

CRANMER'S  
CATECHISM

W.T-R.T

1862

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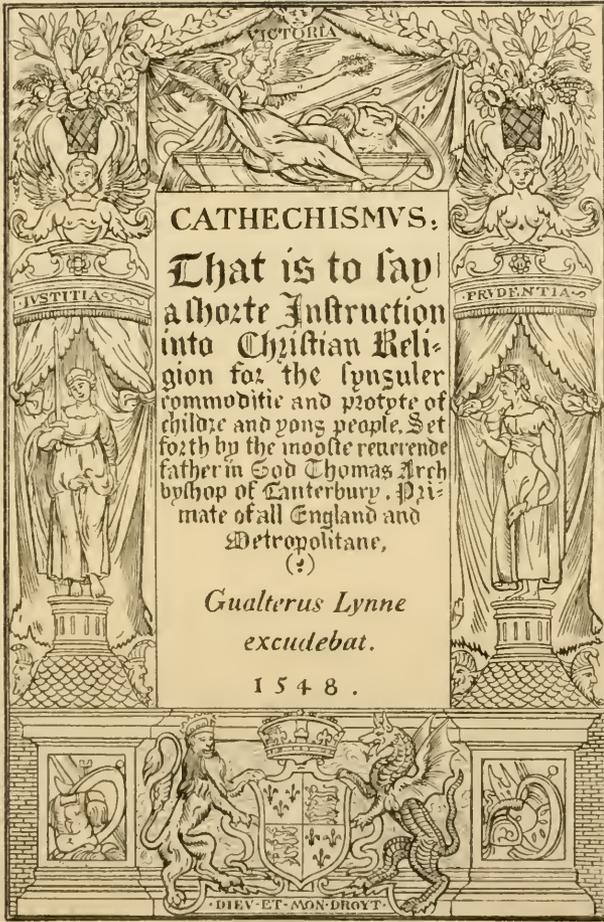
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CATHECHISMVS.

That is to say  
a booke Instruction  
into Christian Reli-  
gion for the singuler  
commoditie and protote of  
childe and yong people. Set  
forth by the mooste reuerende  
father in God Thomas Arch-  
byschop of Canterbury. Pri-  
mate of all England and  
Metropolitane,  
(?)

Gualterus Lynne  
excudebat.

1548.

Ornamental Title Page to Cranmer's Catechism



A  
BIBLIOGRAPHICAL AND LITERARY ACCOUNT  
OF THE VOLUME OF  
RELIGIOUS INSTRUCTION FOR CHILDREN,  
USUALLY DENOMINATED  
CRANMER'S CATECHISM

PRINTED AND PUBLISHED IN A.D. 1548.

DRAWN UP FROM TWO COPIES OF THE ORIGINAL  
IN THE POSSESSION OF  
WILLIAM TITE, Esq., M.P., F.R.S., V.P.S.A., ETC.

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PRINTED AS A  
MEMORIAL BOOK  
FOR THE FRIENDS OF  
WILLIAM TITE AND RICHARD THOMSON  
OF THE LONDON INSTITUTION.

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LONDON:  
M.D.CCC.LXII.  
[NOT PUBLISHED.]

937.42

T534

## INTRODUCTORY PREFACE.

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*BEFORE* the happy thought of Addison had developed the very natural contemporaneous delineation of a Convivial Evening Club,—of which he was to be the silent, observant, and reporting SPECTATOR,—he had agreed, with Sir Richard Steele, to publish a Volume of Literary Essays, to be given to the public as a permanent Memorial of their Friendship. It was to have appeared under the expressive, rather than the attractive, title of “THE MONUMENT;” but this proved to be one of those countless commemorative columns which have never been erected.

No doubt, on many occasions, Literary Persons have been very much inclined to regret that their design was not carried into effect: for the acute knowledge of the world, and the varied attainments possessed by Steele, incorporated with the literature

INTRODUCTORY PREFACE.

*and beautiful language of Addison, must have produced a work of ever-enduring excellence. But "THE SPECTATOR" lives; and, notwithstanding the traditionary anecdote, the world is probably no loser by the proposed Monument never having been built.*

*Without attempting to estimate the vast distance which is placed between those "Bards of Britain born in happier days," and the Compilers or Editors of the following Tract, in respect of high original Literature, the Idea of an United Work was suggested to their minds by the unexecuted intention of Two of the most gifted Authors of the Augustan Age of the Literary History of England; and that thought led to the production of the following Tract, to which these pages are designed as Introductory. There are yet some other particulars which ought to be stated; and, though they are chiefly personal, they will not be without interest to those parties for whom This Volume has been prepared. In the language of the Father of English Verse—*

*"Have us excused if we speak amiss;—  
Our will is good:—And, lo! our tale is this:"*

*The immediate cause which led to the production of the following pages, was the incidental meeting of Two Individuals, both*

INTRODUCTORY PREFACE.

*Sons of Citizens of London, both born in the immediate vicinity of each other, and living through all their childhood within bow-shot. Nearly Forty Years since they both found themselves seated at the same table in that noble Library, which the liberality and patriotism of the Merchant-Princes and Bankers, then living, had previously established in the City; whilst even some of themselves still condescended to reside in the great thoroughfares leading from The Royal Exchange.*

*The intimacy which was thus commenced, ripened into a warm Friendship, which in the intervening period never witnessed any abatement. But in the course of those Unexpected Results which are continually being brought about by the Order of Providence, the connection has become still nearer: for in 1830 one of the Authors of this Tract became the HONORARY SECRETARY OF THE LONDON INSTITUTION, on the retiring of Mr. Samuel Luck Kent; and in 1834 the other was elected one of the Librarians, on the resignation of Mr. William Upcott. A very witty person has inserted in one of his letters the observation, "Goe to! there's sympathie!" but in this case there was likewise his second argument for agreement; there was also "more sympathy" between these Individuals in their similarity of taste*

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*in the study of London Antiquities ; and in a general attachment for Antiquarian pursuits.*

*With such persons as really love Literature, the cultivation of Archaeology often leads to Bibliography ; especially in advanced years : and, therefore, the Two Friends whose Names are associated on the Title-page, have founded THEIR MONUMENT, not on any Antiquarian or Literary efforts of their own, but upon the acknowledged religious excellence of a Work of more than Three Centuries standing. The merits of THOMAS CRANMER, whose CATECHISM forms the subject of the ensuing pages, may be expressed very briefly, though very forcibly. He published the First kind and familiar Manual of Religious Instruction for Children, which was ever placed in a Child's hands in England : He was Archbishop of Canterbury in the very short religious reign of Edward VI.—and in that of Mary he was a Martyr.*

*The reason why this work was selected for the present purpose rather than any other, is related in the commencing pages of the ensuing Tract. And it will readily be understood that the connection of the Two Friends who have produced it, with one of the most important Libraries in the City of London, naturally led to that Literary Illustration of the Original which has been attempted*

INTRODUCTORY PREFACE.

*in the following pages. Whatever may be thought of the merits of this composition, it is certain that it contains too much of the excellent Original to be entirely worthless; and to many of the Friends of the Compilers, for whom alone it was prepared, it will possess not only that charm in itself, but it will probably be considered to have a separate value of its own, as the production of*

WILLIAM TITE,  
RICHARD THOMSON.

LONDON INSTITUTION,  
FINSBURY CIRCUIS,  
May, 1862.

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AN ACCOUNT  
OF  
THE BOOK OF RELIGIOUS INSTRUCTION FOR CHILDREN  
USUALLY ENTITLED  
CRANMER'S CATECHISM.

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IT is, probably very generally understood, that the volume of Religious Instruction commonly known by the name of CRANMER'S CATECHISM, is equally interesting in its history, and curiously-intricate in the Variations occurring in all the Original Impressions of it. My Friend MR. TITE possesses Two remarkably fine Copies of those Impressions, both different, though both are dated 1548; and we have recently collated them with each other, to ascertain *whether there is any real or important discrepancy, in the doctrine which they set forth; or any such alteration in the text, as that which was charged upon Archbishop Cranmer by Dr. Martin, at his examination in St. Mary's, Oxford, March 12th, 1556 (1557).* No such alteration appears to exist between the two books: but their typographical differences are exceedingly numerous, though both of them seem to have been printed in the same ordinary historical year. The following account of this Collation was originally designed to have appeared as a communication to the agreeable and useful work

entitled "*Notes and Queries*;" but, as it was soon found to be too extended for that publication, the materials collected have been reduced to the present form.

After the particular accounts of this book given by Drs. Dibdin and Maitland, and also by Dr. Burton, in his fine edition of Cramer's Catechism published at Oxford in 1829,—it will not be expected that we should produce much original matter concerning it; but it seemed to us that the results of this Collation were not altogether uninteresting, nor unworthy of being preserved in a limited and private impression in print.

In the course of this examination we have been led to consider, that such particulars as *are known of the First Appearance of the book*, may illustrate, if not explain, the very many peculiarities of the original impressions: and, therefore, we have made a brief notice of its History lead to the Bibliography; the Bibliography to some literary and antiquarian illustrations; and the Literature to a very few remarks on the contents of the volume.

The History of the work is this. Justus Jonas, the Younger, was the son of an eminent German divine and lawyer, of the same names; "and he came over," says Strype, "with letters-commendatory from Melanethon.....This man, the Archbishop was very kind to; gave him harbour, and admitted him freely into his society and converse." There can be no doubt that he brought with him into England, a copy of the Latin Translation of a German Catechism which had been long before in use at Nuremberg, in the form of short sermons addressed to children, and decorated with pictures. This translation is usually attributed to the younger Jonas; but in the Preface to the Oxford Edition of Cramer's work, it is with great probability conjectured to have been executed by his father. It is dated from Wittemburg, Febr.



¶ The King ought to be feared as the roaring of a Lyon, who so  
 provoketh him unto anger, offendeth against his owne soule, pro. xx. ii.



¶ Let not the booke of this law depart out of your mouthes. But  
 recorde therein daye and nyghte that you maye be accordynge to  
 all that is wrytten therein, Josua, i. v. Deut. xvii. v.

Dedication Plate to Grammers Catechism.

2nd, 1539 (1540). Cranmer appears to have been immediately struck with the great value of this book for the teaching of youth; and Strype adds that "it was turned into our vulgar tongue by our Archbishop, or by his special order:" but Cranmer, in his conference with Dr. Martin, avows that the translation was his own. In the Dedicatory Letter in which he presented the book to Edward VI., he states that he considered himself as a subject greatly bounden to set forward the King's desire of having the Principles of the Christian Religion taught to Children. And I am persuaded, he continues, "that this my small travail in this behalf taken, shall not a little help the sooner to bring to pass your godly purpose. For, by this little treatise, not only the *Youth* of your Grace's realm may learn to know God.....but also many of the *Elder sort*.....Which thing I assuredly hope shall come to pass, if it would please your Highness to suffer THIS LITTLE BOOK, by me offered to your Majesty, to be Read, Taught, and Learned, of the Children of your most loving subjects."

The effect of the Royal patronage which was thus solicited and readily accorded,—"*cum Privilegio ad Imprimendum Solum*,"—was the providing of a very large impression of such authorised instructions for immediate publication. Two Editions, therefore, if no more, of this Catechism appeared in 1547—1548; and Two Printers appear to have been employed upon them. One of these typographers was "Gualter Lynne, dwelling on Somer's Kaye, by Byllynge's Gate;" a bookseller and publisher, if not himself a scholar and an author: and the other was Nicholas Hyll, who is well known as a practical printer of the period, "dwelling in St. John's Street." The "two prints," or impressions, mentioned by Cranmer in his Examination, were thus probably either proceeding simultaneously, or immediately followed each other, to supply the demand for copies: and Dr.

Maitland's conjecture relating to the countless variations between contemporaneous copies of "*The Institution of a Christian Man*" will thus very nearly apply to those of Cranmer's Catechism. After the whole matter had been set up, and, possibly, some copies printed, the work was carefully read: some corrections, and innumerable alterations of spelling and spacing were made; and, sometimes, one or more lines were overrun, though without the introduction of a word of new matter. In Cranmer's books, however, though the greater number of the pages in the early copies are line for line the same, there are yet several places where the typographical composition has a different arrangement. Cranmer mentions "two prints," only, of his book, but there must be certainly three varieties known of it, if not any more; and four copies, one being without a date, were collated for the Oxford Reprint. Dr. Maitland states, that the copy of the earliest impression in the Lambeth Library, has two closely-printed pages of "Fautes escaped in the Pryntyng;" in the second, he continues, "there is the *same heading*, but it is followed by little more than one page of errata; and, on comparing the two books, it appears that 111 leaves of the latter were corrected as to the errors of the signatures, pages, and cancels." The *older* of Mr. Tite's Two copies is this *Revised Impression*; and the *other, which is the more accurate, excepting in two remarkable instances*, is without any errata; the corresponding last page being a blank. Having thus attempted to shew the *cause* of these typographical variations, some of the principal of them will now be noticed; but for the greater convenience of reference, the title and arrangement of the volume should first be exhibited, as in the following analysis.

CATECHISMVS: That is to say a shorte Instruction into Christian Religion for the synguler commoditie and profytc of Chyldren and

young people. Set forth by the most reuerende Father in God Thomas, Archbysshop of Canterbury Primate of all England Metropolitaine. *Gualterus Lynne, Excudebat* 1548.

The Epistle—To the moste excellent Princee Edward the VI. Five leaves. The Preface. Fol. i a—ii b.

*A shorte Instruction concernynge the Ten Commandementes.* A general Preface and Ten Sermons. Fol. iii a—cxx b.

*An Instruction of Fayth:* A general Preface and Three Sermons “vpon the Articles of our Faith commonly called The Crede.” Fol. cxxi. a.—clx. a.

*An Instruction of Prayer:* A general Preface and Seven Sermons. Fol. clx. b.—cexxvi. b.

*A Sermon of Baptisme.* Fol. cexxvii. a.—cexli. b.

*A Sermon on the Authoritie of the Kayes.* Fol. cexlii. a.—ccxl. a. 29 Pages, inaccurately numbered.

*An Instruction of the Lorde's Supper.* Fol. cexlv. b.—cclix. a. 27 Pages, inaccurately numbered.

*The Contentes of this Boke.* Fol. cclix. a., b.

Wood-Engraving of Christ receiving Children, and Imprint.

The variations between the two impressions of the Catechism, commence on the recto of the twelfth leaf; all the preceding matter being precisely alike in both copies, excepting the condition, or perhaps the working, of the two large wood-engravings at the beginning:—the allegorical border round the title-page, and the fine representation of Edward VI. on his throne on the reverse of the same leaf. Both of these, in Mr. Tite's later copy, are so much inferior to the prints in the other, as to appear rather like impressions printed from indifferent metal-casts, than any taken from the original blocks in the same year. At the end of the preface on fol. v. b, are

two paragraphs, stating that the Ten Commandments follow; concluding with the words "The firste," referring to the next leaf, which was the established practice of all illuminated manuscripts of devotion throughout the Fifteenth century. Folio vi. a., of the older copy, then commences with a wood-engraving of Moses receiving the Tables of the Law, and eight lines of text beneath it. "I am the Lorde thy God / thou shalt have none other Goddes but me. The seconde. Thou shalt not take the Name of the Lord thy God in vayne / for he shal not (*fol. vi. b.*) be gyltles before the Lorde that taketh his name in vaine." In the later copy, instead of the Second Commandment, the eight lines are made up with—"Thou shalt make the no grauē ymage / nor any likenesse of any thyng which is in heauē aboue / or in earth benctie / or in the (*fol. vi. b.*) water vnder the earthe. Thou shalt not bow downe vnto it / nor worship it." This is the most important variation occurring in the whole book; and, it is possible, that the addition was inserted in the corrected impression, to remove a charge which might have been made against the first copy for the omission. In both books, however, the same passage is placed at the beginning of the Second Sermon on the First Commandment, with the following explanation:—"These wordes (by most interpretors of late tyme) belonge to the First Commaundement; although, after the interpretation of manye aūcient autors, they be the Second Commaundement." It may be properly noticed in this place, that *the long and curious discourse on the idolatry of the period in the worshiping of images, in which these words occur, is to be found in the English Catechism only*; and the Editor of the Oxford Reprint conjectures that it might have been written by Cranmer himself; of which there can be very little doubt.

The matter of the five pages containing the addition to the First Commandment, was re-imposed for the later copy, and made more

compact. Several literal corrections and variations occur in both books ; but the length of the pages is the same in each, and, on fol. viii. a., the closing words and catchword are again brought to correspond. The next great difference occurs on fol. lxiii. a. (*properly lxxij a*) sign. K. i. of the later copy, where nine lines are altogether carelessly left out at the top of the page, in the "Instruction of the V. Commaundement," from the parallel passage on fol. lvi. a. sign. H. i. in the first impression. The difference occasioned by this omission extends to fol. lxxx. a ; when nine lines are, with equal carelessness, repeated from the opposite page ; and on fol. lxxxij. b., the printed matter is again made right. On fol. exxij. a, a line is driven-out in the re-composing, and recovered on fol. exlj. a. ; and on fol. elvij. a., a line is again driven-out, and the difference continues to the end of the section. These are all the principal typographical variations occurring in the two impressions ; but the smaller differences are very numerous. In quantity, the older copy extends to sign. K. k., in eights, with six leaves more at the beginning ; or 251 leaves in all. The later copy runs to sign. M. m., with six leaves at the beginning ; or 266 leaves in all.

It is no part of our design to give in this place any account of the differences existing between the English and Latin Catechisms ; the most important of which are described on pages xiii—xvi. of the Preface to the Oxford Edition of Cranmer's book. One of the only two great additions to the English Version has been already noticed ; and a more particualar illustration of all these passages will be found at the close of this Tract. But several philological curiosities of words, expressions, and spelling, were observed in the course of the present Collation ; and, as they are not to be found selected elsewhere, they have been thought worth preserving in the following series, with some additional illustrations. The references are all made to the later copy.

As a fayre table fynely *polished*, tho it be *never so apte* to receaue  
eyther pcyctures or wrytynges. *Epist. to Edw. VI.*

[In this very peculiar orthography is preserved much of the original Anglo-Norman form of the word "polished," as it appears in the middle of the fourteenth century, in The Creed of Piers Ploughman:—

—wyde wyndowes y-wrought,—

And *pulched* ful elene

With gay glittering glas. v. 241.]

And yet, this wisdom and knowlege—is but onely the begynninge of  
*Sapience*.....The Ten Commaundementes must be recyted so *Treatably*,  
and dystinctly, that children, by often hearinge of them, may prynt  
them in their memories. *An Instruct. of the I. Comm.* fol. v. b.

[“*Sapience*” was not an unusual word, even in the fourteenth century, since it occurs both in Chancer and in Piers Ploughman; but Cranmer seems always to have written “wisdom;” as well in a previous passage relating to the same scripture (*Psal. exi. 10, “Initium Sapientie timor Domini”*) as in all the Translation of the Bible issued under his name. It is possible, therefore, that this passage was the rendering of his assistant-translator, and that he had passed it over without altering it.

The expression *Treatably* refers to a matter which is managed dextrously, discreetly, skilfully, and orderly; and in these senses it continued to be used during the sixteenth and seventeenth centuries. Hooker in the *Eccles. Polit.* says “there will be always some skilful persons, which can teach a way how to grind *treatably* the Church:” but the manner in which it is used by Fuller in his *Worthies*, agrees more closely with the meaning of Cranmer:—“not with popular violence, but leisurely and *treatably*, as became a matter of so great importance.”]

But here, peradventure, you wyll *Muse*, good Children, asking  
thys question. *Idem* fol. x.b.

[*Muse*, to consider deeply, to wonder at; a word of the fourteenth century, and it occurs in Piers Ploughman’s Vision in that sense:—

The moore I *musse* thereinne

The mystier it seemeth. v. 5974.

There are many instances of this use of the expression in Shakespeare.]

Althoughe I *flowe* in pleasure, honor, and glorye. *Idem.* fol. xij. b.

[*Flowe*—swim. This is a verb of very unusual occurrence, but it is used in this particular sense by *Leonato* in *Much Ado About Nothing*, Act iv. sc. 1.

Being that *I flow* in grief  
The smallest twine may lead me.

The expression appears once also in the English translation of the *Apocrypha*, II. *Esdras*, iii. 33 : "I see that they *flow* in wealth."]

Upon *suche dismolde daies* (as they call them) they wyll begyn no new enterpryse. *Idem.* fol. xiiij. b.

Much more *daungier* it is to set up ymages in the Temple of God. *Idem.* fol. xxiiij. b.

[*More daungier*—greater danger : the orthography is that of the Anglo-Norman form of the word in the fourteenth century.]

It *Abhorreth* good christen eares to heare *suche haynous blasphemie*. *Instruct. of II. Comm.* fol. xxxix. rev.

[This was no doubt in the time of Cranmer a well known form of expression, though possibly a provincialism ; but it appears to be of such very rare occurrence as not to be cited in any of the dictionaries. Shakespeare has, however, one instance of the use of it in *Othello*, Act v. sc. 2, where *Desdemona* says "It doth *abhor* me now I speak the word." In Cranmer the sense evidently is "it shocketh good Christian ears," and the nearest modern synonym to the phrase is, it is abhorrent.]

Saynete John in hys Epistle sayeth—He that hateth hys brother is *Man-queller*. *Instruct. of V. Comm.* fol. lxiiij. a. sign. k.ii.

[*Manqueller*—a destroyer of men, from the Anglo-Saxon *Cwellan*, to kill, or cause to die. A word of the fourteenth century used by Wiclif in his translation of *Mark* vi. 27, for an executioner ; Eroude "sente a *Manqueller*, and commaundide that Joone's heed were brouzt in a dissche." Cranmer affirms from the First Epistle of St. John, iii. 15, that he who hateth his brother is a *Man-queller*, but the old English versions of Wiclif, 1380, Tyndale, 1534, the Geneva 1557, and his own of 1539, have all the word *Man-slayer* in that place.]

He that sayeth to hys brother *Racha*, that is to saye, he that wyth voyce or gesture sheweth any token of an angrye herte, is *worthy* the *Sessyons*. *Idem.* fol.

[This very quaint and familiar rendering of the words in *Matthew* v. 22, is, in all

probability peculiar to the preceding quotation ; since all the oldest English versions contain the word " counsell." The original Latin reads " Qui dicit *Racha*—reus est concilii."]

