Book was convened. The changes did not completely satisfy the Puritans; the Black Rubric, however, in a modified form was restored at a different place in the service. Richard Baxter, the most gifted of the Puritan leaders went so far as to write a model Prayer Book which can be seen in the exhibit. Its greatest weakness was its excessive length. Finally, in 1662 the Charles Second Prayer Book was published and was used in England for a long time. Some revisions followed but only in recent years have important changes been made - these more by usage and custom than by Parliamentary decree.

Another important Prayer Book, the Scottish Prayer Book of 1637, can be seen in the exhibit. Sponsored by Archbishop Laud, it is possibly the best of all the revisions. The Scottish people, themselves, might have accepted it had not Laud been so unpopular among the Puritans and had not the King attempted to introduce the book by force. In his little volume, Percy Dearmer writes:

This Scottish Book... was destined to give us the present Scottish Liturgy and the Liturgy of the American Church. But its tactless and arbitrary introduction in St. Giles, Edinburgh, in 1637 was made the occasion of a riot, when Jenny Geddes and other women threw their cutty-stools at the surpliced clergy, and the Bishop of Edinburgh barely escaped with his life. Not a minister in all Scotland dared use the book, and the overthrow of the episcopacy followed soon after.¹²

An especially fine copy of this book in a beautifully blind tooled binding can be seen in the exhibit.

THE PRAYER BOOK IN AMERICA

A fascinating story can be written on "The Prayer Book of America," but it is beyond the scope of this brochure to say more than a word or two on this subject. It is on record that the first use of the Prayer Book in America was in 1578 at Frobisher's Bay in the Hudson Bay region of Canada by Chaplain Maister Wollfall, serving under Martin Frobisher, himself. Ten years later Frobisher was knighted for his services against the Spanish Armada. The next use of the book was in 1579 when Francis Drake, fighting his way around the world, spent some time in California. Mr. Fletcher, his Chaplain, conducted a service at a spot which has since been marked by a "Prayer Book Cross." A large Celtic cross, it has been placed on the highest elevation in Golden Gate Park, San Francisco. In 1583, when Sir Humphrey Gilbert occupied Newfoundland, a law was established that the religion of the colony should be "in public exercise according to the Church of England."¹³ In 1584 at Sir Walter Raleigh's colony in Virginia a Thomas Heriot conducted services through the use of the Anglican Prayer Book, and in 1587 not only an Indian chieftain named Manteo but also the first white child born in America, Virginia Dare, was christened with the aid of the Anglican Prayer Book. John Wesley, of course, used the Prayer Book extensively when he was a missionary to Georgia, 1735-37.

PRAYER BOOK collectors are usually on the look-out for the Prayer Book published by the Protestant Episcopal Church in the United States of America which was established in 1789. Following the Revolution, the Anglican Churches in America naturally wished to establish themselves as separate from the mother church in England. However, they first had to secure the gift of the episcopacy since there were no Anglican bishops in America. Toward this end in 1786 they drew up a proposed Prayer Book for America which they submitted to the English bishops. The bishops were aghast that among other things the proposed book omitted the Nicene and the Athanasian Creeds. This book was printed in England and America. Both editions are exceedingly scarce, but both can be seen in the exhibit. The proposed book proved as unpopular among the American Anglicans as it was repugnant to the British bishops. On the other hand, it is the only Episcopal Prayer Book to provide "A Form of Prayer and Thanksgiving to Almighty God, for the inestimable blessings of Religious and Civil Liberty; to be used yearly on the Fourth Day of July; unless it happen to be on a Sunday, and then on the day following." Eventually the gift of the episcopacy was provided for the American Church and a satisfactory Prayer Book was published in 1790. This book can also be seen in the exhibit.