Make agreements, and *Love-daies*, betwene them that be fallen at dyseorde. *Idem.* fol. lxxiij. b.

[*Love-daies*.—That is, times appointed for the settlement of differences by arbitration, without recourse to either law or violence. They were most probably originally instituted by the Church, at a very primitive period, as several Scriptures might be adduced to shew ; and this would naturally account for their appearing to have been almost entirely under the direction and control of the clergy. But by the middle of the fourteenth century they seem to have become perverted by the inferior ministers of the Church who officiated at them, either to their own profit, or the benefit of their own particular Religious Houses. The decisions of the Love-days then appear to have been given without much regard to the lawful equity of the case in question ; which made the lawyers complain of their injustice, and brought on them the censures of Chaucer and the Author of the Visions of Piers Ploughman. The former poet describes his shrewd and able, but very worldly, " Frere," that though he could " rage as it had been a whelp"—yet that

" In *Love-dayes* there coude he mochel helpe.  
For ther was he nat like a cloisterere,  
With thred-bare cope, as is a poure scolere,—  
But he was like a maister or a pope."

This passage evidently refers to the authority assumed by the clergy at such meetings, but the Author of Piers Ploughman affirms that they were principally esteemed for their ingenuity in the management of Love-days :—

Wisdom and Wit now  
Is noght worth a kerse (cress)  
But if it be carded with covetise  
As clothieres kemben hir wolle.  
*Who so can contrive deceites,  
And conspire wronges,  
And lede forth a Love-day  
To lette with truthe :—  
He that swiche crafes can  
To counsell is cleped.* v. 5637.

The expression occurs twice in the works of William Tyndale, who was martyred in 1536 : once as synonymous with a truce ; and also in his Prologue to the Book of *Numbers*—1530—in a manner which indicates that an engagement to attend at a Love-day was a serious obligation. " If I swear to be in a certain place, at a certain hour, to make a *Love-day*, without exception : yet if the king in the mean-time command me

another way, I must go, by God's commandment, and yet not break mine oath." It is probable that by the seventeenth century the old form of keeping Love-days had passed into convivial meetings. The word occurs only once in Shakspeare and in this sense, in *Titus Andronicus*, Act ii. sc. 1.

Come, if the Emperor's Court can feast two brides,  
You are my guest, Lavinia, and your friends :  
*This day shall be a Love-day, Támara.*

The words of the Latin Catechism at this place are "sitis autores semper concordie et pacis, defendite et tolerate proximum, placate, reconciliate homines inter se quantum potestis."]

Where Adulterye raigneth, wher *yought* (youth) doth both heare and se vuchastnes. *Instruct of VI. Comm. fol. lxxxj. a.*

He that in his hart *excheweth* Adultery, shall also *excheve* Fornication. *Wowe not other men's wyfes. Idem. fol. lxxxv. a.*

[*Excheve*, or *Excheue*—a very rare form of the Anglo-Norman word *Eshèvér*, to avoid, or shun ; which is distinguished by Mr. Halliwell from *Escheve*, to move or to go. The illustration which he adduces in proof is taken from an authority cited as *MS. Lincoln, A i. 17. f. 65.*

The kyng chaunges his fote  
*Eschewes* a lyttle—

but the word in this passage evidently means no more than to leave, or retire from, in the well-known sense of the modern expression *Eschew*. *Wowe*, in the above quotation, is from the Anglo-Saxon verb *Woven*, to woo, or to court, as it was used in the fourteenth century, and as it is employed by Piers Ploughman :—

Thenne *wowede* Wrong  
Wisdom full yerne. *v. 2230.]*

You shall auoid—to *muche nysseness* in trymmynge and deckynge your bodyes and apparelyng them to gorgiously. *Idem.*

Open robberies, extorcions, and manyfest *poollyng*. *Instruct. of VII. Comm. fol. lxxxix. b.*

[*Manyfest Poollyng*—The literal meaning of the word *Poll*, is to take off the tops of trees in a wood ; and the metaphorical signification is to reduce arrogant offenders by taking off their heads, as it is used in some verses attributed to Queen Elizabeth by George Puttenham, in his *Arte of English Poesie*, printed in 1589. In the imposition of a tax, the word was employed to express the counting of the heads of individuals liable to the payment of it ; and from such exactions it was at length understood to

signify extortion, plunder, and robbery, as in the text and in other contemporaneous authorities. Hall says in his report of the speech of the Duke of Buckingham at Guildhall in the reign of Edward V. "who was he of you all that could recon hym selfe lorde of lys awue good emongest so many gyunes and trappes wer set ther for; emong so much *pyllyng* and *pollunge*." In subsequent extracts it will be seen that Cranmer also connects *Pollers* and *Pielers*, and has the expression to *pyle* from the needy. *Pilen* is an Anglo-Norman word signifying to plunder, and *Pilour* is a robber. There are several instances of both words in Chancer and Piers Ploughman.]

Rulers of cities be theues when they suffer the necessarie buildinges of the citie, as churches, *yelde-halles*, the towne-walles, commen brydges, *conductes*, or such lyke to decaye and falle to ruines. *Idem*. fol. xci. a.

[*Yelde-halles*.—This is probably no more than a corruption of the Anglo-Saxon word *Gyld* halls; from *Gild-an*, to pay, that is to a fraternity meeting in a certain place, which was the hall of the *Guild* or society of the contributors. It has been thought, however, that in this peculiar form, the word is derived from the *Yield*, benefit or produce, paid into the halls of such communities. *Conductes* must probably be regarded as a misprint for *Conductes*, the precise and classical old English form of the modern word conduits; but the orthography is the same in both impressions of this Catechism. It is not to be found in any of the dictionaries.]

Also when by forstallynge, regratyng, *agrementes in haules to rayse the price of thinges*; ingrossynge of marchaundise, when one man, or one companye getteth all in their *awne* handes, that no man maye haue gayne, but they onely;—when by these, or such lyke deceites, they compell the poore to *bye* at their own price, suche wares as they must nedes *occupie*,—then they be arrant theues before God. For by suche fraude they begyle theyr poore neyghbors, and *poolle* theym of their monie against their willes. *Idem*. fol. xcij. a.

[All the passages of this Catechism which relate to the combinations of tradesmen and labourers, appear to have a positive reference to certain English Statutes which were either contemporaneous, or in active force, at the time Cranmer's volume was printed. The first illustration to be derived from these ancient legal authorities, is the very lively definition or description of a Forestaller, contained in cap. x. of one of those "*certain Statutes made during the reigns of King Henry III., King Edward I., or King Edward II., but uncertain when, or in which of those times.*" The language of the translation of this

old enactment is so familiar, quaint, and vivid, that it might be almost received as Cranmer's own writing.—“But especially be it commanded, on the behalf of our Lord the King, that no Forestaller be suffered to dwell in any town :—which is an oppressor of poor people, and of all the commonalty, and an enemy of the whole shire and country : which (*who*) for greediness of his private gain, doth prevent (*precede—get before*) others, in buying grain, fish, herring, or any other thing to be sold, coming by land or water ; oppressing the poor and deceiving the rich ; which (*who*) carrieth away such things, intending to sell them more dear :—the which (*articles*) come to (*go or are sold to*) Merchant-strangers that bring merchandise ; offering them to buy, and informing them that their goods might be dearer sold than they intended to sell ; and an whole town or country is deceived by such craft and subtilty.”

As the whole force and penalties of this ancient ordinance are directed against the forestalling of food, so the Statute of the Second and Third years of Edward VI. 1548, cap. xv. which is evidently referred to in Cranmer's Catechism—was entitled “The Bill of (*concerning*) Conspiracies and Crafts-men.” The first chapter of it refers to labourers conspiring in respect of their times of working : and the second is especially directed against those “agreements in halls,” condemned in the text of Cranmer. “And if it fortune” says the Statute, “that any such conspiracy, covenant, or promise, to be had or made by any Society, Brotherhood, or Company, of any Craft, Mystery, or Occupation, of the Victuallers above-mentioned, with the presence and consent of the more part of them, that then, immediately upon such act of conspiracy, covenant, or promise had or made ;—over and beside that particular punishment before in this Act appointed for the offender,—their Corporation shall be dissolved, to all intents, constructions, and purposes.” The whole of this part of Cranmer's Catechism is a very considerable enlargement on the Latin text.

*Occupy*—Employ ; an expression in common use from the fourteenth century to the seventeenth ; and, although the word has long since become obsolete, it will probably never be otherwise than universally familiar in England, from the introduction of it in the Gospel of *St. Luke* xix. 13. “He said to his servants *occupy* until I come.” The expression, in other forms, occurs also in several places in the Authorised Version of the Scriptures ; but the most characteristic instance of its use in this sense is supplied in Sir Thomas North's Translation of Plutarch published in 1579, p. 805. “To be short,” said Phocion when he refused Alexander's present, “if I should take this summe of money and *occupie* it not, it is as much as if I had it not : on th' other side if I *occupie* it, I shall make all the citie speake ill of the king and me both.”]

Also when the riche marchaunte-men and vsurers *have the heades of the poore handy-craftes-men so bounde vnder their girddels*, that the poore men of necessitie are compelled to brynge their ware to them. *Idem.* fol. xcij. a.

[This proverbial form of speech is preserved by Ray in that division of his collection of Proverbs comprising phrases which are not entire sentences: it belongs properly to the time of Henry VIII. The Latin of this passage is remarkably like the English:—"Item, quando opulentiores mercatores, et publicani illi, tenuiores artifices sibi devinciunt, ut quasi servi cogantur, artificibus suis, tantum serviro commodis dominorum."]

The *fermoure*, or husbände-man to whome suche lease is made, is nothyng elles but a seruaunt appointed by the lorde so to occupie his grounde, y<sup>t</sup>. ther by the commen people may be fedde and nourished. *Idem*. fol. xciiij. a.

[*Fermoure*.—The common Anglo-Norman orthography of the fourteenth century.]

All they that do *hawke and honte* for other men's goodes agaynste the will of the owners. *Idem*. fol. xc. b.

Neither by other way to *noy* hym. *Idem*. fol. xcviij. b.

[*Noy*.—The low Latin form of the word Annoy, as generally used in England in the fourteenth century. In Wiclif's translation of the *Apocalypse*, ix. 10. it is said of the scorpion-locusts that "the myght of hem was to *noy* men fyue moneths."]

That we *dyshest* hym not with lyes. *Idem*. fol. xcix. b.

[To *Dishonest* is an old Anglo-Saxon verb not very unfrequently to be found used by the English writers of the sixteenth century, as equivalent to dishonouring or disgracing. Thus when Tyndall is referring to St. Paul's directions to Timothy concerning the younger widows, *I. Timothy* v. 11. he says, "some young widows do *dishonest* the congregation of Christ and his doctrine."]

That our lyfe may be found *fawteles*. *Idem*. fol. xcx. a.

[*Fawteles*.—This is a slight colloquial, or perhaps provincial, corruption of the Anglo-Norman *Faut*; of which at least the pronunciation, existed until some time after the middle of the eighteenth century, in the verses which are familiar to every-one in Goldsmith's *Deserted Village*, originally published in 1769—

"Yet was he kind:—or, if severe *in aught*  
The love he bore to learning was *in fault*."

In the older authorities the word takes a more direct form, as in *Piers Ploughman's Vision*, v. 5813:—

I have y-herd heighe men,  
Etyng at the table,  
Carpen, as thei clerkes were—  
And leyden *fautes* upon the Fader  
That formede us alle.

In the glossaries of this invaluable old Poem, and of Chaucer, *Fault* is interpreted to signify want ; but it must be understood in the sense of *default*, or deficiency. In the two instances which occur of the expression *Faultless* in the Authorised Version of The New Testament, *Hebrews* viii. 7. and *Jude* 24., Wiclif renders them both by a paraphrase, thus :—"For if the ilke firste hadde lackid blame (*if that first Covenant had been faultless*) the place of the secounde schulde not be sought."—"But to Him that is mighti to kepe you without synne (*able to present you faultless before the presence of His glory.*)" The lists of Errata at the end of Cranmer's Catechism are entitled "*Faultes* escaped in the pryntyng."

Yet—I may *convey* from hym an oxe, asse, or an horse ; for he hathe greate plentye of all these thinges. *Idem.* fol. cxv. b. Envye not thy neyghbour therefore, nor go aboute to *convey* it from hym. Fol. cxvj. a.

[*Convey.*—The literal sense of this word is evidently to carry away from one place to another. It is probable, however, that at an early period in the sixteenth century the expression had acquired that dishonest, canting meaning for stealing, which *Pistol* assigns to it, as well known to a certain class of persons, in Shakespear's *Merry Wives of Windsor*, Act. 1. Sc. 2.

*Convey*, the wise it call.

Steal!—Foh! a fico for the phrase!

The dialect to which the word with this signification belongs, must probably be regarded as having been first brought into England in the end of the fifteenth century, and almost perfected in that which succeeded.]

If He knew that *it wer for my welthe* to haue it He woulde haue sente it to me. *Idem.*

[*Wealth.*—The well-known fine old Anglo-Saxon word signifying all kinds of possessions and prosperity, but altogether distinct from riches ; in which sense it was frequently used throughout the whole of the sixteenth and part of the seventeenth century. In the Authorised Version of the Holy Scriptures there are several instances of this use of it ; but the most characteristic examples, and such as come the nearest to the passage in Cranmer are to be found in the book of Common Prayer :—"Let the things which should have been for their *wealth* be unto them an occasion of falling." *Psal.* lxxix. 23 ; and again in the Litany—"In all time of our tribulation, in all time of our *wealth.*" In the English translation of the Bible, there is usually a distinction made between *wealth* and *riches* ; and therefore the employment of the former word to signify both, must be referred to a much later time than that of the last translation. Dr. Adam Smith appears to notice it as a comparatively recent meaning, when he says "*That wealth*

consists in money, or in gold and silver, is a popular notion which naturally arises from the double function of money, as the instrument of commerce and the measure of value." ]

For *other* (*outher*, or either) they brynge nothyng to passe wyth all their *gapyng*, *glenyng*, and carefulnesse ; or, yf they obteyne their purpose, yet, verely, (all thinges accompted) their losse is greater than their gaynes. *Idem.* fol. cxvj. b.

They *lese* their good name and fame, and (be) called of euery man extorcioners, brybers, *pollers*, and *piellers*. *Idem.* Suche do deceaue the nedye, (and) brybe and *pyle* from them. fol. excix.

Lykewyse God euen nowe-a-dayes dothe punyshe these *gleyng* *keytes* that seke their praye in euery place. *Instruct. of X Comm.* fol. cxvij. b.

[*Gapyng, Glenyng—Gleyng keytes.* The first of these words only, as they appear in this place, is to be found in any of the dictionaries ; but their strong popular meaning may be very well understood from the context, and they are probably all provincial. *Gapyng*, the general sense of which in modern times, is to distend the mouth, or yawn with weariness ; formerly meant to hold the month wide open (Ang. Sax. *Ge-Yppan*) in expectation of some good thing being placed in it. Bale, Bishop of Ossory, in his *Apology against a rank Papist*, printed in 1550, uses the word in relation to the priests of Jerusalem in a manner which is remarkably illustrative of its sense in Cranmer's text. "They were not wont to brynge offerynges of theyr owne from round about, but theyr *gapyng* was to receive the offerings and giftes of all quarters round about."

To *glean*, in the ordinary meaning, is not only innocent but praise-worthy, and the whole narrative of the beautiful book of *Ruth* arises out of the exercise of this simple virtue, as it was provided for by the Law of Moses (*Deuteron.* xxiv. 19-22). The old Anglo-Norman word *Glaner*, signifies to pick-up, or collect, but in the passage in Cranmer it is placed in connection with the rapacity expressed by *gapyng*, and the covetousness indicated by carefulness ; as if the owner of a field or vineyard had violated the command, by being unduly solicitous in clearing-out his land to the loss of "the stranger, the fatherless, and the widow," who were the only legitimate gleaners.

The expression "*Gleyng keytes, that seke their praye in euery place*, may be taken to refer to the fierce lustre, or *glare*, observable in the eyes of birds of prey and carnivorous animals when they are excited by rage or hunger. The word is, however, evidently connected with the Lowland Scotch *Glour*, or look intently or fiercely ; and with the Teutonic *Gluyeren* to look askance.]

Yf thou *convey* awaye hys eatell, commonly they prosper not, but dye of some kynd of *mouren*. *Idem*. fol. cxix. a.

[*Moirren*—In this very peculiar spelling of the word murrain, may be observed the manner in which it has been brought into its present form. The old Anglo-Saxon noun *Myrr*, or *Murr*, signified that which marred or destroyed, being taken from the verb *Myrr-an*, to mar or to destroy, especially the speech or utterance. *Murre* is used in this sense by Skelton and Philemon Holland for a disorder of the voice; but when the word terminated in *eyne*, or *ayne*, as a plural, it became expressive of extensive pestilence or diseases, particularly in respect of cattle. In some copies of the *Vision of Piers Ploughman* the word occurs with the old orthography.

—God on hem sendeth  
Feveres, other fouler hyveles,  
Other fyr on her houses  
*Moreyne* other meschaunces.”

So late as the English translation of the Scriptures published in 1551, the word is spelled *Morayne* in Exodus, ix. 9.]

God willeth not that we shoulde be idle, and ley all the day on the one syde, loking that He shuld put meat in our *moughtes*, as the nourse doeth feade yong children; but He commaundeth vs to plye our laboures and occupations, and *then to cast all carefulnes, and put it vnto Hym*. *An Instruct. of the Creation*. fol. cxxxiii. b.

Yf the father and mother be infected with the *Leprie*, we se commonly that the children borne betwene them haue the same dysease. *An Instruct. of our Redemption*. fol. cxl. b.

[*Leprie*—From the old French *Lèpre*, which is the orthography in Wiclif's translation of the Scriptures. In Dean Colet's Statutes for the government of St. Paul's School, dated 1518, there is a provision made for the support of the Sur-Master, if after his coming “he should fall into sickenes incurable, as *Lepry*.”]

The whiche Holy Gost gaue them wysedome, *couning*, *auducitie*, and constancie, to teach boldly this Holy Gospell of Christe. *An Instruct. of our Sanctification*. fol. cli. a. Also thys Holy Ghoste doeth daylye more and more encrease and establyshe our faythe; that we, lyke most louying children, maie *Colle* and embrace our Heuently Father, and hang fast about his necke. *Idem*. fol. cliii. a.

[*Colle*—The best interpretation and illustration of this affectionate old word, are those given by Cotgrave in his *French and English Dictionary*, Edit. Howell, 1660. “*Collée*—a Neck-embracement, an Embracing about the neck, a Greeting or Welcome expressed by such an endearment.”]

Also you ought to give diligence to vnderstande and iustlye to weye, euery worde of so greate a Master; that when you be *apposed* herein, you maye be able to make a directe answer. *An Instruct. of Prayer.* fol. clxiii. a.

[*Apposed*—From the old French *Apposer*, to examine or question; out of which has been derived the modern word to *Pose*, or puzzle. In the Office for Confirmation, in the First Liturgy of Edward VI., issued in 1548, it is directed that the Bishop, or such as he shall appoint, shall *Appose* a child in the Catechism. The *Apposition* is a term peculiar to St. Paul’s School for the grand examination.]

God hath commaunded vs to resorte to Hym boldelye, and to *Mone* oure selues to Him in all our troubles and aduersities. *Idem.* fol. clxiii. b.

[*Mone*—From the Anglo-Saxon *Manan*, to bemoan or lament, the prefix being understood as expressive of intensity or motion. There is a very good illustration of the use of the word in Barbour’s poem of *The Bruce*, the date of which is believed to be 1375 :—

Sic *Mayn* he maïd, men had gret ferly;  
For he was nocht, custummablylly,  
Wont for to *Meyne* men ony thing.

The colloquial northern phrase—“That *moan* is soon *moaned*,” is probably not even yet obsolete.]

Therefore *it is more than nede to praye, and instantlye* to pray for God’s helpe, that we mys-use not His Name vnreuerently. *The Lord’s Prayer: An Instruct. of the First Petition* fol. clxxiii. a.

[*More than need*—a northern colloquial expression at least as old as the fourteenth or fifteenth century, signifying something that was indispensable to be done; and far beyond that which ordinary need or prudence required. *Instantly* in this place is intended to express every instant, or constantly, as the word will be found used in the Authorised Version of the *Acts of the Apostles* xxvi. 7, “Unto which promise our twelve tribes, *instantly serving God, day and night, hope to come.*”]

He calleth all hys wyttes vnto him, and setteth all hys studye and

craft to styrre-vp false and brayne-syke doctors to sowe the *Cockell* of heresy and erroncous opinions where the good sed of God's Word was first sowen. He hath on his side this false and *deceyvable* worlde. *An Instruct. of the Third Petition.* fol. cxc. a.

[*Cockell*—In all probability this word was derived from the Anglo-Saxon *Cheocel*, that which chokes, and originally from *Coccan*, the choking of the growth of corn by a weed. It is used in this sense by Wiclif, in his translation of *St. Matthew* xiii. in the parable of the wheat and the tares, to which the words of Cranmer especially refer.—“Lord, whether thou has not sowen good seed in the field? wher of, than, hath it *Dernel*, or *Cokil*? Perauerture, ye, gadrynge *Dernelis*, or *Coclis*, drawe vp by the roote togidre with hem and tho whete.”]

The whiche commaundemente we shall easely kepe, if we wyll be content, with a *meane dyet* and kepe a measure in oure apparell. *An Instruct. of the Fourth Petition.* fol. cxcviii. a.

[The peculiar expression *a meane dyet* in this passage, of course does not signify that which is common, or inferior, but that which is moderate, neither too high nor too low, and the word was so generally understood throughout the whole of the sixteenth and seventeenth centuries. There is a good illustration of this use of it in Sir Thomas North's translation of Plutarch—“The *meane is the vertue*; and not to go too far in this, as in all other things besides, it is the best.”]

And thys wycked spirite woulde ouerthrowe, *in a momente of an houre* whole realmes and commen-welthes if God did not *let* him. *Idem.* fol. cc. a.