It should be noted in passing that the American Anglicans were not the only ones who wished for changes in the Prayer Book. Around 1772 Benjamin Franklin and Sir Francis Dashwood had decided the Prayer Book was entirely too long and set about making what they thought was an appropriate abbreviation. The result is usually termed "Franklin's Prayer-Book." Franklin, however, expressly stated that he abridged only part of the work. Nevertheless, he approved of the whole abridgement since he wrote a favorable preface, explaining the alterations. Among the many omissions, the most startling is the omission of the Ten Commandments. Some wag has suggested that Franklin and his colleague had so often broken the seventh commandment that they naturally wanted to omit it from the Prayer Book. Realizing, however, the impropriety of omitting one commandment, they settled the question by disposing of them all! It is to my everlasting regret that the only time I have ever had the slightest chance of purchasing a copy of Franklin's Prayer Book—a very scarce item—I missed it, the book having been withdrawn from sale.

SPECIAL EDITIONS OF THE PRAYER BOOK

THE Prayer Book has been translated into many different languages, sometimes for political reasons. The first translation into Spanish occurred in 1623 when there was a possibility of a marriage between the royal families of England and Spain. In addition, scholars have provided copies in Latin and Greek, and one hardy soul has even produced the Prayer Book in shorthand!

An unusually interesting item in the exhibition is a quarto pamphlet published in 1776. It is a form of prayer to be used in the churches of England "by his majesty's special command." Among other prayers the pamphlet contains "A Prayer for our Enemies." It includes a petition for "... our unhappy fellow subjects in America that seeing and confessing the error of their ways ... they may again return to their duty."

An unusual service which can be seen in the exhibition is entitled "At the Healing." It harks back to the strange belief that persons afflicted with scrofula, the 'King's Evil,' could be healed by the royal touch. A piece of gold was given to the person seeking to be healed which made the service more acceptable if no actual healing occurred. Samuel Johnson, the great English lexicographer of the 18th century, was taken as a child to Queen Anne for healing with no visible result. The ceremony is very short, covering only one page in the Prayer Book.

Following the Great Fire of London in 1666 Charles Second ordered

a Day of Humiliation and Public Fasting to implore the mercies of Almighty God upon London. The special form of prayer, with a versicular hymn instead of the Venite, and several other changes, was printed in some of the Oxford Prayer Books between 1681 and 1683 and can be seen in the exhibit. It would seem as though persons in these centuries were in some ways more religious than we are to-day, and, in times of public calamity or public rejoicing, they turned to religious ceremony to express their emotions. The service was revised under Archbishop Tenison in 1696 and was published separately as late as 1821.

Prayer Books In Fine Dress

SINCE people loved the Prayer Book, it is only natural that they should want to dress it in the finest kind of binding. Numerous beautiful bindings grace the Prayer Book Exhibition. Prayer Books can be seen in fine bindings by Samuel Mearne, binder for Charles Second; Moore of Cambridge, one of the finest of the Cambridge binders; Zaehnsdorf and Bedford, whose workshops still operate in England and numerous unidentified binders whose creative ability ranks them among the best binders of their day.

In addition, there are thirteen Prayer Books from the press of John Baskerville, an English printer and type-founder whose work has given him a lasting place among typographers. Born in 1706 he served, in his early life, as a footman to a clergyman, but by the time he was twenty-one he was a writing-master at Birmingham. It was not until about 1750, when he was well past forty years of age, that he turned his attention to printing. His aim was to produce printed books in a finer style than had hitherto been known in England. To do this, states one authority, "required a conjunction of new and beautifully-cut type, excellent ink, fine paper and painstaking press work. Nothing [could] be neglected."¹⁴ Baskerville not only engaged the best punch-cutters that could be had; he made his own molds, ink, and presses, and almost everything that he required. The end result was the appearance of Bibles, Prayer Books and Classics which are collectors items to-day and which rival the work of the finest printers of all time.

Probably the most ingenious and, in some ways, the most beautiful of the Prayer Books are the ones engraved by John Sturt beginning in 1717. Luke Tyerman in his *Life of Samuel Wesley* writes:

John Sturt, the artist, was born in 1658 and died in 1730. He is celebrated principally for the extraordinary minuteness and beauty of his engraved writing. He engraved the Lord's

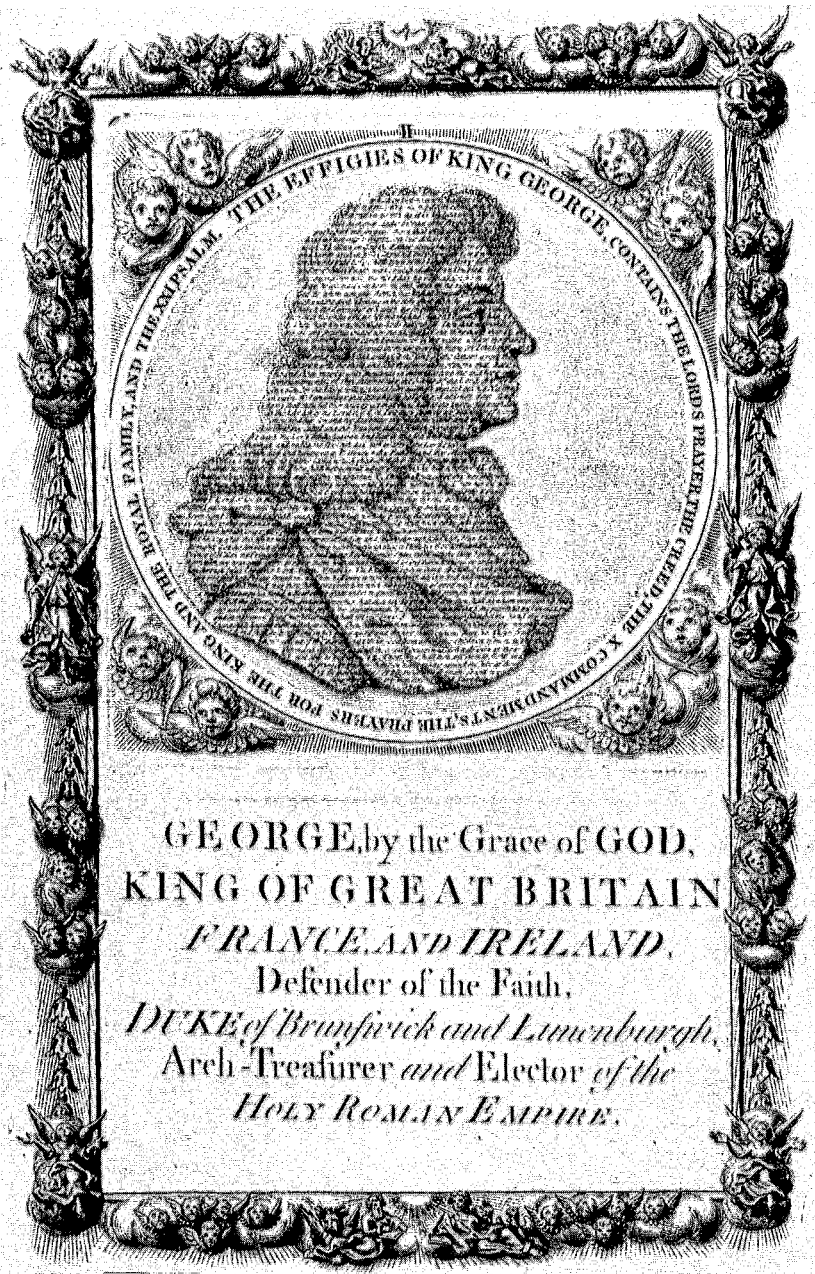


PLATE FOUR

The portrait of King George First prefixed to the engraved Prayer Book by John Sturt. The lines of the portrait contain the Lord's Prayer, The Creed, The Ten Commandments, The Prayers for the King and the Royal Family and the XXI Psalm.

Prayer in the compass of a silver penny, and an Elegy on Queen Mary in so small a size that it might be set in a ring or locket. His most curious work, however, is the *Book of Common Prayer*, which he engraved with marvelous neatness on one hundred and eighty-eight silver plates, in double columns. Prefixed is a portrait of King George I, the lines on the king's face being made by an inscription of the Lord's Prayer, the Decalogue, the Creed, the Prayers for the Royal Family, and the 21st Psalm, all in writing so minute as scarcely to be read with the aid of a microscope.¹⁵ (See Plate Four)

A 1717 Sturt Prayer Book together with a later work, *The Orthodox Communicant* (1721) can be seen in the exhibit.