[The reference in this place is evidently to the Temptation of Jesus Christ as related by *St. Luke* iv. 5; and the words of Wiclif's translation are remarkably illustrative of those used by Cranmer, as well as singularly agreeing with the text of the Authorised Version of the passage: “And the devil, taking Him up into an high mountain, shewed unto Him all the kingdoms of the world *in a moment of time*.” Wiclif renders it thus:—“And the deuyll ladde Hym in to an hyz hil, and schewide to Hym alle the rewmes of the roundnesse of erthe *in a moment of a tyme*.”]

Yf we shoulde not muche forbear and forgyue one another—we shoulde neuer haue measure nor ende of chiding, scoldyng, *layinge in watche one of an other*, deceayng, *lawyng*, fightyng, and suche lyke. *An Instruct. of the Fifth Petition.* fol. ccvii. a.

[*Lawying*—Enforcing by lawsuits. In Sir Thomas More's Second part of the Confitution of Tyndal, written in 1533, this word is used in a quotation from *Galatians* v. 20, "wytecraft, enmytic, *lawying*, emulacion and stryfe." The corresponding word in the Authorised Version is "variance."

Without the Holy Ghost no man can be *Rightuouse* and good; And for this cause, also, He is called The Holy Ghost, because He maketh men *Rightuous*, pure, and holi. *An Instruct. of the Sixth Petition*, fol. cexi. b.

[The expressive and fine old Anglo-Saxon original of the modern word *Righteous* was *Right-wise*, meaning just and pious, and, therefore, rightly wise. It is constantly to be found in the English Authors of the fourteenth century, with a great variety of spelling in the termination, *wys, wis, wus*, out of which last seems to have been produced the orthography of Crammer, and from that the present form of the word appears to have been taken. In the English Bible of 1551, in *St. Matthew* v. 20, it is printed *Ryghteousnes*.]

And all the temptations of these oure enemyes *do leuel at thys prycke*, to bryng vs to do against God's commaundementes. *Idem*. fol. cexii. b.

[The reference in this passage is to the shooting with a sharp pointed arrow at a certain place in the centre of a mark, which was called "the white" or "the prick;" and this is supposed to be the meaning of the passage in Shakespeare's *Love's Labour's Lost*, iv. 1. "*Let the mark have a prick in it.*" In Ascham's *Towophilus*, which was printed in 1544, the word is often used in a general sense as a mark for the practice of Archery; and it is also employed with the same meaning in Wiclif's translation of *I. Kings*, xx. 19, 20:—"Thou shalt sit beside the stoon to whom namo is Ezel; and Y shal send thre arrowis beside it, and shal throwe, as *hawntyngge me to a prik*." Some manuscripts read, "as excerciseyng, other pleiyng me at a signe;" or, "as it were vsyngge me to throwe at a marke." In the passage in Crammer the term is evidently used to express a certain point against which the shafts of temptation are directed, as archers were accustomed to aim at the prick or white; as Ascham says, "that which is the most perfect and best in shootyng, as *alwayes to hit the prycke*, was never seene nor hard tell on yet emonges men, but only imagined and thought upon in a man's minde." *Works*, 1761. p. 122.]

Whan ye praye, saieth Christe, *bable not muche*, as the *Heythen* do: for they thinke that they shall be hearde for their muche *bablyngge*. *An Instruct. of the Seventh Petition*. fol. cexx. a.

[It is remarkable that the translation of this passage in Wiclif's version of *St. Mathew* vi. 7 is much nearer to the authorised text than it is in some of those editions

which intervned between 1380 and 1611. "In preiying *nyle ye speke moche*, as he-then men dou; for thei gessen that thei be herd in her *mochte speche*." In Tyndale's version of 1534, and Cranmer's own of 1539, and also in the Genevan of 1557, it is "*bable not moche*"—and "their *mochte bablynges sake*;" but in the Rheims translation of 1582 the words are "much speaking."

Our Master Christ, which forbyddeth vs to vse many wordes in our prayers, hath, as it were *knyt vp together in one Fardel*, al the plages and aduersities that can happen vnto vs in this worlde. *Idem.* fol. cccx. b.

[*Fardel*—From the French *Fardeau* or the Italian *Fardello*, a package or burthen. In Nicholas Udall's translation of the *Paraphrase of Erasmus of the New Testament* published in 1548, the words in *St. Luke xi. 46* are rendered "Heaping burden upon burden ye laye vpon the shoulders of the simple people *a whole fardel* vnpossible to be borne."]

These offences God doth punysh with diuerse and greuous plages:—as with pride, enuye, contencyon, detraction, slaundering, lying, railyng, trouble and vnquietnes of conscience, *feare and pensiuenes of the minde*, and such like. *Idem.* fol. cccxvi. a. This is his chiefe studye, to driue men to suche feare, trouble, and anguish of mind, that thorow *pensiuenes and heuines of harte* he maye brynge them to desperation. *Idem.* fol. cccxiii. b.

[In the old sense of the word *Pensive*, it signified that which is weighty from trouble or melancholy; in the modern meaning it is generally understood to express that which is thoughtful and reflective, though free from sorrowful care. The best illustration which can be supplied of Cranmer's use of the word in this place, will be found in Bishop Latimer's Seventh Sermon preached before King Edward VI., April 19th, 1549. "He—took no more with Him but three, Peter, James, and John; to teach us that a solitary place is meet for prayer. Then, when He was come into this garden—" *cepit expavascere*,"—He began to tremble; insomuch that He said "*Tristis est Anima Mea, usque ad mortem*,"—My Soul is heavy and *pensive*, even unto death." None of the old English versions of the Scriptures contain this remarkable rendering.]

Our Lorde Jesus Christe, good Children, in the Gospel of John saith thus—"Excepte a man be borne agayne, of water and *The Spret*, he can not enter into the kyngdome of God." *A Sermon of Baptisme.* fol. cccxvii. a.

[*Spret*—This word must be regarded as exhibiting the ordinary colloquial form in which the common people were accustomed to pronounce the old French *Esprit*, as signifying The Holy Spirit. The descent of the corruption appears to have been very easy and natural; as *Esprit* became contracted into '*Sprit*, which in common conversation became *Sprete* and *Sprite*. In Wiclif's translation of *St. Joha*, iii. 6, the word Spirit is used; but in the versions of Tyndal and Cranmer the text is, "Excepte a man be borne of water and *The Sprete*, he cannot enter into the Kyngdom of God. That which is borne of the fleshe, is fleshe; and that which is borne of *The Sprete* is *Sprete*."] ]

God Himselfe worketh with vs, to confirme vs in our faith and to *asserten* vs that we are the *lyuely* membres of God's trew churche." *Idem*. fol. ccxxix. b.

[*Asserten*—To assure, or to make certain, out of which has been formed the modern word *ascertain*, to enquire into a matter and to establish it. In Udall's translation of the *Paraphrase of Erasmus of The New Testament*, *St. Matthew* v. 22. the text is rendered "Truely this I *ascertaine* you, whosocuer is angrie with his brother without a cause, shall be in daunger of iudgement." *Lively*—*Life-like*, or *Living*, as the word is to be found used in several places in the Authorised Version of the Holy Scriptures:—*I. Peter*, ii. 5. "Ye, as *lively* stones are built a spiritual house." ]

The Holy Gost—did also delyuer us from the *boundage* and *tyrranne* of synne. *Idem*. fol. ccxxxv. b.

Regarde not the *gageling* of them that speake againste the vse of the Sacrament vnder both kyndes. *An Instruct. of The Lorde's Supper*. fol. celi. a.

[*Gageling*—In Minshew's *Dictionary of Eleven Languages*, printed in 1617, this word is attributed to the Low Dutch *Gaghelen*—"to Gaggle like a goose, perhaps from the sound that geese make, *Gag, gag, gag, gag*." When the expression is to be found in the old English authors of the sixteenth and seventeenth centuries, it is in connection with the noise made by geese as expressive of folly; and such is evidently the meaning in the preceding extract.]

It is not at all probable that, after the lapse of more than three centuries, the actual truth concerning the real Author of the book called Cranmer's Catechism should be indisputably proved. In the "*Remains*" of Cranmer, collected and arranged by the Rev. Henry

Jenkyns, published at Oxford in 1832,—this work is entirely omitted, on the ground that it was for the most part founded on the Latin Catechism of Justus Jonas, and was probably not even translated by the Archbishop. Pursuing the same line of argument as that proposed by Dr. Burton, Mr. Jenkyns is inclined to think that one of the disciples of Cranmer, who had been exiles for their religion in Germany,—Rowland Taylor, John Poinet, or even Thomas Becon, must have been the person who first made this most tender and pious little volume speak such quaint, beautiful, and infantile, English.

In all this argument, there seems to be somewhat of an ungrounded previous assumption that Cranmer could not by any possibility understand the German language, though he had been more than once ambassador to Germany, and had even married a native of Nuremberg. The evidence also produced by Dr. Burton is inconclusive, and is subsequently modified even by himself. Without regarding the late and imperfect information given by Burnet and Strype, the contemporaneous statements of the hostile Gardiner afford the most important illustration of the subject. Gardiner's first object appears to be to take away from Cranmer the reputation of being the author of the Catechism, and calls it "a booke set forth in the Archbishoppe of Canterburie's name." He says also, that "Justus Jonas hath translated a Catechism out of Douch into Latyn, taught in the Citie of Nuremberge, in Germanye, where Hosiander is chiefe preacher;—which Catechisme was Translate into Englishe, in this Auctor's name, about two years paste." Gardiner's next effort was exactly the contrary of the former, being an attempt to fix the authorship of the English Catechism positively on Cranmer, and to reject the negative testimony which had been offered to him on very sufficient authority. "As *Æcolampadius*," says Gardiner, "hathe, since, his

folly or his madness,—agaynste the Sacramente,—confessed, as appeareth, that he did Translate Theophylact, so as we may not doubt of it;—so this Auctor, hath now, in this worke, confessed the Translation of the Catechism; *which One, in communication, would have made me beleave, had been his man's doynge and not his.*”

It is quite possible that these objections are really testimonies to the truth of the words appearing in Cranmer's own book—“set forth,”—“oversene and corrected by the Archebysshoppe of Canterburie.” Dr. Burton comes to the same conclusion; and the remarkably-characteristic variations which he has so carefully set down between the Latin and the English versions,—are almost positive proofs of the hand of Cranmer being everywhere visible in the familiar and even maternal language of the English copy. “If we compare,” says Dr. Burton, “the Latin and the English Catechisms together, the Translator appears to have followed his original very closely; but in some instances he introduces new matter.” An account of the most important variations then follows, which will be found printed at length, with some attempts at illustration, at the end of this Tract. It will there be seen, that, even in minor instances, a discretionary power was assumed, which none of the Archbishop's household either possessed or would have ventured on exerting; and there are two passages of considerable length; of neither of which is there any trace in the Latin, and which are both expressed in the quaint, rural, and domestic English of Cranmer. One other remark may be made as indicating the “oversight” of the Archbishop in this work, since the language so often exhibits an endearing tenderness towards children at a time when they were commonly treated with more coercion than humanity. Whatever may be the word addressed to the youthful hearers in the original German, in the Latin it is almost always “*Filioli*,” though

once it is elevated into "*Optimi Pueri*:" but in the English it is always "Good Children," occasionally "Dear Children," and sometimes "Dearly beloved Children."

The Editor of the Oxford Reprint of Cranmer's Catechism, supposes that "of the German original, no copy has, as yet, been discovered:" but it is probable that the book entered in the first volume of the Catalogue of The Bodleian Library, (*Oxon.* 1843) under the word *Catechismus*, page 479. col. 1. may really prove to be a late edition of this very book. As it appears in that register, the title is—" *Catechismus: oder Kinder-Predig(t): mit Schönen Figur(e)n. Nürn.* 1548. 8vo." As this title cannot be otherwise translated than—A Catechism, or an Instruction (or Sermon) for Children, with beautiful pictures;—it is not possible more accurately to describe Cranmer's plain and affectionate homilies, composed "for the synguler commoditie and profyete of yong people," as they must have existed in their original German form.

But though the original of the Archbishop's work may possibly be indicated, the Preface of the Oxford Reprint no doubt rightly affirms, that there has not been any copy of the Catechism at present found containing the Negative, which Dr. Martin insinuated, rather than asserted, was introduced into *some impression* of it. The present enquiry was of course not intended to enter into any disputative religious subjects; but, as this collation was made to ascertain whether there did exist any real doctrinal difference between two contemporaneous copies of Cranmer's book, some particulars of that controversy appear to be required in this place for the illustration of the text.

Dr. Rowland Taylor, one of Cranmer's chaplains, was martyred February 9th, 1555—1556. When he was questioned by Mr. Secretary Bourne "whether he would stick to that religion set forth in a Catechism by my Lord of Canterbury;"—he answered "My Lorde of Canterbury

made (*caused*) a Catechism to be translated into English: which booke was not of his owne making, yet he set it forth in his owne name; and, truly, that booke, for the time, did much good." In respect, however, that it appeared to teach the doctrines of The Real Presence, or Consubstantiation, in The Lord's Supper; and asserted the Power of the Keys as a Third Sacrament;—the principles of the work, from the very time of its publication, seem to have been the subject of dispute or censure. A letter written from London by John Ab Ulmis to Bullinger, dated August 18th, 1548, says of Cranmer—"I would have you to know this for certain, that this Thomas has fallen into so heavy a slumber, that we entertain but a cold hope that he will be aroused, even by your most learned letter. For he has lately published a Catechism, in which he has not only approved that foul and saerilegious Transubstantiation of the Papists in the Holy Supper of our Saviour, but all the dreams of Luther seem to him sufficiently well-founded, perspicuous, and lucid." Another letter from John Burcher, also addressed to Bullinger, and dated October 29th, 1549, reports a worse consequence of the publication. "The Archbishop of Canterbury," says he, "moved, no doubt, by the advice of Peter Martyr and other Lutherans, has ordered a Catechism of some Lutheran opinions to be translated and published in our language. This little book has occasioned no little discord; so that fightings have frequently taken place among the common people, on account of their diversity of opinion, even during the sermons."

The Rev. Henry Soames, however, rightly observes, that the doctrine of The Eucharist, as it is stated in this work, would be more accurately described, by saying that *it maintains The Corporal Presence, without attempting to define the manner of it*: thus leaving a latitude for explaining that doctrine upon either Romish or Lutheran principles.

Cranmer steadily denied the inference of Transubstantiation, when it was urged on him by Gardiner, and maintained that the language of the Catechism was to be understood *Spiritually*. Some strong expressions, also, in the Latin original, are studiously softened in the translation, apparently to make them bear such a sense. But though Cranmer appears to have thought that the printed English text would thus very well agree with *his* understanding of it;—such a liberal and learned interpretation of an important passage in a book of instruction professedly intended for children, gave Gardiner one of his best arguments. In his *Defence of the Sacramente* Cranmer says—“In a Catechisme by me translated and set furth, I used like maner of speeche; saying, that, with our bodily mouthes we receyve the body and bloud of Christ. Which my saying, *divers ignorant persones,—not used to reade olde auncient authors, nor acquainted with their phrase and maner of speeche,—*dyd carpe (*at*) *und reprehende, for lacke of goode understanding.*” He also answers Gardiner personally in similar terms, thus:—“As for the Catechisme of Germany, by me translated into English, to this I have answered before: and truth it is, that eyther *you understand not the phrase of the old authors of the Church, or else, of purpose, you will not understand me.*” The force of Gardiner's argument was, however, lost, *by its dependence on the evidence of an Engraving which appeared in the Latin German Catechism only*, representing the Romish manner of administering the Lord's Supper to the laity, by the priest placing it in the mouth of the recipient. Some notice of this rude wood-cut, will be given in another part of the present Tract; but Gardiner unfairly affirms this German print to be, in respect of the English book, “a matter as clear contrary, as the light is from darkness: “*whiche nowe this Auctor would colour with speaches of Auctors, in a booke wryten to instructe rude chyldren; which is*

as sceldre an excuse as was harde; and none at al where the originall is loked on." Cranmer's counter-reply that *the print was not to be found in his book at all*, was still more effectual; but this part of the subject properly belongs to our account of the Wood-Engravings contained in the Latin and English versions of the work under consideration.

In these peculiar views concerning the doctrine of The Real Presence, appears to exist the only point on which Cranmer did not entirely answer both his friends and his enemies. Dr. Burton says, that though his defence in respect of the picture objected to by Gardiner, was "so far completely satisfactory, it must still be acknowledged, and Cranmer himself confessed,—that he did not all at once shake off his former errors. The language which is held concerning The Real Presence in the English Catechism is extremely strong. The Author of the Latin Catechism was undoubtedly a Lutheran, and held *Con-Substantiation*. Cranmer is supposed at this time to have held the same doctrine; though the difference is remarkable between the English and Latin Catechisms: the latter speaking of *the Body and Blood of Christ being Present in the Sacrament*; the former only of *our Receiving Them*."

Dr. Burton farther observes, that "Cranmer was charged, in his own day, with having been first a papist, then a Lutheran, and lastly a Zwinglian." It is quite possible that, in his transition-progress from superstition to Christianity, he might have been all these; since he candidly declares his want of teaching in religious knowledge, even to a late period of his life, with equal plainness and humility. "This I confesse of my selfe," says he, in his *Answer to Dr. Richard Smith*, "that not long before I wrote the sayd *Catechisme*, I was in that error of The Real Presence; as I was many yeares past in divers other errors; as of Transubstantiation, of the Sacrifice-Propitiatory of the priestes in the Masse, of pilgrimages, purgatory, pardons, and

many other superstitions and errors that come from Rome: being brought up from youth in them, and *nouseled* therein, for lacke of good instruction from my youth: the outragious floods of papisticall errors at that time overflowing the world. For the which, and other mine offences in youth, I do dayly pray unto God for merey and pardon." The difference between the doctrine expressed by Cranmer in relation to The Real Presence in the English Catechism, and that previously set forth in the original Latin,—is so very delicate, that only a comparison of both the texts will make it perceptible: but it will be seen that one very important sentence is omitted in the translation.

“Deinde de Pane dicit, *Hoc est Corpus Meum*, et de Calice, *Hic est Sanguis Meus*. Ideo credere debemus, quod vere Corpus et Sanguis Ejus sit; nam Deus est Omnipotens, ut in Symbolo audistis: ideo omnia potest facere, quæ vult; et “vocat ea quæ non sunt, tanquam sint;” sicut Paulus dicit:—(*hoc est, quando ipse aliquam rem vocat et nominat, quæ ante non erat, TUNC MOX FIT HOC IPSUM, SICUT DOMINUS NOMINAT*). Ergo quando accipit Panem, et dicit “*Hoc est Corpus Meum*,” tum mox ibi est Corpus Domini; et quando Calicem accipit, et dicit “*Hic est Sanguis Meus*,” tunc mox adest Sanguis Ejus. Hoc credendum est nobis, si modo volumus esse Christiani.”

Cranmer's translation of this passage,—with the exception of the omitted sentence,—is almost literal, and it is as follows:—“Secondarily, Christ saith of the Breade, *This is My Bodye*; and of the Cuppe, He sayeth *This is My Bloud*. Wherefore we ought to beleue that in the Sacrament *we Receyue Trewly the Bodye and Bloud of Christ*. For God is Almyghtye, as ye hearde in *The Crede*: He is able therefore to do all thynges what He will: and, as Saint Paul writeth, “He calleth those thynges which be not as if they were.” Wherefore, when Christe taketh breade, and saith, “TAKE, EATE, THIS IS MY BODY,”—*we*

ought not to doute but we eate His veray (*vera*—true) bodye. And when He taketh the cuppe, and sayeth “TAKE, DRYNKE, THIS IS MY BLOD,”—We ought to thynke, assuredly, that we Drynke His veray Blode. And This we must beleue yf we wil be counted Christen men.

“And wher as, in this perellous tyme, certayne deceitful persons be founde in manye places, who, of very frowardnes wil not graunt that there is the Body and Bloude of Christe, but denye the same, for none other cause *but that they cannot compasse, by man’s blynde reason, how this thinge should be broughte to passe,—ye, good Children, shall, with all dilygence beware of suche persons; that ye suffer not yourselues to be deceaued by them. For suche men, surely, are not trew christians; neyther as yet have thei lerned the first article of the Crede, whych teacheth that God is Almightye: whiche ye, good Children, have alrede perfectly lerned. Wherefore eschew such erroneous opinions; and beleue the wordes of our Lord Jesus, that you Eate and Drynke His veray Body and Blode; although Man’s Reason can not comprehend how, and after what manner, the same is ther present. For the wysdome of reason must be subdned to the obedience of Christ, as the Apostle Paule teacheth.*”

Mr. Tite’s *older* copy of this Catechism appears at some time to have belonged to a zealous Protestant, probably in the latter part of the seventeenth century, who has written several notes in the margins, in reference to questionable doctrines supposed to be contained in the text. The first occurs on fol. cexix. b., where the “*Instruction of Baptisme*” teaches, that “our Lorde Jesus Christ hath instituted and annexed to the Gospel *Thre* Sacraments, or holy seales of his couenant and lege made with vs:” and in the margin is written “*Three Sacram<sup>ts</sup>: asserted by a Protestant Arch-Bishop and Martin!*” There are also notes pointing out those passages in the *Instruction of the Lord’s Supper,*



De cena Domini



From the German Latin Catechism of Justus Jonas Plate III

*Described Page 45*



From Cranmer's Catechism Plate XXVIII  
A Sermon of The Lords Cupper

which declare that we ought to believe that in the Sacrament “we receive trewly the body and bloud of Christ; for God is Almyghtye, as ye hearde in the Crede”—thus—“*Continued pages on—Carried on—Proceed—Transubstantiation, backwards and forwards—Again—O Thomas!*” This last exclamation is written against a passage affirming that “Christ himselfe gyue vnto vs his fleshe and blode, as his words dothe euydently declare.” Fol. cexxxviii. a. If the friends of Cranmer and the Reformation, felt thus offended and doubtful about his principles, as expressed in the Catechism; of course his adversaries would not fail to claim those passages, as proving him once to have held the doctrine of the Real Presence of the Body of Christ in the Lord's Supper, which they insinuated that he afterwards altered by a Negative. But in so much as the Catechism was concerned, they failed altogether in shewing that it contained such an alteration; and any other principles of popery were never alleged against it. For, in this work, Cranmer denounces those persons as being in a great error, who think of making satisfaction for their sins by good works: against which passage the former possessor of Mr. Tite's old copy, has written—“*Popery—Christ's death.*” He affirms, also, that *the priest or minister does not of himself make the body and blood of Christ*; he acknowledges *only Three Sacraments*; and he enforces *the Receiving of the Lord's Supper in Both Kinds*. With respect to the *Actual Substance of the Consecrated Elements*, his words refer their real nature as being made solely and mystically by the almighty power of God; and he accordingly tells his Children-hearers, “When ye be asked—“What is the Communion, or the Lord's Supper?” Ye may answer—“It is the Trew Body and True Bloude of our Lorde Jesus Christe; whiche was ordeyned by Christ Him-selfe, to be eaten and dronken of vs Christen people, vnder the forme of breade and wine:” and then refers to the Gospels, and

to St. Paul's First Epistle to the Corinthians, as the authorities for the doctrine. There is not anything like a negative, inserted in any of these passages, in Mr. Tite's *later copy* of the Catechism; and Dr. Burton rightly observes, that, "if the reader will look to all the places which appear to favour the doctrine of The Real Presence, he will find it almost impossible for the word "*Not*" to have been inserted. "There is, however, very remarkably, a *single verbal difference between the two copies at this particular place*; the older impression reading—"vnder the forme of breade and wine" (fol. cexlj. a.), and the later—"vnder breade and wyne." (fol. cexlj. b.)

The manner in which Dr. Martin endeavoured to charge Cranmer with having altered his book, has much more the appearance of some kind of imperfect and slanderous information conveyed to him privately, than of any real evidence which could be relied on. If Martin did know the actual truth of that which he uttered, he spoke disingenuously, if not malignantly: but it is quite possible that he really did speak altogether at random, and in ignorance; and that the insinuation may be explained by the following plain statement.

"When Kyng Henry dyed," said Martin, as this discussion is recited by Foxe,—“did not you translate Justus Jonas his book?”

“Cranmer. I did so.”

“Martin. Then *there* you defended another doctrine touching the Sacraments; by the same token that you sent to Lynne, your printer:—that whereas *in the first prynte there was an affirmative*,—that is to say Christe's Body *reallye* in the Sacramente,—*you sent then to your prynter to put in a “Not;”* whereby it came miraculously to passe that Christe's Bodye was cleane conveyed *out of* the Sacrament.”

“Cranmer. I remember there was two prynts of my sayde booke; but *where* the same “Not” was put in I cannot tell.”

In Mr. Tite's older copy of the Catechism, on fol. clviii. a., in the Instruction of the First Petition of the Lord's Prayer, the text, manifestly erroneously, reads—"The Name of God is (Not) halowed also, but lytle regarded, when the Gospell and Worde of God is (Not) boldly professed before the worlde." In the Errata at the end of the volume appears this correction :—"The clvij. lese, j. syde, ij. lyne, reade "not halowed;" and, in the later copy, the passage is rectified. Here, then, is very probably to be found the Negative which was really inserted, and of which some imperfect information had been given to Cranmer's accuser. The Editor of the Oxford Reprint says "we can hardly suppose Dr. Martin to have confounded the two places;" yet it is quite possible that he was either only generally informed that a Negative had been introduced into the book, or that he malignantly referred it to a very different part of the work.

Dr. Burton thinks it not impossible that, with respect to this Negative, Dr. Martin may have confounded Cranmer's *Defence of the Sacrament* with his *Catechism*; and that he remembered a passage in Gardiner's *Answer to the Defence*. After criticising Cranmer's version of a certain place in Theodoret, he says, "I wene the printer left out a (Not) and should have sayd *Not Changed into the Godly Substance*." But Cranmer had denied that he or his printer had made any such omission; and Dr. Martin's charge must be referred to the Negative said to have been inserted in the Catechism, an explanation of which has now been proposed. It will probably be generally recollected that there is on record another remarkable instance of the omission of a *Not* in the English version of The Holy Scriptures, referred to in Selden's *Table Talk*:—"There were a thousand Bibles printed in England with the text thus—"Thou shalt Commit Adultery," the word *Not* being left out!" The discovery of this inexcusable error is said to have been

first caused by Archbishop Ussher having bought a London bible of a bookseller on his way to preach at St. Paul's Cross, in which the text he had selected was not to be found. This was the occasion of the first complaint on the subject; and, as it induced further attention, in 1632 the king's printers were fined £3000 for omitting the word *Not* in the Seventh Commandment.

The word "*Prints*," as used by Crammer in his discussion with Dr. Martin, evidently signifies two different editions or impressions of the same book; but it is not to be found with such a meaning in any of the ordinary English Dictionaries. The proper sense of the passage, however, requires this reading; *as one printer only is mentioned in the conversation, but two impressions of a certain book are referred to; one of which contained a peculiarity in the text.* It is possible that the word *Print* might have been a typographical-technical in the time of Crammer, the modern synonym of which would be impression: or it might have been one of those colloquial or provincial phrases, of which so many curious instances are to be found in his writings. In the First edition of Foxe's *Acts and Monuments* printed in 1563, the conference between Crammer and Martin is not inserted at all; but in those of 1570 and 1576 the words are "Two Printes." The expression, however, even then appears to have become obsolete, or at the least mistaken, and in the following edition of 1583, "*Printes*" was changed into "*Prynters*." This was probably one of the most innocent alterations of the text of Foxe's History made in that impression, which is regarded as the worst of all the old black-letter copies, as it was very much tampered with by the printer. The next edition of 1596 restores most of the old readings; but this passage remained uncorrected until the publication of the octavo editions of 1841 and 1849, in both of which the original word "prints" again appeared in the

text. This collation of the early texts of Foxe, was most obligingly supplied for the present Tract by the REV. JOSIAH PRATT, whose acquaintance with the originals is equally accurate and extensive.

Another instance of unfair argument employed against Cranmer, occurs in the remarks of Bishop Gardiner on one of the coarse wood-engravings contained in the German Latin Catechism; which never could have been seen in England otherwise than in an occasional foreign copy. "With such matter," says Gardiner, in his *Answer to Cranmer's Defence of the Sacrament*,—"he filleth his leaves; forgettyng (*that*) himselfe maketh mention of the Catechism by him translated (th' originall whereof confuteth these two partes of this booke in few wordes) being prynted in Germany. Wherein, besydes the matter wryten, is set forth in picture the maner of the ministring of this Sacrament; where is the altare with candel-light set forth; the priest appavelled after the old sorte; and the man to receive kneelyng bare-headed and holding up his handes, while the priest ministereth the Host to his mouth." A Fac-Simile of this very rude pictorial evidenece is inserted in this Tract, that the real worth of the illustration may be rightly understood. But whatever might have been the value attached to it by the common people, *if it had been published in England*,—that influence was altogether neutralised, by *Cranmer having rejected all the engravings contained in the German Latin text, and decorating his book with a new and very superior series of designs.* His reply, therefore, to Gardiner's false inference, is equally sensible and conclusive. "In this place," answers Cranmer, "may appear, to them that have any judgement, what pithy arguments you make, and what dexteritie you have in gatheryng of authors' myndes, that would gather *my mynd and make an argument here of a picture, neyther put in my booke, nor by me dewysed*; but invented by some fond paynter or carver, which paynt

and grave whatsoever theyr idle heades can fansye. You should rather have gathered your arguments upon the other syde; that I myslyked the matter, because I left out of my booke the picture that was in the originall before. And I mervayle that you be not ashamed to alledge so vayne a matter agaynst me, which, in dede, is not in my booke; and, if it were, yet were it nothing to the purpose."

In any bibliographical account of this Catechism, the WOOD-ENGRAVINGS, with which it is, for the period, so tastefully decorated, certainly ought not to be forgotten: and Crammer's answer to the malicious inference made by Gardiner from one of the prints published in this work in Germany, seems naturally to suggest that the *Foreign Illustrations of the Catechism should be the first considered*. Those engravings consist of Twenty-four small designs executed on wood, and in the quaint grotesque manner of the early German artists; not unlike those hard and coarse groups with which Holbein illustrated "The Praise of Folly" by Erasmus: and they comprise the following subjects.

I. *CONTIONES DE DECEM PRECEPTIS. Enarratio Primi Præcepti.* The apostate Israelites running in a kind of dancing procession, round a column surmounted with the golden calf. In the back-ground appears Moses on a mount, kneeling, and receiving the Tables of the Law.

II. *Enarratio Secundi Præcepti.* A man, kneeling, and stretching out his hands. Behind him is a tall powerful person wearing a sword, about to cast a heavy stone on him; and before him are two others, intended for a priest and a ruler, looking on. Buildings and mountains in the back-ground.

III. *Enarratio Tertii Præcepti.* A pulpit erected at the entrance of a building, in which is a person preaching, very much resembling Luther. In the enclosure before the house a number of men are seated in the open air, and a dog lies at the feet of the preacher. In the back-ground is a group of trees, with a man collecting and piling large pieces of timber.

IV. *Enarratio Quarti Præcepti.* Noah sleeping under his vine, with Ham uncovering him, Japheth looking on in wonder, and Shem hiding his face.

v. *Enarratio Quinti Præcepti.* Cain murdering Abel with a heavy club. In the back-ground is a large stone altar with a great fire, and a lamb lying upon it.

vi. *Enarratio Sexti Præcepti.* David playing on his harp, on the battlements of a castle built on the banks of a stream. On the same side of the river is a maid kneeling and giving a napkin to Bathsheba, who is sitting with her feet in the water, but otherwise completely dressed, on the opposite bank, with an aged attendant behind her.

vii. *Enarratio Septimi Præcepti.* Achan's concealment of the spoils stolen by him at Jericho (*Joshua* vii. 22.) A group of tents, in the largest of which, in front, is a man digging up the earth: a great number of persons are assembled behind.

viii. *Enarratio Octavi Præcepti.* The Elders accusing Susanna of adultery, before the high-priest and the rulers of the Jews (*Susanna*, v. 34). This is an exceedingly rude print, both in the drawing and the engraving.

ix. *Enarratio Noni et Decimi Præcepti.* A shepherd attending four sheep, drinking at a trough supplied from a cistern. On the left, with two other sheep, is Jacob coming up, holding a knife, and bringing a wand which he has peeled in rings to be erected at the drinking-place. (*Genesis*, xxx. 37, 38.) This illustration of course belongs to the Tenth Commandment—"Thou shalt not desire thy neighbour's wife, nor his man-servant, nor woman-servant, nor his ox, nor his ass, nor any thing that is his;"—but the passage of Scripture represented is not referred to in the Latin of the expository-sermon, nor elsewhere; excepting in the margin of Cranmer's English translation, opposite the print, and in this very remote allusion:—"Wherefore there is no cause why thou shuldest covet thy neighbour's goods, or by any subtil conveyance get them into thy handes."

x. *Enarratio Decime Præcepti.* Potiphar's wife seizing on Joseph's garment; the scene and costumes of the design being German of the fifteenth century.

xi. *DE FIDE—SYMBOLUM APOSTOLORUM: Primo Contio—De Creatione.* The figure of a Divine Personage standing within a border of clouds, in which are heads of the winds placed at the angles. Birds and animals are standing round; and Adam is represented lying asleep on the ground, with Eve rising up out of his side. This is a grotesque illustration, but it is full of the characteristic Art of the period.

xii. *Secunda Contio—De Redemptione.* The Crucifixion, with the Blessed Virgin and St. John standing between the side crosses. Rudely drawn and engraved.

xiii. *Tertia Contio—De Sanctificatione.* The Descent of the Holy Spirit; delineated in the established manner; having the Blessed Virgin sitting in the centre, with an open book on her lap, and the apostles kneeling around her. A rude coarse print.

xiv. *CONTIONES DE ORATIONE DOMINICA. Exordium Generale.* The engraving of the Creation described as No. xi.

xv. *Enarratio Primæ Petitionis: "Sanctificetur Nomen Tuum."* A large paved apartment, in which is a group of several persons sitting and standing, listening to a

doctor, who is preaching to them from a small pulpit ; immediately in front of which is a very large crucifix with a figure suspended upon it.

XVI. *Enarratio Secunda Petitionis* : “ *Adveniat Regnum Tuum.* ” The engraving of the Descent of the Holy Spirit described as No. XIII.

XVII. *Enarratio Tertia Petitionis* ; “ *Fiat Voluntas Tua.* ” Christ fainting under the weight of His cross, with a group of soldiers, two of whom are about to strike Him. Grotesquely drawn, but very characteristic. In this design it is remarkable that the Lord is represented as bearing only the *transverse beam of the cross*, in the form of a heavy log.

XVIII. *Enarratio Quartæ Petitionis* : “ *Panem nostrum quotidianum da nobis hodie.* ” The engraving which is prefixed to this division of The Lord's Prayer, represents, in a very coarse grotesque manner, the feeding of five thousand persons by Jesus Christ, with five barley loaves and two fishes. In the front are seated part of the multitude who were fed : in the second ground is Christ sitting on a small elevation, attended by Peter and Andrew, who are distinguished by having circular glories round their heads. There is also the “lad,” referred to by Andrew as having the very small stock of provisions which Christ multiplied, bringing a bag over his shoulder, and two large fishes in his left hand. In the back-ground is a curious attempt to exhibit the duty of a daily dependence on a Divine supply, by a representation of Elisha's miraculous increase of the widow's oil. A figure, dressed in the ordinary female costume of Germany in the fifteenth century, appears to be pouring into one of three very large barrels out of a small hand pitcher : and the legal quantity of the larger vessels is about to be examined by a gauger, who stands beside them holding up his measure. In the back-ground are trees and cottages.

XIX. *Enarratio Quintæ Petitionis* : “ *Et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris.* ” In this engraving, also, two different parts of the same subjects are brought together, and very grotesquely treated. In the back-ground is represented the “king, which would take account of his servants,” sitting in a chamber at a table, in the dress of an old German burgomaster, with an accountant beside him, having a large book before him ; and in front of the table is the individual who “ had not to pay,” standing bare-headed and pleading. On the left-hand in the fore-ground is a tower, to the gate of which the same person, delineated with an unmistakable individuality, though wearing a hat and feather, is dragging his fellow-servant who has his hands bound together.

XX. *Enarratio Sextæ Petitionis* : “ *Et ne nos Inducas in Tentationem.* ” The Temptation of Jesus Christ in the desert. A city with towers, possibly intended for the temple, in the distance, with large hills between, and two figures in front. That on the right hand has a lion by his side, and is dressed in white, though having all the characteristics of Satan, probably in reference to II. *Corinth.* xi. 14. I. *Peter*, v. 8. On the other side is a figure representing Christ attended by two lambs.

XXI. *Enarratio Septimæ Petitiones*: “*Sed Libera nos à Malo.*” The Syro-Phœnician woman entreating Christ to cast the evil spirit out of her daughter (*Matth. xv. 22. Mark vii. 25, 26*). In this engraving the coasts of Tyre and Sidon, mentioned by St. Matthew, are represented by a river with two boats on it, and a mountainous country on the other side. Christ is drawn standing under a rock, or high hill, attended by his disciples; a tower is erected above, and an aged female appears behind the gentile woman.

XXII. *ENARRATIO DE BAPTISMO*: *Perpetua Contio*—“*De Baptismo.*” The foreground of this print is occupied with an enormous font, capable of drowning six such infants as that which the priest is drawn as holding in his hands rather than in his arms. On the base of this laver stand the parents of the child, in the dresses of the time of Maximilian I. and Henry VIII. The officiating priest very much resembles Sir Thomas More; he wears a chapeau of the sixteenth century with a medal or jewel in it; and behind him is a large stout assistant. The architecture of the church in which this ceremony is being performed, is unfeelingly and inaccurately drawn; but the characteristics of the early Norman style are everywhere perceptible.

XXIII. *DE POTESTATE CLAVIUM*: *Contio Perpetua*. A large apartment, or court, in a religious-house; on one side of which is a throne-chair, with a canopy. In it is sitting a person dressed in a doctor's cap and robes, leaning his head on his hand; and an older individual is kneeling before him in the act of confession.

XXIV. *ENARRATIO DE CÆNA DŌMINI*: *Contio*. The engraving prefixed to this address, was the print already described and exhibited, on which Gardiner founded a charge against Cranmer that he had once avowedly held the doctrine of the Real Presence in the Sacrament of The Lord's Supper: but this picture never could have been seen in England, excepting in one of the foreign copies of the Latin Nuremberg Catechism. The scene is an ancient church, at the high altar, on which are placed a chalice, with a large candlestick and a lighted taper. Two men and a female are kneeling before the steps; and the priest is approaching the male person in the foreground, who has his mouth open ready to receive the wafer. This illustration is significant and characteristic, but of very grotesque execution.

These, then, are the subjects of the Engravings on wood with which the Latin edition of the *Catechismus* was decorated; and it is not improbable that they also constituted the “*Schönen figuren*” of the original German text. When Cranmer published his English version, he very well knew the importance of rendering it popularly attractive by the insertion of

———“those paintings which may make  
It with this, or the other man, to take;”

but, either having more taste himself, or being guided by more tasteful advisers, he not only produced a book incomparably superior to the original, but also a work of real typographical merit, making a due allowance for the age and country. His artists,

though they were probably all foreigners, were evidently of great ability in their time : and, as the same subjects, generally, were required for both the Latin and English versions,—it is extremely interesting to observe the curious variations in the art and manner with which they are respectively treated. In Cranmer's Catechism the Wood-engravings consist of Twenty-nine, including the repetitions, which are briefly described in the ensuing list. They are all full of artistic merit ; though designed by two, three, or even more, draughtsmen ; the principal of whom appears to have been Holbein. One of the prints has his name upon it at length, and another seems to exhibit the initials H. H. on a coffer in the fore-ground : and others are drawn with such forcible characteristic outlines, as may safely be referred to the same school. In those illustrations which seem to have been produced by Italian artists, a certain freedom, or rather looseness, of drawing is apparent, which is not to be found in such as are evidently attributable to German designers ; and the few which may be properly referred to Holbein,—though they are generally traced with the same hard and unvarying outline,—are full of merit and beauty, both in drawing and composition. Many of the other illustrations, however, require nothing but a more feeling variation of their hard uniform outlines, to shew the great merit of the original designs. Cranmer's own illustrations are enumerated and described in the following list ; but the improvement on the original German wood-engravings can scarcely be imagined without a visible comparison being made between them.

I. **TITLE-PAGE.** The words on this leaf are printed in an upright panel, surrounded by a broad border, having allegorical figures at the sides, designed in the German-Italian style of the period. In the centre at the top, is placed a female figure, with the word VICTORIA inscribed above, sitting on a couch under a tent having the curtains drawn up, and holding a palm-branch and a wreath of laurel. On the sides of the border are placed architectural pedestals, on which are placed two other female figures, respectively entitled IUSTITIA and PRUDENTIA, with their appropriate emblems ; also standing under tent-like canopies, the curtains of which are drawn back to discover them ; the upper parts of the tents being surmounted by demi-chimerae. The whole of the centre beneath is occupied by the Royal Arms, France and England quarterly, supported by a lion and the Tudor dragon, with the present motto. In the description of this title-page by Dr. Maitland, it is conjectured to have been drawn by Holbein ; but it is not at all in his manner ; and really belongs to some artist of the German-Italian school, who was employed on several of the other designs in this volume.

II. On the Reverse of the Title-page is another large print, apparently executed by the same artist, but altogether superior and more interesting. It represents King Edward VI. crowned and seated on a very stately throne, holding a sword erect in his right hand, and with the other receiving a large volume lettered BIBLIA, from several of the prelates who are kneeling on that side. The left hand is occupied by a group of peers who are also kneeling. Above this engraving is printed in black letter "THE KYNGE OUGHT TO BE FEARED AS THE ROARING OF A LYON : WHO SO PROUKETH HIM YNTO ANGER

OFFENDETH AGAINST HIS OWNE SOULE. PROV. xx. 2." Beneath the print is inserted LET NOT THE BOOKE OF THIS LAW DEPART OUT OF YOUR MOUTHS. BUT RECORDE THERE IN DAY AND NYGITE, THAT YOU MAYE DO ACCORDYNGE TO ALL THAT IS WRITTEN THEREIN. Joshua, i. 8. Deut. xvii. 19.

III. PATER NOSTER. *A Generall Preface to be rehersed after the Prayer, in the begynning of eche Sermon made vpon the Ten Commaundementes.* A small wood-cut representing Christ seated in a building with His disciples, discoursing to a child who stands between His knees. Through the doorway appear buildings and water; and two persons standing on a high rock casting down a man with a mill-stone about his neck, in reference to the words in the Gospel of *St. Matthew* xviii. 2. 6. Designed with a light outline in the Italian-German style.

IV. THE HOLY TEN COMMAUNDEMENTES OF THE LORDE OUR GOD. *The Firste.* Moses kneeling on the verge of a mountain-crag, receiving the Tables of the Law, delivered to him out of clouds, without hands; flames of fire and trumpets issuing from the clouds in the back-ground. On a large inscription-tablet lying on the hill in the fore-ground, is printed EXO. 21. This illustration is drawn in the quaint grotesque German manner; but with considerable ability.

V. A DECLARACION OF THE FYRST COMMAUNDEMENT. *The First Sermon.* Tents, with Aaron, Joshua, and Caleb, standing in the front, looking at the Israelites dancing round a column surmounted by the golden calf. In the back is Mount Sinai, with great clouds of smoke issuing from the summit. Drawn with a light outline in the Italian-German manner.

VI. (THE SECOND COMMAUNDEMENT.) *The Second Sermon.* The Israelites stoning the blasphemer of the Name of the Lord (*Levit.* xxiv. 23.) In the fore-ground is Moscs, with two short ox-horns issuing from his forehead; and Aaron and others standing looking on. In the back-ground is an encampment with mountains. Drawn in the Italian manner, like the last illustration, and rather confused in the outline.

VII. THE THIRDE SERMON. *A Declaration of the Thirde Precepte.* A large building, in which are many persons both sitting and standing before a young man, who is preaching to them from a small pulpit: with something very like a cardinal's hat hanging up behind him. A soldier in an antique Roman dress, with a spear, is standing by a large window, through which is seen a landscape. Well and clearly drawn in the Italian-German style.

VIII. THE FOURTH SERMON. *A Declaration of the Fourth Commaundement.* Noah's intoxication, and the different conduct of his three sons. Drawn in the same manner, but very confused.