Probably the two rarest items in the collection have been described by the official appraiser, Mr. Samuel Kleinman of Philadelphia, in the following words:

[The two rarest items are] the exceedingly rare but imperfect Byrckman of Paris Psalter of 1522 [no other copy in America], and the exquisite "Booke of Christian Prayers collected out of the ancient writers," printed in 1578 by John Daye for the use of Queen Elizabeth. Daye's typography is highly skilled and replete with woodcut illustrations. The Daye is bound by the brilliant English master, Zaehnsdorf... (See Plate Five)

In Conclusion

I am afraid that I weary the reader with all these "Tales." Every book that I purchased became a part of me, and in giving this collection to Drew University I have given away a part of myself. I am like an eastern shepherd with his sheep; I can tell you stories about every one of these volumes. I can still remember those that I won at auction, and the excitement caused by some under-bidder who threatened to take my prize from me at the very last moment.

I am delighted to know that Drew University is using this collection wisely, and I trust that its Ecumenical Program of Liturgical Studies, inaugurated by this day's convocation, will deepen the understanding of the Church's liturgy.

May God bless us in our prayer life, and may we learn from the great souls of other days the language and meaning of prayer.

The End.

Elizabeth Regina.



2. PARALIPOM, 6.

Domine Deus Israel, non est similis tui Deus in caelo & in terra, qui pacta custodis & misericordiam cum servis tuis, qui ambulat coram te in toto corde suo.

PLATE FIVE

An ancient portrait that appears in what has been called "Queen Elizabeth's Prayer Book" published by John Daye in 1578.

GENERAL DESCRIPTION OF THE COLLECTION

by

Kenneth E. Rowe

THE Maser Collection of Prayer Books contains 152 items ranging from the first Edwardian prayer book of 1549 down to the proposed prayer book of the American Episcopal Church of 1977. All of the important British and American revisions since 1549 are represented in original copies or facsimiles. Since Drew's own collection was far stronger on prayer book history and criticism than on original copies of principal texts, the Maser collection adds considerable depth.

My task here is a difficult one, since it took fifty pages to inventory the collection for its official appraiser! I can only highlight some of the more obviously important books under several headings.

Pre-Reformation Service Books

Facsimiles of eight pre-Reformation service books of the Roman rite, including the usages of Sarum, Salisbury, York and Hereford, and three liturgical books printed before 1549 provide essential background. The magnificent 1522 Bryckman Psalter is the only copy in America.

The First and Second Books of Common Prayer

The gem of the Maser collection is undoubtedly the copy of the earliest edition of the "Booke of the Common Prayer," Whitchurch's edition of 7 March, 1549. Although marred by some missing leaves, the Maser copy is a splendid example of an exceedingly rare book. It was the first complete service book in English from which, as Cranmer's great preface put it, the people "should continuallye profite." In addition the collection includes two handsome facsimiles (1844 and 1896) and three reprint editions (1844, 1881, and 1891) of the 1549 BCP. The first prayer book, however, failed to win general acceptance. In order to render the first "more earnest and fit," a second prayer book with a more definite Protestant character was issued in 1552. This book, which had a life of only a few months before the Roman mass was restored under Mary, is represented in a fine folio facsimile printed by Pickering in 1844.

Elizabethan and Early Stuart Prayer Books

On Elizabeth I's accession in 1558 the book of 1552 was reissued with minor alterations designed to make it slightly less Protestant. Richard Grafton's first folio printing (1559) is represented by a fine Pickering facsimile (1844). As a supplement Elizabeth authorized the publication of a collection of private prayers. The Maser collection includes a beautifully bound copy published in London by John Daye in 1578. A full-page woodcut of the Queen at prayer has led to its being known as "Queen Elizabeth's Prayer Book." Another special Elizabethan prayer book is a 1594 edition bound with an early printing of Sternhold and Hopkins metrical psalter.

Elizabeth's successor James I, under pressure from the Puritans,

authorized a new edition of the BCP containing a few "explanations" made by the Hampton Court Conference in 1604. An 1844 Pickering facsimile is in the collection. One of Charles I's first steps along the road to the scaffold was his attempt to impose an even more Catholic prayer book on the Presbyterian Scots in 1637. A handsome copy is in the collection. Not surprisingly the book proved completely unacceptable to the Scots; the American church later used it as a model. Meanwhile back in England Cromwell and his crowd complained about the "explained" prayer book. From 1645 onwards the book was banned. Several works representing Puritan opposition during the Commonwealth are included.

The Prayer Book of 1662

The restoration of Charles II in 1660 meant also the restoration of the prayer book. Despite vigorous demands for revision from both wings of the church, Laudian and Puritan, the book eventually annexed to the Act of Uniformity of 1662 was substantially the book of 1552 with minor ceremonial additions. The Psalter, either in the translation of the Great Bible (Coverdale) or in metrical form (Sternhold and Hopkins), had often been bound with the BCP, but now became an integral part of it. The same is true of the ordinal. This book remained the standard of the English church for more than 300 years. Three of five known editions printed by the King's printers, John Bill and Christopher Barker, during the first year are included in the collection, along with one facsimile (1844) and two reprint editions (1848 and 1853). Facsimiles of the 1661 draft copy with marginal manuscript notes and alterations are also included, along with four other BCPs printed during the reign of Charles II (1665, 1669, 1671 and 1683).

18th Century English Prayer Books

Of the 49 prayer books in the collection published in England in the 18th century, five were printed by master printers John and Thomas Basket (1715, 1716, 1717, 1720 and 1751). England's master type founder and printer, John Baskerville, is represented by no less than 13 copies of three editions printed between 1760 and 1762 in a variety of fine bindings. The prayer book's foremost engraver, John Sturt, is represented by a large paper edition of his 1717 masterpiece which contains 189 exquisite engravings. Special collections of prayers were issued by royal proclamation in times of national crisis. The Maser collection includes two rare collections of prayers issued during the war against France and Spain in 1703 and during the American Revolution in 1776.

19th and 20th Century English Prayer Books

The alliance of William Pickering, publisher, and Charles Whittingham of the Chiswick Press produced some of the most beautiful and distinguished facsimile reproductions of important early editions of the BCP. Some plain, some highly ornamented, they were published in 1844 in the reign of Victoria. A complete set of the Pickering facsimiles is here.

So is a supplemental volume which appeared that same year, the edition known as the Victoria Prayer Book, printed in large old English type with red rubrics. A handsome prayer book ornamented with wood cuts from designs of Durer, Holbein and others, published in 1855, rounds out the Pickering collection. The Prayer Book of King Edward VII (1903), a folio edition rubricated throughout, elaborately embellished with woodcuts and bound in heavy oak boards with leather and iron clasps, is here; so are special prayer books issued to commemorate the death of Victoria in 1901 and Edward VII in 1910 and the coronations of George V in 1911 and George VI in 1937.

Translations

Walter Haddon's Latin translation of 1574 and James Duport's Greek translation of 1664, intended for the college chapels at the universities of Oxford and Cambridge are represented, along with two early French translations (1616 and 1683), the first Spanish translation (1623) and, would you believe, a prayer book in short hand (1730)!