IX. THE FIFTE SERMON. *An Exposition of the Fifte Commaundement.* Cain slaying Abel. In the back-ground are two altars in a landscape; and above on the left are

clouds, with a Divine Personage looking down on the murder. Drawn in the same manner as the preceding, but with greater artistical ability.

X. THE SIXTH SERMON. *An Exposition of the Syxth Commaundement.* A broad paved way leading to an arcade and a large edifice like a temple. On the left is a palace, at a window of which is David, with his crown and sceptre, lifting up his hand in admiration of the beauty of Bathsheba, who is bathing on the roof of a house opposite, in a very modest costume and attitude, attended by two aged females. Drawn in the Italian style.

XI. THE SEVENTH SERMON. *An Exposition of the Seuenth Commaundement.* Achan, with his arms bound behind him, in the custody of two soldiers, and Joshua standing beside them. Before them is another soldier, bringing the "Babylonish garment," and other stolen spoils, from an excavation in his tent, which is in the background. Beyond is part of the camp of Israel, with mountains; and by the side of Joshua, in front, is a sculptured stone altar, with the heads of cherubs at the angles. Drawn in the same manner, and confused from the fulness of the design and want of variation in the outline.

XII. THE EYGHTE SERMON. *An Exposition of the Eyghte Commaundement.* The reference given in the margin of this print, is "Daniel iii." but that chapter, in the Authorised Version, contains the narrative of the Hebrew confessors who were cast into the fiery furnace; and the subject of the engraving itself is the false accusation of Susannah, discovered by Daniel. It is represented as taking place in a large hall, wherein the high-priest appears sitting under a state-canopy: the elders are on his left hand, and Daniel, who is drawn as a very common boy, is pleading on his right. Drawn in the same style, and with the same defects as the last.

XIII. THE NYNTH SERMON. *An Exposition of the Nyynth and Tenth Commaundementes.* Jacob with his spotted sheep at the drinking-place, which is supplied from a fountain enclosed in an elegant Italian column of the fifteenth century: the buildings and landscape in the distance being also of the same character.

XIV. THE TENTH SERMON. *An Exposition of the Tenth Commaundement.* The temptation of Joseph by Potiphar's wife, represented in the same costume as the preceding.

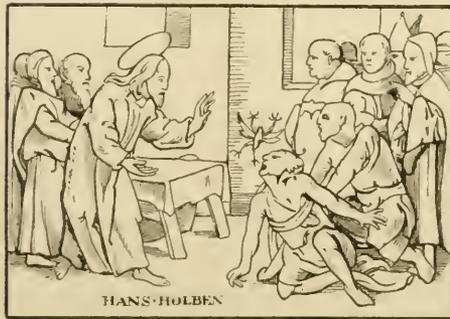
XV. THE CREED. THE FYRST SERMON—*Of the Creation.* A very large figure of a Divine Personage walking upon clouds, with both arms stretched out and speaking into existence all Creation, which appears in a pictorial form below surrounded by a circle of glory. A well-drawn and characteristic illustration in the German style.

XVI. THE SECONDE SERMON—*Of oure Redemption.* The Crucifixion. A well-drawn design, full of character, but in the Italian manner. In the back-ground is Jerusalem with the temple: and in front is a large cross of the usual form, with a figure upon it. The malefactors at the sides are attached to trunks of trees only, their hands being fixed





An Instruction of Prayer. The First Catechum. Page 51.



An Instruction of Prayer. The Seventh Position. Plate XXV

ILLUSTRATIONS FROM CRANMER'S CATECHISM.

in the cleft branches. The figure on the left of the centre cross is inclined away from it, whilst the other is turning towards it and stretching out his hand to it.

XVII. THE THIRD SERMON—*Of our Sanctification.* The Descent of the Holy Spirit at Pentecost. A large apartment with columns. In the centre is the Blessed Virgin, with another female behind her, and the eleven Apostles placed around. The background is entirely filled up by the Holy Dove descending in glory. A well-drawn illustration in the Italian style.

XVIII. AN INSTRUCTION OF PRAYER. THE FIRST SERMON—*A Declaration of the First Petition.* The interior of the temple, with the Pharisee and the Publican praying, and Christ pointing them out to His disciples. The Pharisee has on the habit of a monk, with a cowl and the tonsure, and is kneeling at the rails of an altar; and on his left on the upper step is something like a small box or coffer marked H. H. on one side. From the style and spirit, and the accurate drawing of the figures in this design, it may very well be received as the work of Holbein.

XIX. AN INSTRUCTION OF THE FIRST PETITION. A repetition of the preaching-scene described as No. VII.

XX. AN INSTRUCTION OF THE SECOND PETITION. A large chamber with columns, in which is an aged man kneeling at a covered table having on it an open book placed on a stand. Above are clouds with a circle of glory surrounding the Divine Name in Hebrew characters. Through the doorway are seen the buildings of a city. This illustration is well-drawn in the German style, and is probably by the same artist as the designer of the print of the Creation, No. xv.

XXI. *An Instruction of the Third Petition.* A well-drawn illustration by the same artist as the last, full of figures, and representing Christ's agony in the garden at Gethsemane. In the foreground are the three apostles asleep, and in the middle-distance is Christ kneeling and stretching out His arms. Before Him is an Angel flying towards Him with His cross, and behind is an arched gateway, with Judas, drawn like a woman, conducting a band of Roman soldiers. Trees, with the garden and the country beyond, fill up the back-ground.

XXII. *An Instruction of the Fourth Petition.* Christ feeding the five thousand in the wilderness. On the left is the Lord standing with His disciples, blessing the food brought to Him by the lad; behind are the companies of persons sitting down and eating; and on a hill in the back-ground is drawn Christ preaching to the people below, attended by two of His disciples. In the distance are a city and a mountain. A well-drawn illustration, apparently by the same artist as the last.

XXIII. *An Instruction of the Fifth Petition.* The Parable of the Two Debtors, drawn in a very quaint and characteristic manner. On the left is the nobleman sitting at a table under an arch, holding a large German purse of leather, of the sixteenth century, and setting at liberty the debtor, who is kneeling before him. On the other side is part of a city, in the street of which the emancipated debtor is seizing his fellow-

servant by the throat, and in the back-ground he is represented as thrusting him into a prison in a gate-house.

XXIV. *An Instruction of the Syate Petition.* The Temptation of Christ in the wilderness. On the left is the Lord standing in front of several large trees; and Satan is coming to Him with one of the large stones with which the ground is covered. In the middle-distance on the right are the two figures on a high rock; and in the back-ground is the temple, with Christ standing erect on the angle of a lofty tower, and Satan falling headlong through the air. A well-drawn illustration apparently by the same artist as the preceding.

XXV. *An Instruction of the Seuenth Petition.* This design bears the name HANS HOLBEN in the lower part in the fore-ground; and it is drawn in his peculiar quaint and characteristic manner and nearly in outline. According to the marginal references, this print represents the expulsion of the evil spirit from the dumb man; but the figures rather indicate the casting-out of the devil from the lunatic, after Christ's descent from the Mount of Transfiguration. On the right is an old man supporting the possessed person, who has fallen on the ground, by a band round his body; and a small demon with wings appears to have been at the same moment forced out of his mouth, his face being peculiarly expressive of prostration and suffering. Behind these figures is a group of scribes, priests, and pharisees; and on the opposite side is Christ bending forward and lifting His hand in command to the evil spirit. Three disciples are standing behind Him.

XXVI. A SERMON OF BAPTISME. John baptising Christ in a large river, in which also another baptism is being performed. In the back are a mountain and city; and above is the Holy Dove in glory. A well-drawn illustration in the German-Italian style.

XXVII. A SERMON OF THE AUTHORITIE OF THE KAYES. The illustration prefixed to this address is drawn in the same style, and with the same skill, as the preceding. It represents Christ, attended by seven of the disciples, sending them forth, two together, "to cast out unclean spirits, and to heal all manner of sickness, and all manner of disease." There is not any reference placed in the margin of this print indicating the passage of Scripture illustrated; but, from the small number of persons represented with the Lord, it must be intended for *Matthew* x. 1, when He sent out the twelve, and not for *Luke* x. 1, when He appointed other seventy also. It is a very remarkable characteristic of this design, that every disciple is drawn bearing with him the Two Keys of binding and loosing; although the principal figure in front may be taken for Peter. The back-ground represents a landscape, with a city, having a high tower, and mountains beyond it.

XXVIII. A SERMON OF THE COMMUNION, OR THE LORDE'S SUPPER. It may very well be considered that something of peculiar interest is connected with this illustration, since it is the engraving which Cranmer caused to be executed to replace that which

was published in Germany only, and was never printed by an English press. The present design represents a spacious and stately apartment, evidently the "large upper room" of St. Luke's Gospel;—in which are two large arched windows, shewing a view of the distant country lying below. In front is a table, with two returning ends; and at it are seated eleven of the Apostles, with Christ in the centre, having a drapery hung up behind Him. In the space in front of the table, is a figure of Judas in the act of departing. The style of drawing in this print is altogether Italian; and it is interesting to observe how the artist, in strict conformity with the established ancient rules for treating this sacred subject, has returned to the instructions of the Byzantine Manual of the Thirteenth century; in which the scene, the table, the place and figure of Christ, and the seats of the Apostles, are all especially indicated.

This Engraving is really the final illustration in Cranmer's Catechism; but on the reverse of the last leaf, above the Imprint, or Colophon, is inserted a repetition of the print described as No. III. representing Christ seated in the midst of His disciples discoursing to a child. On the four sides of the picture the following lines set in black-letter are arranged like a frame:—"SUFFER THE CHYLDERN, FORBYD—THEM NOT TO COME VNTO ME, FOR OF—SUCHE IS THE, KINGDOM OF HEAVEN—Mat. xix. v. Mar. x. v. Luk. xviii.

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After having considered the matter and history of this Catechism so much at length, it ought not to be entirely concluded without an attempt to illustrate some passages in it, which evidently refer to an established practice in the Reformed German Churches, of a short form of prayer, proper to the place and also to the ensuing subject, being usually interposed immediately before the sermon. Such an order agreed likewise with the contemporaneous usage of the Church of England as established under Edward VI., though it subsequently fell into disuetude, from the want of a definite authoritative direction concerning it.

The first article of the "Shorte Instruction concernyng the Ten Commaundementes," with which the volume commences, is entitled "*A Generall Begynning for all Sermons;*" and it consists of a brief blessing, with an invitation for all the hearers "to call for grace, and praye The Lorde's Prayer." This is followed by "a Generall Preface to be

rehearsed after the Prayer, in the beginning of eche Sermon made vpon the Ten Commaundementes:" and at the end of the same discourse there is added as follows:—" *Note*—That both the Preface and the Conclusion also of this Firste Sermon, shalbe repeted—th'one in the beginning and th'other in the latter ende—in euery Sermon made for the residew of the Commaundementes." Similar addresses and directions are attached to every series of sermons throughout the volume. From the invitatory words comprised in this form, it was commonly called "Bidding of Prayer," and Bishop Sparrow observes that it is very ancient, as "we may see the like in St. Chrysoston's, and other Liturgies which they called *Allocutions* (or Addresses) in which the deacon speaks to the people from point to point, directing them what to pray for:—in *them*, the people were to answer to every point severally, 'Lord have mercy upon us!' in *this*, they are taught to sum up all the petitions in The Lord's Prayer, and to pray for them all together. This was the practice in King Edward the Sixth's time, as appears by Bishop Latimer, Jewel, and others in those days; whose forms of bidding prayer before sermon are to be seen in their writings."

In the Injunctions issued by Edward VI. in 1547, the direction is for the people to pray for the whole congregation of Christ's Church, and especially that of England and Ireland; for the King; Catherine, the Queen Dowager; the King's Sisters Mary and Elizabeth; the Lord-protector; the King's Council; and for the Nobility, Clergy, and Commons of the realm: with all such as are departed out of this world in the faith of Christ, "that they with us, and we with them, at the Day of Judgment may rest, both body and soul, with Abraham, Isaae, and Jacob, in the Kingdom of Heaven." There is not in this order any reference to the discourse about to follow; but at the commencement of one of the Sermons preached before Elizabeth by

Bishop Jewel, published in 1583, this deficiency is thus nobly supplied. "That it may please God so to order both *my utterance and your understanding*, that whatsoever shall be spoken or heard may turn to the glory of His Holy Name, and to the profit and comfort of His Church;—before I enter into the exposition of these words, I desire you to call upon our gracious God with your earnest and hearty prayer. And here I commend unto you the good estate of God's holy and catholic Church, and therein the Queen's most excellent Majesty," etc. On another occasion, also, when preaching in Latin before the University of Oxford about 1550, Jewel introduces the Bidding-Prayer some time after he had commenced his discourse, thus:—"That God Almighty would enlighten all your hearts and my voice with His Holy Spirit, and that some fruit may come hereof unto us all,—I desire of you that you will help my weakness with your prayers. First of all, I commend unto your devotion the Universal Church of Christ dispersed throughout the world." The prayer then proceeds according to the established practice.

The ordinary usage in this part of the Anglican Service in the time of Cranmer, was to end with the Lord's Prayer; and to close the sermon with an ascription of honour to The Holy Trinity. But the piously-eloquent Latimer, appears to have been an exception in this respect; and in one of his Sermons preached at Stamford, in October 1550, he thus explains his peculiar practice to the people. "Marvel not that I use at the sermon's end to make prayer, for I do it not of singularity. But when I am at home, and in the country where I go:—Sometime when the poor people come and ask at me, I *appose* (*examine or question*) them myself; or cause my servant to appose them, of (*concerning*) The Lord's Prayer: and they answer, some "I can say my *Latin Pater-noster*:" some "I can say the *old Pater-*

*noster, but not the new.*" Therefore, that all that cannot say it may learn, I use before the sermon and after to say it: wherefore now I beseech you let Us say it now, and Altogether."

The custom of using a general petitionary-prayer previously to the preaching, and also afterwards, seems to have been introduced into England by the Genevan protestants and the English refugees on their coming hither after the accession of Elizabeth. The Injunctions, and the Canon for the Bidding of Prayer still remained in force, but no authorised form for this Service was provided in the Revised Liturgy. But in the Common-prayer of the Puritans, printed at Middleburgh in 1586, there were inserted a pattern for a general Confession to be made by the minister immediately before the sermon; and also a Prayer for the Church, for the divine blessing on the preaching of the Word, and for all estates of men, to follow the discourse. *The Directory for the Public Worship of God* issued by the English Parliament in 1644, likewise contained the general form of a confession and prayer to be made *before the sermon*, for the Church, for all estates of mankind, and for the Word of God and the preaching of His ministers, especially at the time in question. There is also the scheme of a comprehensive *prayer to be used after the sermon*; one division of which was to turn the chief and most useful heads of the discourse "into some few petitions, and to pray that it may abide in the heart and bring forth fruit." These services were preserved by the General Assembly of the Kirk of Scotland when the Directory was established in Edinburgh, in February 1645-1646; and have been substantially continued to the present time.

As there were not any authorised directions for special prayers connected with the sermon, inserted in the last reviews of the English Common Prayer,—the practice of the *Exhortatory-form*, commonly

called Bidding of Prayer,—gradually fell into disuse, though it was still required by the Fifty-fifth Canon. The deficiency was at first supplied by the *Petitionary-forms* above referred to, and afterwards by a Collect and the Lord's Prayer, or the Lord's Prayer only, being recited before the sermon. But on the accession of George I. he issued his Directions to the Archbishops and Bishops, requiring them to cause their Clergy to observe the several Injunctions therein contained : the Sixth of which ordered that in the Prayer Before the Sermon They should keep strictly to the Form comprised in the Canon, or to the full effect thereof.

## VARIATIONS

BETWEEN THE ORIGINAL LATIN AND THE ENGLISH VERSION

OF ARCHBISHOP CRANMER'S

SHORT INSTRUCTION INTO CHRISTIAN RELIGION.

In the following pages are given all the principal Variations which have been found existing between the Latin Catechism of Justus Jonas, and the English Translation of Archbishop Crammer, as they are stated by Dr. Burton, and briefly exhibited in the following list.

*Additional passage in English in The Firste Commaundement, commencing*—“Ye have herd, good Children”—Fol. xix. a.—xxxvi. b.

*Omission from the Latin*—“Non solum autem—ad commodum proximi.”

*Omission from the Latin*—“Et quando Magistratus imponit subditis juramenta non necessaria.”

Strange forms of Oaths introduced into the English Version not in the Latin text.—Fol. xxxix. b.

*Omitted in the English*—“Quando ridicula, obscena, et turpes fabulae, aut nugamenta sub Nomine Dei et Religionis recitantur.”

*Omitted from the Latin*—“Nam parentes et coherceant.”

*Omitted from the Latin*—“Et quia audistis furtum—est infideli deterior.”

*Altered in the Translation*—“For by malicious slander—the right waye agayne.”—Fol. cv. b.

*Altered sense*—"Nemo est justus."

*Omitted from the Latin*—"Et ut firmiter"—"ecclesiam inveniri."

*Additional passage in the English*—"Or else yf we knowe—nowe and euer."—Fol. clxiii. a.—clxv. b.

*Omitted from the Latin*—"Et postremo—est interioris hominis."

These passages are now printed at length, in both languages; with an attempt to translate such parts as are altogether omitted from the Latin, solely to shew the *probable reason for their being left out or altered*. After perusing them, the reader may possibly be inclined to consider them as almost positively proving that the Archbishop really *did most carefully revise the whole translation; and also actually write a great part of it*; since he only could be supposed capable of exercising such a very responsible discretionary power.

The First important Variation, consists of the introduction of a long passage into the Translated text: a part of which is extremely curious and interesting, as it remarkably illustrates the practice of visiting and making offerings to celebrated local English Shrines, which existed for some time after the Reformation. It occurs as a Second Discourse on the First Commandment, and in the original it extends to 35 pages: (sign. c.iii. reverse, fol. xix b. to x. iiii. reverse).

"Ye haue herd, good Children, in the former Sermon, that all maner of Idolatrie is forbid by this Commaundement, "THOU SHALT HAUE NONE OTHER GODS BUT ME." Where also it was declared vnto you, howe you may commit *Spirituell Ydolatrie* by ouer-muche fearyng, trustyng, and louyng of creatures. But nowe I wyll speake of the moost grosse Ydolatrie, whiche standeth in Wourshyppyng of Ymages, eyther of creatures or of God Hymselfe. And this Ydolatrie is forbyd by expresse wordes in this Commaundement, where God sayeth thus:—"THOU SHALT MAKE THE NO GRAUEN YMAGE, NOR ANY LYKENESSE OF ANYE THYNGE WHICH IS IN HEUEN ABOUE, OR IN EARTH BENETHE, OR IN THE WATER

VNDER THE EARTHE. THOU SHALT NOT BOW DOWNS VNTO IT, NOR WORSHIPP IT."

These wordes, by most Interpretors of late tyme, belonge to the Fyrst Commaundement; although, after the interpretation of manye auncient autors, they be the Seconde Commaundement:—In which wordes it is to be noted, that it is not withoute greate cause, that God with so playne and expresse words doth forbydde Wourshippinge of Ymages. For He sawe that man's corrupte nature, from the fyrst tyme that he fell from God, hath euer ben enclined and redy to ydolatry, and to bowe downe to creatures, rather than to looke vp to God that made him. Wherefore he inhibiteth all occations of the same. God did also forsee, that in the latter dayes men shoulde come which woulde maynteine Worshippinge of Images. Not onlye with *painted colours*, but also with *painted wordes*, saying: "We kneele not to the ymage, but *before* the ymage; we worshyppe *not the ymage*, but *the thing whiche is represented by the ymage*; we worshyppe *not the creatures*, but *the Creator in the creatures*. And suche lyke excuses the greatest ydolaters lyd alwayes pretende. But to thentente they shoulde not so deceyue you, God doeth oftentimes in Holye Scripture call vpon you sayinge:—"THOU SHALTE NOT MAKE TO THE ANYE GRAUEN YMAGE, OR LYKENES OF ANY CREATURE, THOU SHALT NOT KNEELE, NOR BOW THY SELFE DOWNE TO IT."

For what can be more contrarie to the *dignitie of Man*, than he, whom God hath made lorde ouer all creatures, to kneele or to doe reuerence to the *image of a creature*. God hath so fashioned Man, that He hath gyuen him a bodye standyng streyghte vp, and a countenancee to looke vpward into heauen: And why, then, should he bow himself downward to the earth, or to creatures made of earthe, which be rather to be troden vnder his fete, then to be worshipped of him? There is nothinge more agaynste reason, than that he whiche hath lyfe, sense, and reason, should worshyppe that thinge, which can neither see, feele, moue, heare, nor vnderstande. Wherefore God sayeth plainly, THOU SHALT NOT WORSHYPPE YMAGES:—that is to saye, thou

shalt not gyfte (*gild*) them, and set them in costlye tabernacles, and deeke them with coates or shertes; thou shalt not sense (*incense*) them; make vowes or pilgrimages to them; sette candelles before them, and offer vnto them; thou shalte not kysse their feete, and bowe downe vnto *them*. For God sayeth, "I am a ielouse God, and wyl not giue My honour to any creature, but wyl greuouslye punyshe them that breake this My Commaundement. Yea, I wyl punyshe their children and posteritie, vnto the thirde and fourthe generation."

And thys indignation of God agaynst ydolaters, hath at sundrye tymes be shewed by greuouse punishmentes for our examples. For *Salomon's* idolatrie, the Kingdomes of *Israell* and *Juda* were deuyded, and thereof dyd ensue a continuall dyscorde betwene these two kyngdomes. And for Ydolatrie God commaunded *Moses* to hange the capitaines of the people, and of the people were slayne xxiiii. thousande. And the Bokes of the *Judges*, *Kynges*, and the *Prophetes*, be ful of like histories; howe Almyghtye God for Ydolatrie was offended with the Israelites, and gaue them into the handes of their enemies, and into the subiection and bondage of all nations about them, which did persecute and kyl them. And when they in theyr afflictions cried vnto the Lorde, He refused them sainge, "Go and crie to the gods whiche you haue chosen, they wyl saue you in the tyme of youre necessitie." What greater punyshement can there be than this? To be cast away from God, when we haue mooste neede of His helpe and comforte? And in *Deuteronomie* Almyghtye God, commaunded by His Prophet *Moses*, saying, "*Cursed be he, that shall make a grauen or molten Ymage, abhominable before the Lorde, the worke of an artificer's hande, and shall set it in a secrete place. And all the people shall answere and say, Amen.*" Here you see how he is accursed of God, that setteth but *One Ymage in a secret corner of his Owne House to wourshipp* it. But much more daungier it is, to set vp Ymages in the Temple of God, which is the open and commen place to honor the only Lyuing God.

But peradventure some will say, that we are forbydden to *Worshyp Ymages*, but not to *haue ymages*. To this I Answer. First, as touchyng the Ymage of God:—that whan God spake vnto the Children of *Israell* in the *Mount of Oreb*, they heard a voice, but they sawe no maner of ymage or lyknes of any creature. And the cause was this. Lest if He had appeared in the similitude of a man or woman, or of any beast vpon earthe, or of any birde in the ayer, or fishe in the water, or of any other creature, the ignoraunt people woulde peradventure haue made an ymage like thereto, and haue worshipped it. Therefore *they did se No Maner of Ymage, because they should make no Ymage of God*: lest that yf they had made any ymage of God, they would also haue worshipped it. And forasmuche as God is a goste, not onely inuisible but also incomprehensible; therefore he can neither be made with handes, nor compassed by wit; nether is it possible, that any thyng made by manne's liande shoulde represent God vnto vs, as His ymage; so far those two be vnylike, God, and an Ymage made by man. For God is a goste, without ende, without measure, withoute mixture, without corruption, and most perfecte: but an Ymage is a body, hathe an ende, maye be compassed and measured, it is myxed, corruptible, and vnparfit. God is lyfe in Himselfe, of whom al thinges haue lyfe; but ymages can nether heare, see, nor moue, nor haue neither reason, vnderstanding, nor lyfe. Therefore, sayeth God Hymselfe, by his Prophet *Esaie*, that no similitude nor ymage can be made of Him. God shewed Himselfe vnto the people in the *Mount of Oreb*, but in a clowde, smoke, and fyer; declaring therby that no man can come to the parfitte knowledge of God, as He is in Hym-selfe. The *Propitiatorie* also, whereby God was signified, was hidde and not sene; as wel for that it stode in *Sancta Sanctorum* where the people neuer came, as also for-because the *Cherubynes* couered it with their wynges. But in case any paynter, or earuer, were so connyng, that *he colde make an ymage, which shuld perfytty represent vnto vs God* (which is impossible) yet he ought to make no suche ymage. And if it wer made, it

ought to be destroyed, because God hathe forbyd anye Ymage to be made of Hym.

For, as it is forbydde to haue any straunge Goddes, so it is also forbide to haue any Ymage of the *True Lying God*. And yf any will say, that *it is Forbyde to make an Ymage of God, to th'intent to Wourshippe it*; but I doo not worshippe it, nor haue it for that intent; but only that it may stirre me to the remembraunce and knowlege of God. To this I aunswer, that God did forbide the making of His ymage, least this parrell shoulde followe, *that thou shouldest worshippe it*.

Therefore thou doste offende, although thou doest not worshyppe it, and that not only, because thou doest againste Godde's Worde and Commaundement, but also because thou puttteste thy-selfe wilfully in very great peril and daunger; specially seyng, that of our corrupte nature wee be moost highly enclyned to idolatry and superstition, as experience from tyme to tyme hathe taught vs, euen from the begynnyng of the worlde. And here appeareth the abuse of our tyme; which folowing rather the phantasye of caruers or paynters, than the Worde of God, haue set vp in Churches the Ymage (as thei cal it) of the Trinitie, where they portured God the Father lyke an olde man, with a long hore (*hoary*) berd. And what *can symple people learne herby, but erre, and ignorance?* Haue not mani thought that God the Father is a Bodyly Substance; and that he hath a face, and berd, handes, and fete, because they see Him so painted? And for this consideracion, saith *Sainte Austen*," "it is a detestable thing for Christen men to haue any suche Ymage of God in the Church;" whereby it appeareth that in *Saint Austen's* tymes, ther wer no suche Ymages in Christen Churches; but that it is an inuention of the papistes broughte in of later yeres; whiche bryngeth vs not vnto the true knowledge of God, but leadeth vs into errors and ignoraunce of God.

But if you wil lyfte vp your mindes to God, good Children, to know His Diuine maiesty, Hys infinite power, wysedome, goodness, and other His

godlye perfectiones;—loke not vpon a deafe, domme, blynde, lame, and deade *Ymage*, made by a painter's or carner's handes,—but loke vpon Heauen and other creatures, made by Godde's awne handy-worke: loke vpon Man who can speake, see, smell, heare, feele, and go, and hath lyfe, wyll, and reason; and whome no man, but God Himselfe, made to be His lyuely image and similitude.

“We haue also the Holy Scriptures, whiche declare vnto vs the wonderful workes of God, by which thynges wee maye be ledde to the knowledge of God without painted or carned ymages. Now, paraduenture, some wil say that Christ hathe a bodye, and lykewyse haue Saintes, and therefore of them we may haue ymages: althoughe of God there can be made no ymage. And, further, they wil say, that the cause why ymages wer forbid, was perryll of Ydolatrie, and Worshipping of theym. So that, where there is no suche peril, we maye haue ymages.

Yet, as I wil not vtterly deny but *they may be had*, so I thincke it more conuenient for Christen Religion that *they shuld be taken out of Christen men's Churches*, then that they shoulde be placed in the Temple of God. And of this my opinion I wil shewe you certayne good groundes; to th'intente that whan you be demaunded, why we Englyshe men haue no Ymages in our Churches, you maye be able to make therunto a reasonable aunswer; and that also, in time to come, you may declare to your children what abuses haue crepte into the Church by the occasion of Ymages. That yf anye man shall hereafter goo about craftily to brynge in Ymages agayne, for his own lucre sake, they maye the soner perceyue hys juglynge; and so the better auoide the perill and daunger. Fyrst it is certayne, that we neither haue commaundement, counsell, nor example, of the Scripture, nor of the Primatiue Churche in th'Apostilles time, nor many yeres after, to set vp Ymages in our Churches: as it maye appeare by the holy man *Epiphanius*, Bishop of *Cypres*, a man of great estimation an xi. hundreth yeres passed, for his great lernyng and vertue, and by whom, not only in his lyfe tyme, but also after his death,

God wrought many miracles. He, in an Epistle which he wrote to the Bysshoppe of *Hierusalem* (whiche Epistle *Saint Hierome* did translate out of *Greeke* into *Latine*) writeth, that as he passed the countrey about *Hierusalem*, he founde in a church a cloth painted, hauing the Ymage of Christ, or of a saynte. “And whan I saw” (saied he) “an ymage of a man hang in the Church of Christe, contrarie to the Authoritie of the Scripture, I cut it in peeces, and counseled them to buri some pore dead man therin.” And after he wrote to the Bysshop of *Hierusalem*, that he shuld commaunde all the priestes, not to suffer suche images, beyng contrary to our relygion. to hange in the Church of Christ. Wherby it appeareth that, in those dayes, ymages were not allowed to be sette vp in churches amonge Christen menne: yea al thoughte it were the Ymage of Christe or any saynete; but that the vsage of ymages beganne after that tyme. And, yf we wyl beleue auncient histories, Ymages wer brought into Churches, by the pollicye and force of the Byshoppes of *Rome*, many good Christian Emperors, withstanding the same to their power. But Idolatrie by the Byshoppes of *Rome* preuailed, and seduced many Christen Realmes.

Moreouer, many Images teache nothyng elles but erroneious and superstitious doctrine. For what teachethe the picture of *Saynete Mychael Waying Soules*; and our *Lady putting her beades in the balaunce*? Forsothe, nothing els, but superstitiousnes of beades, and confidence in oure owne merites, and the merites of Sainets; and nothings in the Merites of Christe. For wheras oure Good Workes be not able to way (weigh) against the Deuel, our *Lady* muste laye her beades in balaunce:—that is to say, *Wil-Workes*, diuised of oure owne braynes, not commaunded of God, and by them to saue vs. Which doctrine is very false and iniuriouse to Christe. What did the ymage of *Saint Sondaye* teache? But that *Sondaye* was an holye man; accordyng to the which teaching, beggers asked their almes for *Saynet Sondaye's* sake.

But I wyll leaue to speake of the euell doctrine whiche was taught by Images, and I wyll declare vnto you that Ymages have bene so abused,

that all the goodnes whiche myght come by theym, was neuer comparable to the great ignorance and blyndnes, the superstition and ydolatrie, whiche haue been brought in and committed by meanes of them. The whiche abuses good Children, your owne fathers, yf you aske theym, can well declare vnto you. For they themselves wer greatly seduced by certayne famousse and notoriousse Ymages: as by our *Lady of Walsingham*: oure *Ladye of Ippeswiche*; *Saynt Thomas of Canterbury*; *Sainct Anne of Buckestone*, the *Rode of Grace*, and suche lyke:—whom many of your parentes visitide yerely, leauinge their owne houses and families. To them they made vowes and pilgrimages, thinkyng that God would heare their prayers in that place rather than in another place. They kissed their feete deuoutely; and to them they offred candels and ymages of waxe, rynges, beades, gold, and syluer, abundantly. And because they that so taught them had therby great commoditie, they mainteined the same with fayned myraeles, and erroniousse doctrine, teaching the people that God would heare their prayers made before this ymage, rather than before another ymage, or in another place: whereas the *Prophete Esay* sayth, that God doeth heare those that be truly penitent in enery place alyke. But peraduenture some wyl saye, they dyd neuer teache vs to kneele *to the Ymage, but before the Image*. But who I pray you gave them commission to teache you to kneele *before the ymage*? Yf you make your praiers to God, why lyfte you not bothe your eyes and handes to heauen, where God is? Why loke you rather vpon the walles, vpon stockes and stones, then thitherwarde where you know He is, to whome you make your prayers? What nedest thou *which arte the Ymage of God, to kneele before the Ymage of Man*?

Againe, they that be grened with Takyng-downe of Ymages out of the Churches, will parchaunce say “*We worshipped not the Ymage, but the Sainct, whome the ymage dyd signifye.*” And who, I praye you, commaundeth you after this fashion to worship *any Sainct*? Why shoulde wee geue that honoure to Sainctes nowe, after their deathe, whiche they themselves, whan they were on lyue, dyd vtterly refuse? Yf a Christen man, although in

dede he were a very holy man, and a lyuing saint, should set himself vpon an aulter in the church, you would say to him "*Come down Syr, that is no place for you to stande in.*" And why, than, shoulde dombe ymages stande there, whan they be deade, wher thou canst not suffre the true ymages and membres of Christ and liuely sainetes to be placed? *Peter* refused to be wourshipped of *Cornelius*; and likewyse dyd *Paule* and *Barnabas* to be honored of men; and the Aungel also refused to be honored of a man:—forasmuche as speciall honoure and seruice, appertaineth only to God. Neuerthelesse in Ciuile honor and seruice, we be subiecte to Kynges, Princes, Parentes, Maisters, and al superiors; to honoure and serue them of duety, as God of vs requyreth. *But al these thinges cesse after their death*; and they that wil say, that they nether worship ymages, nor the sainetes in ymages. but God onely in the sainetes and ymages, they pretende the same excuse that the Heathen Idolatrsers did. For they sayd lykewyse, that they worshypped not blockes nor stones, but God in them; and yet thei wer great ydolatrsers. But these men that pretende so manye excusses for their ydolatrye (as all ydolaters euer hane done) yet in very dede *they worship not onely creatures but also the ymages of creatures, whan they knele, kysse, and sense them (burn incense).* For whan they see an ymage of the Cruicy-fyx, or of a Saint, by the waye, doo they not bow downe, and put off their cappes vnto it. But they do that, say they, *not* to the Ymage but to Christ. But why than doo they it, whan they se the ymage, and not before? Marye (saye they) for the ymage putteth vs in remembraunce of Christ. But let them truly aunswer this, as they thinke in their hartes. As often tymes as they remembre Christe, before they see the ymage, doo they bowe downe and put off their cappes or no? Certayne it is that thei do not; but assone as thei come to the ymage they doo. And, therefore, in veraye dede, *they doo that honor to the Ymage, and not to Christ, nor to the Saint; whatsoever they pretende.* But they fantasy som holines or vertue to be in the ymages, specially whan they be set vpon highe in the church, the comunen place to

honor God alone, and therefore they romme rather to one church than to another, and honor one image rather than another; for elles why are not the ymages in the caruer's and painter's shoppe as wel kneled vnto and worshipped, as they that be set in the church? And yf they dyd their reuerence *to Christ and not to the image*,—seeing that *Christ is in heauen, to heauen they shuld loke vp, wher Christ Himself is*, and not gase vpon an ymage. Seyng, therefore, that *it is an horrible ydolatri, to wourshyp the Sunne*, which is a most goodly creature of God, and representeth vnto vs the wonderfull worke of God, let euery man consydre how *diuylsye ydolatri it is, to worship our awne ymages made by our awn handes*.

“Yt is not also taught you in all the Scripture, that you shoulde desyre *Saincte Roche* to preserue you from the Pestilence; to pray to *Saint Barbara*, to defende you from Thondre or Gonneshot; to offer to *Saincte Loy*, an horse of waxe; a pigge to *Saint Anthonye*, a candel to *Saint Sithe*. But I shoulde be to longe yf I shoulde reherse vnto you *all* the Superstitions that haue growen out of the Inuocation and Praying to Saintes Departed, wherwith men haue ben seduced, and Godde's honoure geuen to creatures.

This was also no smal abuse, that wee called the Ymages by the *names* of the thinges whome they did represent. For we were wont to say—“*This is Saincte Anne's Aulter: My Father is goone a Pylgrymage to our Lady of Walsyngame,*” “*In our Church Sainet James standeth on the right hand of the Highe Aulter.*” These speches, we wer wont to vse, although they be not to be commended. For *Saint Austen*, in th' *Exposition of the cxiii. Psalme*, affirmeth that they who do call *suche ymages as the Carpenter hath made, by the names of those thinges whiche God hath made*, “do change the truth of God into a lie.” It is not taught you in all Scripture.

Thus, good Children, I haue declared howe we were wont to abuse ymages. Not that hereby I condempne your fathers, who were men of greate deuotion, and had an earnest loue towards God, although their zeale in all pointes was not ruled and governed by true knowledge; but they were

seduced and blynded; partly by the commen ignorance that rayned in their tyme, partely by the couetousnes of their teachers, who abused the simplicite of the vnlearned people to the maintenaunce of their owne lucre and glorye. But this haue I spoken, to shewe you how crafty the deuil and his ministers haue bene, euen of late tyme, to allure Christen men to ydolatrie vnder the pretence and title of deuocion, holynes, and religion; that you, being warned of such abuses, may the better knowe and auoyde them, in case at any tyme Satan or his messengers woulde entyce you vnto suche superstition again. For, yf mariners that haue passed the daungers of the seas and are safelye entred into the haven, be naturally moued to shewe to suche as sayle to those places from whence they came, what parrelles they shall passe by, and howe also they may auoid the same;—howe muche more ought we, that haue alreadye passed the diepe seas and daungers of superstitions, to warne you, good Children, of these perrelles; and to teache you, which are nowe as it were entring into the troublesome seas of this worlde,—how you may auoyde these so greate daungers? And it is veray necessary for preachers at all tymes to admonyshe, exhorte, and call vpon you to auoid this most haynouse and detestable synne of Ydolatry. For not onely the Prophetes in th' Olde Testament wer very earnest to call vpon the Jewes to eschewe this synne of ydolatry, but th' Appostles also be very diligent to dissuade Christen men from the same.

And we haue too much experience in the world that of ymages commeth worshipping of them and ydolatry. For *Saint Austin* vpon the *cxiii Psalme* affirmeth that simple men be more moued and stirred to bowe downe to ymages and worship them, *because they haue* mouthes, eyes, eares, noses, handes, and feet, then they be moued to contempne them; although they perceiue they can neither speke, see, smell, feale, nor goo.

It cannot be sayde that Ymages be necessaric; for then we condempne the Appostilles, and al the holy men in the Primatiue Church; yea and Christe Himselfe, also, because they used no suche thyng: nor yet that they be pro-

fitable; for yf they had, eyther Christe woulde haue taughte it, or The Holy Goste woulde haue reueled it, vnto the Appostles; whiche they dyd not.

And yf they dyd, the Appostilles, were very neglygente that woulde not make some mention of it, and speake some good word *for Ymages*, seying that they speake so manye *against them*. And by this meanes Antichriste and his holy papistes, had more knowledge or feruente zeale to gene vs godlye thynges, and profitable for vs, than had the veray holy Saintes of Christe: yea more than Christ Himselfe, and The Holy Gost. Now, forasmuch, good Children, as Ymages be neither necessary nor profitable in our churches and temples, nor were not vsed at the begynnyng in Christe, nor th' Apostilles tyme, nor many yeres after; and that at length they were brought in by Bysshoppes of Rome, *maugre* (*malgré*,—*notwithstanding*) th' Emperours tethe; and seing also that they be veri slaundersous to Christe's Relygion;—for by them the Name of God is blasphemed among the infidels, Turkes, and Jewes, whiche because of oure ymages do call Christen Religion Idolatry, and Wourshipping of Ymages:—And, for as muche, also, as they haue been so wonderfully abused within thys realme, to the highe contumelye and dyshonor of God, and haue been great cause of blyndnes, and of muche contention amonge the Kinge's Maiesties louing subiectes, and were lyke so to be still, yf they shoulde remaine;—and, chiefly, seing Godde's Worde speaketh so muche against them:—you may herby right well consydre, what greate causes and groundes the Kinge's Maiestie had, to take them away within hys realme; folowing herin the example of the godly Kinge *Ezechias*, who brake downe the brasen serpent, whan he sawe it worshypped; and was therefore greatly praised of God; notwithstandinge at the firste, the same was made and set vp by Godde's commaundemente, and was not only a remembraunce of Godde's benefites, before receaued, but also a figure of Christ to come. And not only *Ezechias*, but also *Manasses*, and *Josophat*, and *Josias*, the best kinges that were of the Jewes, did pull doune images in the tyme of their reygne. Consider, than, howe godlye an acte is this

to take away so many ymages, not made by Godde's commaundementes : wherunto, contrary to Godde's commaundementes and His honor, wer so manye idolatries committed. For vnto Christen Princes' office and cure, appertayneth the defence of Godde's true Word and Christen Religion; and to take away all those thinges which hinder or let true godlynes and religion, or make trouble and contention, within their realmes.

So, good Children, you haue herde the true meanyng of these wordes. THOU SHALT MAKE TO THE NO GRAUEN YMAGE, THOU SHALT NOT BOWE DOWN AND WORSHIP THE SAME. The which, I pray you, graue depely in your memories; that when you be demaunded, what is ment by the wordes heretofore rehersed, you may answer. This Commaundement forbiddeth vs *al kind of Ydolatry*; as wel bodily as goostly, and inhibiteth vs to geue the honor whiche is due vnto God to any creature, or image of creature, but to worship God Alone. And now note, further, good Children, that, to th'intent we shuld honore only God, and obey Him,—He saith that He is the Lorde oure God, in whom be al good thinges, and of whom wee haue all. He saith also that He is strong and of such force, that he can ponishe vs at his pleasure, if we dysobey Him. Moreouer, he calleth himself *jalouse*, because He can abyde no companion. But (*for*) as a man, the more pure and chast he is, the more he is greued if he perceue his wife to set her loue vpon any other, enen so is God, who hath taken vs to His Spouse, if He se vs defiled with filthy ydolatry. Furthermore He saith that He wyl renege His Maiesty and Glori, if any man wil translate them vnto any creature, picture, or ymage; and that with such vengeance, that it shal extende vnto their children, nephewes and nephewe's children. Like as on the other side He promiseth His mercye and goodnes to *their posterite that keep His Law and Commaundementes*. Employ, therefore, youre hole hartes and myndes to His preceptes, good Children; and, exchewing al Ydolatry, or honoring of earuings or paintinges, geue to God only His due honor and glori, now and from hensforth world without ende. *Amen.*

Dr. Burton observes that the following "passage in the Latin Catechism, is omitted in the corresponding part of the English; for which there seems no assignable reason."

"Non solum autem hoc est Nomine Dei abuti, quando Nomen Dei Patris, aut Christi Nomen, usurpamus aut nominamus; sed Nomen Dei est, quicquid de Deo boni dicetur, aut boni dici debet. Sicut alias in communi more loquendi solemus dicere—" *Hic homo habet bonum nomen;*"—id est, multa bona dicuntur de eo:—" *Hic habet malum nomen;*" id est, rumor malus spargitur de eo. Ita Nomen Dei dicitur, quicquid de Eo boni dicetur; scilicet, quod sit Justus, Verax, Misericors, Bonus! Nunc diligenter et accurate attendite, Filioli, quod non dicitur hic, Tu Nomen Domini Dei Tui prorsus non nominabis aut usurpabis, sed dicit non assumes in vanum; nam Deus id ferre potest, idque fert libenter, ut Nomine Sancto Dei utamur ad gloriam Ipsius aut ad commodum proximi."

"Not only is this Name of God abused, when we do too often use the Name of God the Father, or of Christ, in our common discourse: but we must think, that whensoever this Holy Name of God is spoken, it ought to be so as declaring Him to be good; or that whatever is good is in God. Thus we are wonted to say in our ordinary speech—" *Such a man hath a good name,*"—that is, because much good is said of him: or of another,—"*He hath an evil name;*"—for that touching him there is an ill report abroad.—Hence, therefore, in this Name of God is set forth whatsoever is Just, True, Merciful or Good. Now, good Children, I pray you mark this both diligently and carefully, that the Commandment truly saith "Thou shalt not lightly or dishonourably speak or take the Name of the Lord thy God in Vain, for God by that extols His power and does all things easily; and therefore we must use the Holy Name of God only to His glory and the benefit of our neighbour."