The American Prayer Book

Following the Declaration of Independence various churches in the colonies altered the prayers in their Anglican prayer books, whereas those still loyal to the crown made no change. At the end of the war steps were taken toward the formation of an independent church and toward necessary alteration of the prayer book. Two early examples in the collection are the King's Chapel Prayer Book (Boston, 1785) and the proposed American Prayer Book of 1786. The proposed prayer book was reprinted in London in 1789 in an edition of 50 copies for the use of the Anglican Bishops in convocation. One of the rare existing copies is part of the collection. Also represented are the first American BCP (Philadelphia, 1790), a 1791 reissue and first folio printing for chancel use (New York, 1795), and a rare French translation of the American BCP for a Huguenot refugee congregation in New York (1803). The 20 Maser copies of American prayer books include all eight "standard" editions. Several special printings have been gathered, including the ones prepared by the DeVinne Press in 1892 and 1893, printed on vellum in folio size with borders designed under the supervision of master typographer D.B. Updike. In 1930 Updike prepared another beautiful folio edition of the newly revised 1928 BCP at the Merrymount Press on handmade paper. This edition, which was made possible by J. Pierpont Morgan, was reissued in 1952 by the Seabury Press in reduced size. Copies of both are part of the Maser collection. The Protestant Episcopal Church's latest Proposed Book of Common Prayer of 1977 in a fine binding brings the collection up to date.

Prayer Book History, Criticism and Bibliography

Thirty-six titles of prayer book history, criticism and bibliography provide essential background and interpretation.

NOTES

1. *The Works of the Rev. John Wesley*. 3d edition, edited by Thomas Jackson, London: John Mason, 1829-31, vol. XIV, p. 317.
2. *Ibid.*, vol. II, p. 204.
3. *The Journal of the Rev. John Wesley*, edited by Nehemiah Curnock. London: Epworth Press, 1838, vol. 7, p. 503 note.
4. From "On First Looking into Chapman's Homer" in *The Complete Poetical Works and Letters of John Keats*, Cambridge edition. Boston: Houghton Mifflin Co., 1899, p. 9.
5. See article on Charles I in *The Oxford Dictionary of the Christian Church*, edited by Frank L. Cross. London: Oxford University Press, 1957, p. 266.
6. *Bishop Burnet's History of His own Time*, carefully corrected, and revised by the Folio Copy, Edinburgh: Hamilton, Balfour, and Neill, 1753, vol. II, p. 460.
7. Jesse, John H., *Memoirs of the Court of England, During the Reign of the Stuarts*, Westminster edition. Boston: C.F. Rice Co., N.D., vol. 6, p. 150 where a bowdlerized version of the story appears. Both Lewis Melville, who wrote the standard biography of Nell Gwynn, and David Loth in his *Royal Charles - Ruler and Rake* use Nell Gwynn's statement as I have recorded it.
8. Thompson, Bard, *Liturgies of the Western Church*, A Fontana Book, Collins World, Cleveland and New York, 1974, p. 236. This excellent volume should be in the library of every student of the Prayer Book.
9. Procter, Francis, *A New History of the Book of Common Prayer*, revised and rewritten by Walter Howard Frere. London: Macmillan, 1925, p. 85. See also the article on the Black Rubric in *The Oxford Dictionary of the Christian Church*, *op. cit.*, p. 176. The book by Procter and Frere is the standard work on the History of the Book of Common Prayer.
10. Noble, Richmond, *Shakespeare's Biblical Knowledge and Use of the Book of Common Prayer*. London: S.P.C.K., 1935, p. 76, ff.
11. Dearmer, Percy, *The Story of the Prayer Book*. London: Oxford University Press, 1948, p. 86. This charming book is entertainingly written and contains numerous illustrations. Its accuracy is attested by the fact that it was read in manuscript form by W.H. Frere, Bishop of Truro and an authority on the Anglican prayer book.
12. *Ibid.*, p. 97.
13. *Ibid.*, chapter XIV. Also see Burgess, Francis G., *The Romance of The Prayer Book*, Milwaukee: Morehouse Publishing Co., 1930, Chapter VIII.
14. See article on John Baskerville in *American Dictionary of Printing and Bookmaking*, with a new introduction by Robert E. Runser. New York: H. Lockwood & Co., 1894, p. 37.
15. Tyerman, Luke, *The Life and Times of the Rev. Samuel Wesley*, London: Simpkin, Marshall & Co., 1866, p. 245.

Guests and Alumni are invited to enjoy the Exhibition of the Prayer Book Collection. Descriptions of the individual volumes, letters and memorabilia have been prepared by The Staff of Rose Memorial Library under the direction of Dr. Rowe.