"Perhaps," continues Dr. Burton, the words "Et quando Magistratus imponit subditis juramenta non necessaria," in the Latin, were intentionally

passed over in the English." This conjecture is quite consistent with the manners of the time in which Cranmer wrote; for the most literal and innocent translation of the passage might have been attended with danger: "But when the magistrate shall put in supposed matters, then an Oath shall not be necessary." Dr. Burton notices that in this part "of the English Catechism, some common forms of oaths are introduced, which are not translated from the Latin; and which we may suppose to have been in frequent use in that day." The whole of the translation is a paraphrase, and the greater part of it is an interpolation; but how truly it represents the vicious language of the time, is known to every one who is at all acquainted with the literature of the period. For the purpose of shewing this remarkably interesting and curious contrast,—this part of the original text, and Cranmer's ardent version of it are here inserted.

"Quod peccatum hoc tempore valde vulgatum est, adeo, ut jam hoc tempore, non solum viri et adolescentes, sed *muliercule* et *puella*, adeoque *pueri*, seipsos et alios horribiliter execrentur; non solum perciti iracundia, sed in quotidiano sermone, civilitatis causa, quasi vero virtus et ornamentum morum sit, execrationibus prodigiosis subinde detonare et tumultuari; cum tamen adeo abominabile peccatum sit coram Deo, et tanta turpitudine coram mundo,—ut verbis id nemo facile assequi possit."—This sin, says Cranmer, "now in our time is moche vsed: insomuch, that now-a-dayes you shall heare not onely men, but also women and children, outragiouslye curse and banne both themselves and other:—sayinge after this wise:—" *By Godde's Soule I woulde I hadde neuer bene borne!*"—or "*I woulde the gronde shoulde open and swalowe me vp!*"—" *By Godde's Body I woulde thou wert hanged!*"—" *By Godde's Passion I woulde the Dewyll had thee!*"—" *By Godde's Woundes I woulde it were on a wylde fyre!*"—or suche lyke deuylyshe cursinges and wishinges: which offence is not onelye abominable before God, but also so shamefull before the worlde, that it abhorreth good christen eares to heare suche haynous blasphemie."

In the Parliament of Scotland held at Edinburgh Febr. 1st, 1551—1552, cap. vii. was directed against “Oaths-Swearing, Execrations, and Blasphemy of the Name of God;” the commencement of which supplies a very remarkable parallel to the language of Cranmer in this place, as may be seen by the following extract in modernised spelling. “*Item*—Because notwithstanding the oft and frequent preachings in detestation of the grievous and abominable Oaths-Swearing, Execrations, and blasphemy of the Name of God, (and) swearand (*swearing*) in vain, by His precious Blood, Body, Passion, and Wounds: (or) Devil stick (thee) Cummer (*gossip*)! or wish Gor roist! or ryfe, thame! (*God to roast or rend them*)—and sic others ugsome oaths and execrations, against the command of God: yet the same is come into sic an ungodly use amangis the people of this realm, baith of great and small estates, that daily and hourly may be heard amangis them open blasphemy of God’s Name and Majesty, to the great contempt thereof, and bringing of the ire and wrath of God upon the people herefor: And for eschewing of sic inconvenients in times coming, It is Statute and Ordainit, that quhatsumever person or persons swears sic abominable oaths and detestable execrations as is afore rehersit, shall incur the pains after following as oft as they failzie respectively.”

Dr. Burton considers that the following passage, which is omitted in the English, was left out possibly on account of “the favourable reception which was given to the mysteries and other such mummeries in England at this time.” Mysteries, however, had some time since ceased to be performed, and the Moralities which succeeded them were not open to the same objection. After a perusal of the passage, it will probably be seen that the words really refer to a Liturgical practice which was laid aside in the Reformed Church of England, “the planting-in uncertain stories and legends, with multitudes of responds, verses, vain repetitions, commemorations, and Synodals;” noticed as having been rejected from the Revised Service in one of the preliminary explanations prefixed to the First Book of Common Prayer; which was

contemporaneous with this Catechism. "*Quarto, Assumitur Nomen Dei in Vanum, quando ridiculæ, obscenæ, et turpes fabulæ, aut nugamenta sub Nomine Dei et religionis recitantur.*" It is possible that at the time this Catechism was translated into English, this practice of the Romish Church might not have been entirely abolished.

"Perhaps," says Dr. Burton, "political reasons may have led to the suppression of the following words of the Latin:—*nam parentes magistratum elegerunt et constituerunt, et potestatem suam etiam illi mutuarunt, ut contumaces liberos, loco parentum, puniant et coherceant.*" Cranmer knew very well that this passage was not true in respect of the English Government, in the sense in which it was understood in Geneva.

Dr. Burton next notices the following long passage which does not appear in the English text, though he observes that it seems difficult to find any objection to it. "*Et quia audistis esse furtum, quando mercatores plures vendunt merces, aut quando operarii plus mercedis postulant, tamen et hoc sciendum est, non displicere Deo, ut quilibet ex sua industria et labore, aut mercatura,—quando sine dolo et fraude eam exercet,—lucrum faciat, ut uxorem et parvos liberos inde alere possit. Nam Christus dicit in Evangelio "*Dignus est mercenarius mercede sua.*" Et mercedem seu lucrum sic accipere potest,—quatenus tamen coram Deo, et sine defraudatione proximi licet,—ut non solum se hinc alere possit, sed et liberos suos, interim quod adhuc vires suppetunt ad laborandum, et ne senio gravatus mendicare cogatur. Ita Solomon, cap. v. concionatur—"*Ne des aliis facultates tuas, aut honorem tuum*"—hoc est, artem quam didicisti, seu dotes, ingenii et corporis bona quæ Deus tibi dedit, propter quæ apud homines in honore es, non dabis alienis,—id est, ad commodum tuum et liberorum tuorum illis donis uteris; nam liberi tui à Deo tibi commissi sunt. "*Et annos tuos non dabis crudeli,*" id est, tempus ætatis florentis tuæ, quo potes laborare cum fructu, non dabis crudeli, id est, immiser cordi, qui non dignam mercedem solvit laboris, et in necessitate aut senecta te deserit. Ne opibus tuis alieni ditescant, et pecunia tua in alienas*

redes transferetur; id est ne alieni ex tuo labore commoda capiant, et tu ad mendicitatem redigaris, et tandem gemmas, cum et corporis vires et opes tue attritæ fuerint. Sic et Paulus ad Timoth. dicit—“*Qui suæ domui non bene præest, est infideli deterior.*” *Enarratio Septimi Præcepti.*

The natural reason for the omission of this passage from the English version probably was, that Crammer considered that however good and sound it might be, morally and commercially, it could not, by any possibility, be either useful, instructive, or interesting, to children of such a tender age as those for whom he designed his Catechism. Perhaps the following translation may render this conjecture more evident. “And forasmuche as ye have hearde, that though it be but robberye when dealers do seeke to sell their wares for more than they be truly worthe, or when workemen do aske too greate wages for their common laboures;—so it is to be understood, that whatsoever gaine cometh of a man’s own industry, travaile, or merchandising, shall in no wise be displeasent vnto God,—when the same hath been gotten without any crafte or fraude,—as faire profite and supportation for the sustaining of his wife and children. For Christe saith in the Gospel of *S. Matthewe*, cap. x. 10, “*the workeman is worthy of his meate.*” And that vauntage or gaine which shall be so gotten,—always requiring that it shall be honest before God, and without any cheatynge of a man’s neighbour—is not only lawful for the sustentation of him who gaineth it, but is also good for the good of his family: he in the meanwhile earnestly labouring; lest in his old age he should be reduced to the sad oppression of beggary. To this ende counselleth *Solomon*, *Prov. cap. v. 9, 10, 11*, saying “*Give not thy laboures or honoure to others:*” that is, the arts which thou canst teache, or wherewith thou art endowed, thy wit also, and thy bodily-goods; for these God gave unto thee for thy honour before men; therefore yield them not up unto others: that is, because God hath committed them unto thee to be used for thy good, and for thy household. And the Wise King saith also, “*Give not thy yeeres vnto the cruell;*” by which he meaneth the flowering-time of thine age,

when thou canst labour most fruitfully; giue not that to the cruel, that is, to the unmerciful, who will not pay a worthy reward for thy works, and in want or old age will leave thee: "*That thy workes do not enrich other men, and thy laboures come not into a strange house.*" That is, do not by thy toil take care of the good of another, and reduce thyself to beggary; "*that thou mourne not at the laste, when thou hast spente thy body and lustye youthe.*" The like also *St. Paul* saith vnto *Timothie*, I. cap. v. 8. "*If any man provide not for his owne, and specially for them of his owne household, hee hath denied the faith, and is worse than an infidell.*"

Of the next altered passage Dr. Burton says, it is perhaps hardly worthy of notice that the English words are not a translation from the Latin. The two passages are as follow. "*Præterea sæpe accidit, ut quando homines ita traducimus, et temere reddimus infames, ut obdurescant et dolere desinant; et postea per omnem vitam, ita manent in peccatis, cum alias forsân erant in viam redituri.*" "For by malicious slaunder many offenders be prouoked to rage, and oftentimes brust out into these woordes, "*I wyll do it agayne because men talke of it.*" *What haue they to do with my dedes?*" and such lyke wordes. And some of them be the worsor indeede, contynuyng in theyr synnes all the dayes of theyr lyfe. Whereas, yf they were gently, secretlye, and frendly admonyshed, they myght be wonne and brought to the ryghte waye agayne." *An Exposition of the Eyghte Commandementes.* This familiar amplification of the original Latin, was obviously intended to make the passage more generally understood as well as more effectual.

The Latin "*Nemo est justus nisi obediat Deem Præceptis,*" is rendered by Cranmer in a more evangelical sense thus:—"No man is just or righteous before God that hath not The Holy Gost." *Preface to the Sermon on The Creed.*

In the "Discourse of our Sanctification," or the Third part of The Creed, the following passage in the Latin is omitted in the English: and it would

seem to be one of those parts of the German Catechism, which the Archbishop considered to be unfitted for the children of England; and not unlikely to excite animosity and contention. “Et ut firmiter credamus has immensas, ineffabiles, infinitas opes, et thesauros veros, primitias regni cœlorum et vitæ æternæ, tantum in Ecclesia esse, nusquam alibi, neque apud sapientes et philosophos gentium, neque apud Turcicam illam tot milium hominum colluviem, neque apud papisticam illam et titulo tenus ecclesiam inveniri.” In attempting render this passage into English, a few of the words from Cranmer’s own text which should have preceded and followed it, will make the sense of it more intelligible. “These excellent gyftes and benefites cannot be had, but only in the foresayde Church and congregation, and no where else. Wherefore we oughte firmely to beleue in those unmeasurable, unspeakable, and infynyte powers and true riches, those First-frutes of the Kingdome of Heaven and of Lyfe Eternall, onely as they haue bene founde in the Church, and no where else: neither with the wyse men and Philosophers of the Gentiles; nor yet with the Turkes, in their strange medley raked together from so many multitudes of people; nor yet with those who hold these gyftes onely by the title of a Papisticall Church. But when the True Church, which is ruled by The Holy Gost and the Worde of God, dothe promyse vs these so great riches and benefites, we ought not to doute that we haue alredey receaved them.”

Another passage in the conclusion of the same Sermon, is also omitted in the English version. It is, however, in substance, nothing more than a repetition of the final paragraph, which Cranmer has preserved drawn up in the form of a Creed: but Dr. Burton has in mistake referred to it as the part omitted from the Latin, apparently having been misled by the commencing words being alike in three passages close to each other. “Ideo, Filioli, hoc diligenter discite, et cum vos continget interrogari—Quomodo intelligis Tertiam partem Symboli? Respondebitis—Credo quod non ex viribus humanæ rationis, vel conatu meo, credere possum in Christum Dominum nostrum, aut pervenire ad eum: sed Spiritus Sanctus per Evangelium me vocavit, suisque

donis illuminavit, et in vera fide sanctificans cor meum firmum et certum reddidit, sicut et totam veram Ecclesiam Christi, passim in omnibus gentibus et nationibus sub sole dispersam, per Prædicationem Evangelii vocat, congregat, illuminat, sanctificat, in una vera Confessione et Fide Christi corroborat et conservat. In qua Ecclesia sancta mihi et omnibus credentibus misericorditer peccata remittit, meque in extremo die et omnes mortuos suscitabit, dabitque Vitam Æternam. Hoc solum, præ omnibus aliis doctrinis et religionibus mundi, firmum et certum est."

The following is Cranmer's paraphrase-translation of this most devout passage:—"And this is the summe and also the most plaine vnderstanding of this Thirde parte of the Crede, entreatyng of our Sanctification and halowyng. Wherefore, good Children, marke well this lesson; that when ye be demanded "Howe vnderstande you the Thirde parte of the Crede?" Yee may answer thus:—"I believe that neither by man's strength, power, or wysedome, neyther by myne owne endenour, nor compasse of myne owne reason, I am able to beleue in Jesus Christ, or to come vnto Hym. But The Holy Goost did call me by the Worde of the Gospell, and with the gyftes of His grace He hath hitherto endowed me and halowed me, and in the True Faith He hath hitherto preserved me and confirmed me: and this He hath not done only to me, but also He calleth and gathereth together, in the Vnitye of One Faith and One Baptisme, All the Vniversal Churche that is here on earth, and He halloweth, kepeth, and preserueth the same, in the true knowledge of Christ and faith in His promyses. And in this Churche He geueth free and generall pardon to me and to all that beleue in Him, of all our synnes, offences, and trespasses; and, at the Last Day, He shall rayse me and all other that be deade: and all that dyed in the True Faithe of Jesus Christ He shall glorifye in the Lyfe Euerlastyng. Therefore to the sayde Holy Gost that Sanctifyeth vs, with The Father that made and Created vs, and The Sonne that Redeemed vs,—be geuen all honour and glorie, world without ende: *Amen.*"

The following is the passage really left out by Cranmer; which will be readily understood to have been omitted because it contained the same matter as the paragraph retained, only expressed in less forcible language. "Ideo et, Filioli, ex corde credetis in Spiritum Sanctum, qui remissionem peccatorum nobis per ordinarios concionatores, et per omnes veros verbi ministros annunciat, et corda ac animos nostros ad credendum movet et illuminat, et subinde per fidem, in Ecclesia Christi, magis purificat et sanctificat, peccatum expurgat et delet, et tandem à mortuis suscitabit ad vitam aeternam. Et certo statuetis apud vos, nec dubitabitis, quod hæc omnia operaturus sit in nobis, sicut incepit, modo nos obedierimus, et perseveraverimus in fide usque ad finem. Qui enim usque ad finem perseverarit hic salvus erit."

The next Variation of the English Version from the original, consists of an eloquent passage on the Virtue of Prayer, which is not to be found in the Latin. It is evidently the composition of Cranmer himself, and was inserted by him as the conclusion to the general Preface to The Lord's Prayer. Fol. cxlviii. a.—cxlix. b.

"What greater shame can ther be before God and man, than whan in oure mouthes we professe ourselues to be christen men, and to knowe what we oughte to beleue, and howe to lyue, and yet to be ignoraunt what thynges we ought to aske of God? And after what maner we oughte to aske those thynges whiche He of Hys goodnes hath promised moste largely to gyue vs. Or els, yf we knowe howe and what to aske, yet of neglygence, slouth, or contempt of God, not to aske the same indede, in suche wise as we oughte to do. Specially seyng that the propre office of a Christen man is to eall vpon God in all his busynes and necessities; to gyue thankes, and euermore to honoure His mooste blessed Name with moost hye laudes and prayses. Wherefore, good Children, forasmuche as God hath commaunded vs to resorte to Hym boldelye, and to mone our selues to Hym in all our troubles and aduersities, and hath promysed that He wyll heare our praiers, delyuer vs,

and graunt vs all thinges necessary for our saluation, let vs not refuse this honoure that we be called vnto; let vs not refuse this remedye, helpe, ayde, and succoure, that is freelye offered of oure most mercifull Father to all His children that wyll call vpon His Name. For this is a sacrifice most acceptable to God, wherewith He is moost highly honoured and pleased.

“Wherefore, good Children, bothe daily and hourelly accustome yourselves, euen from your tender age, to praye to your heauenly Father for all thinges necessarie. Offer vp vnto Hym at youre Vprisinge and Downe-leyinge, Before youre Meales and After your Meate, This Sacrifice of your Lypes: the Oblation of Prayse and Thankesgiuing: WOURSHYPPE HYM AT ALL TYMES WITH THE FRANKYNCENSE OF THYS PRAYER TAUGHT VNTO YOU BY YOUR SAVIOUR CHRIST. THE PERFUME WHEROF, YF IT BE CAST INTO THE BURNYNGE COLES OF FAYTHE AND CHARITIE, IT PERCETH THE CLOUDES: AND IS SO SWETE AND PLEASANT VNTO GOD, THAT IT VANISHETHE NOT AWAY VNTILL IT HAUE OBTAINED THAT THINGE THAT IT WAS SENTE FOR. For it is witen— (*S. James*, v. 16) that “*the prayer of a iust man can do much with God* ;” and “*the eyes of the Lorde do looke vpon the righteous, and His eares be opened to heare their prayers.*” (*Psal. xxxiv. 15.*) Wherefore studye you to be the Children of God, and there is no doubt but youre Heauenly Father wyll gyue all good thinges which you shall desire of Him in the Name of His Sonne and your Brother Jesus Christ, to Whom be all glorye nowe and euer. *Amen.*”

The last Variation between the Latin and English Catechisms which is noticed by Dr. Burton, occurs in the *Instruction of Baptism*, and consists of the Omission of the following paragraph from the Translation of Cranmer: and it is quite possible that he left it out, as being a passage altogether beyond the spiritual understanding of his English children.

Et postremo, quando quis est peccator, tunc dubitat, trepidat, et impatienter et cum pavore fert Crucem, in omni tentatione et afflictione. Quando ergo irruunt repente tentationes, tunc cogitat Deum irasci, et velle propter pecca-

tum rejicere ac damnare, hic temporaliter, et in futuro aeternaliter. Ideo afflictiones et crucem, neque viriliter neque patienter ferre potest. Quando autem in baptismo in similitudinem mortis Christi consepultus est, et habet hanc promissionem, quod Christus sanctificavit crucem et mortem, sic ut omnis crux et mortificatio jam non sit noxia, sed utilis et salutaris, ad expurgandum peccatum, ad vitam aeternam, tunc redditur patiens et lætus in cruce, et lætatur ac gloriatur in afflictionibus. Hic jam iterum magna mutatio est interioris hominis."

And, lastly, when He that is a Synner (*and not Baptised*) Beareth the Crosse, then he doubteth, trembleth, and dothe it impatientlye and with alarme in all his temptation and affliction. When, therefore, temptations do rushe hastilye vpon him, then he thynketh God to be angrye with him, and willing, because of his sinne, to reject him with vtter condemnation; temporallye in this worlde, and eternallye in the future. But when by Baptism he is buried together with Christ in the lykenesse of His death, and hath gotten the

Promise that Christ hath so Sanctified bothe the Crosse and Death, as

that enerye Crosse and Mortification shall nowe not be deadlye

but salutarye; tending onlye to the purgatioum of synne,

and to eternall lyfe;—then is he made patient and

Gladde Vnder the Crosse, and euen to be

Joyful and glorye in afflictions. This

Also is a Greate Change in

THE INWARDE MAN.

Suffer the chyldeyn. and forbyd

Mat. xix. b. Mar. x. b. Luk. xliii.



them not to come unto me, for of

such is the kingdom of heaven.

Printed at London in S. Johns strete by Wycolas Myll. for Gwalter Lynne dwelling on Somers kape by Byllynges gate

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A BIBLIOGRAPHICAL APPENDIX,  
CONTAINING AN ACCOUNT  
OF  
LUTHER'S GERMAN CATECHISM,  
PRINTED AT NUREMBERG IN 1531.

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Some time after the preceding pages of this volume were written and had been printed, Mr. TITE purchased a remarkable copy of the *Second Dated Impression* of Luther's German Catechism, printed at Nuremberg in 1531, at the Sale of the collection of books formed by the late Mr. S. L. Sotheby, F.S.A., for the composition of his work on the Autograph Remains of Melancthon and Luther. It is of course not to be supposed that *this* was the very popular German Catechism which Justus Jonas translated into Latin; though it might very possibly have been the original on which the German work was really founded, and which appeared in print seventeen years afterwards. In Luther's book, however, are contained the fine originals of several of those engravings on wood, the designs of which were re-produced in the Latin version of Justus Jonas; though executed in a very inferior manner. It is worth observing in this place, that the part of the Reformer's Catechism which relates to the Lord's Supper, has not any pictorial illustration; and that, therefore, the objectionable print, noticed in the preceding pages, was not attributable to Martin Luther. This Catechism was first printed in 1529: but though it has been translated into English, as well as into several very unusual languages, Brunet observes that the impression of 1531 maintains a high price, on account of its fine illustrations. As he does not give any bibliographical account of it, the compilers of the present volume have considered that some descriptive notices of it might appropriately conclude their work.

The superiority of Cranmer's affectionate addresses to children is everywhere remarkably evident with respect to the language; but Luther does not seem to have intended that the instructions of his volume should be for young persons, but rather on the contrary for admonishing and directing those whose duty it was to teach them. His preface, therefore, though it contains much valuable matter, commences with a censure of ecclesiastical instructors, thus:—"The reason why we have so hastily urged forward this Catechism, and have so speedily set forth in print such a very slight work, is because we have observed that many preachers and parish-priests are careless herein; and disregard both praying and this sort of preaching; as they do also the higher kinds of learning." He maintains the same argument in the book which is known under the name of Luther's *Table Talk*; in which he says that "Sermons very little edify children, who learn little thereby. It is more needful that they be taught and well instructed in schools; and at home that they be heard and examined what they have learned: this way profits much: 'tis very wearisome, but very necessary. The papists avoid such pains, so that their children are neglected and forsaken." In the same collection of reminiscences of his ordinary conversation, Luther is represented to have said "The Catechism must govern the Church, and remain lord and ruler; that is, The Ten Commandments, The Lord's Prayer, The Creed, The Sacraments, etc., and although there be many that set themselves against it, yet it shall stand fast, and keep the pre-eminence. In the Catechism we have a very exact, direct, and short way to the whole Christian Religion: for God Himself gave The Ten Commandments; Christ Himself penned and taught The Lord's Prayer; and The Holy Ghost brought together the Articles of Faith. These three pieces are set down so excellently that never could anything have been better; but they are slighted and contemned by us as things of small value, because the little children daily say them." In conformity with these principles, therefore, Luther's Catechism comprises the Decalogue, The Lord's Prayer, The Creed, and the Consecration-Words proper to the Sacraments of Baptism and The Lord's Supper; with a very short address of

explanation, encouragement, and exhortation, attached to each of them. The manner in which they are composed, may be briefly shewn by the following translation of the marginal notes attached to the several divisions of the Exposition of the First Commandment. "What it is to have a God—Belief and Trust (Faith) make a God—What it is to have Mammon for a God—The Idolatry of Religious persons—God will have All the Heart—The True Worship of God—Heathen Idolatry—Idolatry is the darkness of our own heart—The Idolatry of Good Works—God's Gifts and Graces—God gives through His Creatures—The Practical Use of the First Commandment."

The fourth of these sections, which treats of the superstitious idolatry of religious persons, contains a short passage so remarkably like the curious discourse of Cranmer against the Worship of Images, that it might almost be supposed to have suggested the manner in which he has treated the subject; and there is no doubt that he was quite capable of reading the German Catechism. "Likewise," says Luther, "observe what was heretofore directed to be done, and *was done* in the times of blindness under the popedom. When any one had a fit of the toothache, then they fasted and kept a holiday to St. Appolonia. He that was afraid of the peril of fire, set up St. Laurence for a deliverer; or if he feared the pestilence he made a vow to St. Sebastian or St. Roche: with many more like abominations."

The bibliographical description of this volume will be the most accurately understood from the following collation.

DEUTSCH CATECHISMUS. Mit einer neuen Vorrede, vnd vermanunge zu der Beycht. MART. LUTH. 1531. Square octavo, measuring  $4\frac{1}{2}$  inches by  $3\frac{1}{2}$ , containing 172 Leaves, all printed in gothic letters, not paged, and having the signatures i to v in Eights.

Title-page printed in red and black letters of two sizes, but all in lower-case gothic, excepting initials; the whole being enclosed within an engraved wood-cut border, most probably of the drawing of Holbein. It is composed of ornamental columns, one of which is held up by two children; and on the summit are placed the figures of two men, playing on a Recorder and on the bag-pipes. On the upper part of this title-page is written, in a very small ancient hand—"Ex Bibl. Griesbachiorum. 1804. IR +."

Signat. A.ij. VORRIEDE Martini Luther. 7 Pages. Catchwords in larger letters.

Fol. 4 b. VORRIEDE—"Dise Predig ist dazn geordnet vñ angefangen, das es sein vnterricht für die kinder vñ einseitigten." 1 Page.

Fol. 5 a. (Sign. A.vj.) DIE ZEHEN GEPOT GOTTES (*The Decalogue*).

Fol. 5 b. ICH GLAUBE AN GOTT VATER (*The Creed*).

Fol. 6 b. ZUM DRITTEN DAS GEBETE, oder "VATER UNSER," so CHRISTUS gelehrt hat—(*The Lord's Prayer*) with an explanatory instruction following.

Fol. 7 a. VON DER TAUFFE (*The Form of Baptism*) introduced by the words of Jesus Christ as given in the Gospel of St. Matthew, xxviii. 19, according to Luther's own version "Gehet hin, vnd Lehret alle Völcker," etc. with four lines of a very general direction following.

Fol. 7 b. 8 a and b. to Signat. B.j. VOM SACRAMENT—"Inser Herre Jhesus Christus, inn der nacht als Er verratten ward"—etc. After these Words of Consecration there follows a short general instruction on the great principles of Christianity as they are explained from these doctrines in the subsequent parts of this book.

Fol. 8 a. Sign. B.ij. DAS ERSTE GEPOT. Wood Engraving—The procession-dance of the Israelites round a column surmounted by the golden calf. [The original of the wood-cut No. I. described on page 36; which copy is reversed, and is altogether very much inferior.]

Fol. 8 b. *Auslegung des Ersten Gepots.* (An Exposition of the First Commandment).

Fol. 14 a. Sign. B.vij. "Denn Ich bin der Herre dein Gott / ein cyfferiger Gott," etc. Fol. 11 b. *Auslegung des Ersten Gepots*—Continued.

Fol. 18 a. Sign. C.iiij. DAS ANDER GEPOT. Wood Engraving—[Evidently the original of that described as No. II. on page 36; though the design is reversed, altered, and not nearly so well drawn.]

Fol. 18 b. *Auslegung des Andern Gepots.*

Fol. 25 a. Sign. D.ij. DAS DRITTE GEPOT. Wood-Engraving. [The original of the design described as No. III, reversed, and not so well drawn. In the first illustration, also, the preacher is comparatively a very young man; but in the second he has both the face and the large heavy form of Luther. In Luther's original Catechism the drawing of this engraving is careless, and inferior to that of the other prints, though still full of ability.]

Fol. 25 b. *Auslegung des Dritten Gepots.*

Fol. 31 a. Sign. E. DAS VIERDE GEPOT. The *Auslegung* of this Commandment is continued in the printing, without any engraving.

Fol. 31 b. Sign. E.ij. The Wood-cut belonging to the preceding page is inserted on this reverse, with the two lines of text belonging to it in a larger letter—"Du solt dein Vater vnd Mütter Eeren." In this engraving the figures are not reversed in the copy subsequently published, described as No. IV., but in the latter they are drawn smaller and with less ability.

Fol. 32 a. *Vierden Gepots (Auslegung.)*

Fol. 47 a. Sign. G. DAS FÜNFFTE GEPOT. Wood-Engraving. The original of the design described as No. V. on page 37. The subject is not reversed in the copy, but the figures are smaller, and not so well drawn.

Fol. 47 b. *Auslegung des Fünfften Gepots.*

Fol. 52 a. Sign. G.vj. DAS SECHSTE GEPOT. Wood-Engraving without any text below it:—David with his harp, on the wall of his palace looking at Bathsheba. The design described as No. VI., which is altogether altered and spoiled in the drawing, though not reversed. Above this wood-cut appear the words "*Sechsten Gepots,*" but the Commandment belonging to it is printed on the reverse of the leaf, apparently because there was not space for completing the Exposition of the preceding Law.

Fol. 52 b. *Auslegung des Sechsten Gepots.*

Fol. 57 b. Sign. H.iiij. b. DAS SIBENDE GEPOT. Wood-Engraving with the text beneath: A man digging up the stolen spoils in Achan's tent, described as No. VII. The copy is drawn smaller, and with much less ability, but it is not reversed.

Fol. 58 a. Sign. H.iiij. *Sibenden Gepots (Auslegung).*

Fol. 65 a. Sign. I.iiij. DAS ACHTE GEPOT. Wood-Engraving with the text beneath, but an entirely different design from that described as No. VIII., and very much superior. This original illustration represents an aged person in robes, and holding a sceptre sitting on an elevated seat, with two men before him, one of whom has his hands bound together, whilst the other is raising up his right hand, as if swearing in accusation.

Fol. 65 b. *Auslegung des Achten Gepots.*

Fol. 74 a. Sign. K.iiij. DAS NEUNDE VND ZEHENDE GEPOT. Wood-Engraving with the text. The original of the design described as No. IX. better drawn, though not reversed.

Fol. 74 b. Sign. K.iiij. rev. AUSZLEGUNG DES IX. UND X. GEPOTS. Wood-Engraving with the text: the same design as that which was subsequently published, and described as No. X., but drawn larger, with much more ability, and not reversed.

Fol. 81 b. Sign. L.iiij. rev. BESCHLUSZ DER ZEHEN GEPOT. Text only, without any wood-engraving. The same title is continued throughout the whole of the Exposition of this Commandment.

Fol. 85 b. Sign. L.vij. rev. DAS ANDER THEIL. VON DEM GLAUBEN. Text only, but the running-title is altered to AUSZLEGUNG DES GLAUBENS.

Fol. 87 a. Sign. M. Wood-Engraving. A large figure of a Divine Personage, enveloped in very copious drapery, surrounded by rays of light, and walking in the act of creating and blessing. Below the figure is a large circle enclosing a landscape. A similar design was also inserted in Cranmer's Catechism for the illustration of the First Article of the Creed, as it is noticed on page 42 No. XV., but, though it might possibly have been drawn by the same artist, it is not equal to the original in Luther's book; and that in the intervening Latin Catechism of Justus Jonas is incomparably inferior to both.

Fol. 87 b. *Auslegung der Erste Artikel.* Text without any illustration.

Fol. 90 b. Sign. M.iiij. rev. Wood-Engraving of the *Crucifixion of Christ only*, with the Blessed Virgin and St. John standing by the cross: inserted at the end of the letter-press. A design entirely different from those in the Catechisms of Jonas and Cranmer, and very greatly superior to both.

Fol. 91 a. Sign. M.v. *Auslegung des Glaubens—Der Ander Artikel.*

Fol. 93 b. DER DRITTE ARTIKEL. Text only, at the end of the preceding matter.

Fol. 94 a. Wood-Engraving of the Descent of The Holy Spirit. A design quite different from those in the Catechisms of Jonas and Cranmer, and much better than the former of the two; but in this print the figure of the Blessed Virgin is not inserted.

Fol. 102 a. Sign. N.vij. DAS DRITTE TEYL—DAS "VATER UNSER." Text following the previous matter without any illustration.

Fol. 102 b. AUSZLEGUNG DES "VATER UNSERS." Wood-Engraving; a repetition of that attached to the first Article of the Creed on Fol. 87 a.

Fol. 110 b. DIE ERSTE BITTE—"Geheyliget werde Dein Name." Wood-Engraving. The original design of the Engraving in the German Latin Catechism, No XV. it is not reversed in the drawing, but it is delineated with much more artistic ability.

Fol. 111 a. Sign. P. *Auslegung des "Vater Unsers."*

Fol. 113 b. DIE ANDER BITTE—"Dein Reich kumme."—Wood-Engraving of the Descent of the Holy Spirit, (Nos. XIII., XVI. Pages 37, 38), being a repetition of that inserted in illustration of the third article of The Creed on Fol. 94 a.

Fol. 116 b. "*Auslegung des Vater Unsers.*" Wood-Engraving at the end. The original design of the illustration inserted in the German Latin Catechism, described No. XVII. Page 38, altered, but remarkably the same in the peculiarity of representing The Lord as bearing only the transverse beam of His Cross. It is much superior in the drawing, though still very stiff and quaint.

Fol. 117 a. DIE DRITTE BITTE.—"*Dein Wille geschehe, wie im Himmel also auf Erden.*" Text only, without any pictorial illustration.

Fol. 120 a. Sign. Q.ij. DIE VIERDE BITTE—Fol. 119 b. "*Unser Teglich Brod gib vns heute.*" Wood-Engraving, the original of that inserted in the German Latin Catechism, but rather better drawn.

Fol. 124 a. Sign. Q.vj. DIE FÜNFFTE BITTE—Fol. 123 b. "*Vnd Verlasse vns vnser Schuld, als wir Verlassen vnsern Schuldigern.*" Wood-Engraving designed in the quaint grotesque style of the illustration in the German Latin Catechism, described as No. XIX. Page 38., but drawn with much more simplicity and ability.

Fol. 124 b. "*Auslegung des Vaters Unsers.*"

Fol. 127 a. Sign. R. Wood-Engraving of the Temptation of Christ in the wilderness, placed at the end of the text. The same design as that contained in the Catechism of Justus Jonas, No. XX., but treated in a more simple and skilful manner.

Fol. 127 b. *Auslegung des "Vater Unsers"*—DIE SECHSTE BITTE—"Vnd füre vns nicht in Versuchunge."

Fol. 130 b. Sign. R.iiij. rev. DIE LETZTE BITE—"Sunder erlöse uns von dem übel. Amen." Wood-Engraving of the Crucifixion; a repetition of the illustration inserted at the second article of the Creed, on Fol. 90 b.

Fol. 132 b. Sign. R.vj. rev. DAS VIERDE TEYL—in large gothic letters at the end of the text, without any illustration.

Fol. 133 a. "*Von dem Sacrament der Tauf.*" (Concerning the Sacrament of Baptism.) "*Von der Tauf.*" Text only, without any illustration.

Fol. 148 b. Sign. T.vij. "*Von dem Sacrament des Altars.*" (Concerning the Sacrament of the Altar, or The Lord's Supper.) Text only, without any illustration. On the next leaf the Words of Consecration of the Sacred Elements are printed in a larger letter distinct from the text.

Fol. 165 b. Sign. X.vij. rev. "EIN KURZE VERMANNUNG ZU DER BEICHT." A short Exhortation to Prayer. Text only, without any illustration.

Fol. 172 b. Sign. Y.vij. rev. *Colophon*—"GEDRÜCKT ZU NÜRENBERG DURCH JERONIMUM FORMSCHNEYDER." As the last word in this imprint is very comprehensive, and may signify an engraver on wood as well as a letter-cutter, it is possible that the inscription really records the name of the excellent designer, who produced the illustrations of the volume: but this is conjecture only, as there do not appear to be any notices extant of Jeronymus as an artist of Nuremberg.

There is a long notice of this copy of Luther's Catechism in the late Mr. S. Leigh Sotheby's "*Observations upon the Hand-writing of Philip Melancthon,*" published in 1839, which was inserted also in the Catalogue of the Sale whence it was procured; and it contains some interesting particulars concerning it quite proper to be preserved in this place, though we cannot give our assent to all of its conclusions. "At the end of this volume," it is stated, "are Two Prayers in Manuscript, occupying two pages and a half.—On the lower part of the last printed page of the work, and opposite to the first page of the prayers, occurs a manuscript note, thus literally translated. "*These Two little Prayers following, hath Martin Luther himself composed, and with his own hand now written.*" The volume is bound in old morocco, the sides being richly tooled with gold, and may probably have belonged to Luther himself, or have been a presentation-copy to one of his friends, (an engraving of) a coat of arms affixed to the fly-leaf at the commencement, and a manuscript note "*Ex Bill. Griesbachiorum, 1804,*" on the title-page,—shew that the volume has been respectively the property of John Conrad Feuerlein, and

of the Griesbach family. At the dispersion of the Griesbach collection it was probably brought to this country, as it was purchased of Messrs. Payne and Foss in 1819 by Mr. Heber; and at the sale of his library it was bought by Mr. Rodd, from whom it has been obtained.

“It appears singular that Mr. Heber, who was in the habit of noting whatever might be remarkable in any of his books, should have altogether passed over the Manuscript Prayers and Note in the present volume; and, in fact, it was not until it was on the point of being “knocked down” to Mr. Rodd, that they were discovered. Indeed, had not the manuscript note existed, which at once implies that these prayers were not only composed but written by the hand of Luther, the fact would perhaps never have come to light, as the probability of Luther having made use of this particular style of writing might never have suggested itself to the mind. The character of the writing under consideration is that of the round Gothic German hand, the same as that of the type in which the volume is printed. This circumstance is in itself singular, though easily accounted for by the fact of Luther having passed so considerable a portion of his life in a convent of Augustine Friars, and consequently being well versed in that, the ordinary monastic style of writing of the day, together with the art of rubricating the initial and capital letters.

“Another circumstance upon which we are inclined to lay much stress, is the apparent removal of the signature by the abstraction of the lower half of the last page, upon which the prayers in question are concluded. That this mutilation has been effected for the purpose of concealing the name of the author, and that the name so removed was that of Martin Luther, a presumption amounting almost to proof, is afforded in the fact that a similar attempt at concealment has been practised upon the title-page; where the name of the same reformer occurs as the author of the work: the paste by means of which the paper appears to have been placed over the name still remaining.”

In these notices there is probably more assumed than is capable of any satisfactory proof: for the elaborate ornamentation on the binding is certainly not German of the age of the book, but French art of the Seventeenth century; the original sewing and wooden boards having been covered with modern morocco. With respect to the two prayers said to have been written by Luther himself, the inscription is altogether inconclusive: for the manuscript is in the set gothic character of a professional scribe, and quite unlike any of the cursive current-hands in which all the extant reliques of his writing are executed. The words of the original inscription are given in the annexed Note; and it will be seen that they really state that the two short prayers immediately following, had been made "by Master Doctor Luther, himself; and were written down with his own hand, as here you see them;" but there is not any indication whatsoever that the ensuing leaves constituted the original manuscript, or that his name was ever written below. The pages, on the contrary, appear to have been cut out of some well-written manuscript volume of prayers, from which was taken only so much as was known to be the production of Luther and proper to the present volume. It was a very general practice, before the invention of printing, to insert at the end of the Offices and Hours which were then used for private devotion, such additional prayers and religious services as might be most interesting to the possessor of the book: and something like this appears to have been the case in the present instance. A comparison of the formal text in which these prayers are written, with the current characters in which Luther ordinarily wrote, may be made by means of the excellent Fac-similes in Mr. Sotheby's work already referred to, Plate xxxi.

It will be seen from that copy, and also from the ensuing translation, that the first and shorter of the two prayers by Luther, is really only an amplified German version of the Collect contained in the Roman Missal, in the service appointed for the Ember-day on Saturday in the first week in Lent.—"Oh! Eternal God, Heavenly Father, I humbly pray Thee that Thou wouldest further this my undertaking, by the gift of Thy Holy Ghost. And, by the

aid of Thy excellent and prospering help, continue the execution of these my works: so that, as they were begun in Thee, in Thee they may be ended, through the merits and sufferings of our blessed Lord Jhesu Christ. In the Name of The Father, of The Son, and of The Holy Ghost. Amen." The form in which this excellent Collect appears in the English Liturgy, will be readily remembered as being one of the concluding prayers of the Communion-service; in which it appears in the First Book of Edward VI: but all the original texts are given in the Notes with which this Tract is concluded.

The second and longer of the manuscript prayers by Luther, is an amplification of that preceding, with a part of another of the Collects inserted at the close of the English Communion-service; but the Latin original, if there were one, has not been discovered. In an English form it may be rendered as follows; and the text will be found in the ensuing Notes. O Thou Almighty, Everlasting, and Bountiful God, my blessed heavenly Father:—Forasmuch as Thou hast said that it is good for Man always to wait upon Thee, Who wilt make him able to help and provide for himself: and as Thou hast commanded us to look unto Thee in expectation and prayer; and hast moreover said that whatsoever we pray for in the Name of Jesus Christ, in Whom Thou art well pleased, that then Thou wilt vouchsafe to hear us also:—I pray Thee, therefore, through Jesus Christ, Thy beloved Son, to lead me according to Thy holy will; and to prosper my lawful designs, when and in what manner it may be pleasing unto Thee. Bestow upon us Thy Holy Spirit, with strength, wisdom, and power; that we may always live a faithful life, as ordained by Thee: beginning it in all righteousness and humility, and continuing in the same unto our ending, in a pure, uncorrupt, and virtuous course; unto the never-ending glory of Thy holy Name

THROUGH JESUS CHRIST OUR LORD.

AMEN.

At the end of the leaves on which Luther's prayers are written in this volume, there is pasted a small square engraving, representing a dead or sleeping child, with four large skulls and some bones placed in different positions beneath, and the motto *MORS OMNIA AEOVAT* above. It is executed somewhat in the highly-finished style of the copper-plates of Albert Durer; but there is not any name attached to it. A small miniature painting of precisely the same subject, though much more carefully executed, is contained in the splendid volume of prayers painted for Wilhelm, Margraff of Baden, by Frederick Brentel, in 1647: and a beautiful fac-simile copy of this picture, with that part of the manuscript in which it is inserted, will be found in

M. Silvestre's *Paléographie Universelle*, Plate CCLXXIX.

## NOTES

### ILLUSTRATIVE OF THE MANUSCRIPT ENTRIES IN

#### LUTHER'S CATECHISM, 1531.

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*Inscription referred to on page 83.* "Diese Zwey nachgefolgende Gebetlein, hat H. D. Martin Luther see-selbst gemacht, und mit Seiner Aigenen Hand sicher Geschrieben (geschreiben).

*Illustrations of the First Prayer, page 84.* "Actiones nostras, quæsumus Domine, aspirando præveni, et adjuvando prosequæ: ut cuncta nostra oratio et operatio à Te, semper incipiat, et per Te cœpta finiatur."

"Prevent, we beseech Thee, O Lord, our actions by Thy inspirations, and further them with Thy continual help; that every prayer and work of our's may always begin from Thee, and through Thee may likewise be ended." *Roman Missal, Text and Translation.*

"Ach Ewiger Got, Hymnliche Vater, Ich bit Dich demüttiglichen Du wollest dyse meyn fürnemien durich desz eygeben Deynes Heyligen Gayste fürkümen Vnd durch zuthun Deyner hillff, löblich vnd nutzparlichen volführen auff das so disses meyn geschefft vnd werk von dir angefangen wirt. Weide auch durich dich geendet. Durch das verdienst vnd leyden vnser lieben Herren, Jhesu Christi. Im Namen Vatters, Suns, vnd desz Heyligenn Gaysts. Amen." *Text of the Prayer by Martin Luther.*

"Prevent us, O Lord, in all our doings, with Thy most gracious favor, and further us with Thy continual help; that in all our works begun, continued, and ended in Thee, we may glorify Thy holy Name, and finally by Thy mercy obtain everlasting life, through Jesus Christ our Lord. Amen. *Communion Service in The Common Prayer-book, 1548.*

*Text of Luther's Second Prayer.* "O Allmechtiger, Ewiger, Güttiger Got, Du meyn lieber hymnlich Vater, der du gesagt hast Es seynt güt das der mensch allay sey, Du wöllest ym eyn gehilffen machen, vnd selbs zustüren: Vnd hast vns befolhen den von Dir gewarten vnd bitten: Vnd dar bey zu gesagt, was wir Dich bittenn yn dem Nomen Jhesu Christi, yn welchem Du eyn wolgefallen hast, vnd den erhörst, das wolst Du vns geweren: Es bitte Ich Dich durich Christum Jhesum, Deynen lieben Sun, führen mir Zu nach Deynen göttlichen willen; vnd wolgefallen meynen Egemahell, wen vnd wie es Du gefellen. Vnd gib vns Deyn Heyligenn Gaist, sterek, kraft, vnd hillff; das wir das celich leben von Dir geordnet vnd erschaffenn anfahren, yn aller zucht vnd demüt, vnd biss an vnser endt dar ynne, yn keüscher rayner lieb vndt zucht. Vndten lieb Deynes Heyligen Nomens beharren, durich  
JHESUM CHRISTUM VNSEHN HERREN. AMEN.

LONDON:

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M.DCCC.LX.II.

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