

ACT OF UNIFORMITY

19 May 1662

Whereas in the first year of the late Queen Elizabeth there was one uniform order of common service and prayer, and of the administration of sacraments, rites, and ceremonies, in the Church of England (agreeable to the Word of God and usage of the primitive Church), compiled by the reverend bishops and clergy, set forth in one book, entitled *The Book of Common Prayer and Administration of Sacraments and other Rites and Ceremonies in the Church of England* and enjoined to be used by Act of Parliament, holden in the said first year of the said late Queen, entitled, “An Act for the Uniformity of Common Prayer and Service in the Church, and Administration of the Sacraments,” very comfortable to all good people desirous to live in Christian conversation and most profitable to the estate of this realm; upon the which the mercy, favor, and blessing of Almighty God is in no wise so readily and plentifully poured, as by common prayers, due using of the sacraments, and often preaching of the gospel, with devotion of the hearers;

And yet this notwithstanding, a great number of people in divers parts of this realm, following their own sensuality and living without knowledge and due fear of God, do willfully and schismatically abstain and refuse to come to their parish churches and other public places where common prayer, administration of the sacraments, and preaching of the Word of God is used upon the Sundays and other days ordained and appointed to be kept and observed as holy days.

And whereas by the great and scandalous neglect of ministers in using the said order or liturgy so set forth and enjoined as aforesaid, great mischiefs and inconveniences during the times of the late unhappy troubles have arisen and grown, and many people have been led into factions and schisms, to the great decay and scandal of the reformed religion of the Church of England, and to the hazard of many souls;

For prevention whereof in time to come, for settling the peace of the Church, and for allaying the present distempers which the indisposition of the time has contracted, the King’s Majesty, according to his declaration of 25 October 1660, granted his commission under the Great Seal of England to several bishops and other divines to review the Book of Common Prayer, and to prepare such alterations and additions as they thought fit to offer.

And afterwards the convocations of both the provinces of Canterbury and York being by His Majesty called and assembled, and now sitting, His Majesty has been pleased to authorize and require the presidents of the said convocations, and other the bishops and clergy of the same, to review the said Book of Common Prayer, and the Book of the Form and Manner of the Making and Consecrating of Bishops, Priests, and Deacons. And that after mature consideration they should make such additions and alterations in the said books respectively as to them should seem meet and convenient, and should exhibit and present the same to His Majesty in writing for his further allowance or confirmation.

Since which time, upon full and mature deliberation, they the said presidents, bishops, and clergy of both provinces have accordingly reviewed the said books, and have made some alterations which they think fit to be inserted to the same; and some additional prayers to the said Book of Common Prayer, to be used upon proper and emergent occasions; and have exhibited and presented the same unto His Majesty in writing, in one book entitled *The Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church, according to the Use of the Church of England, Together with the Psalter or Psalms of David, Pointed as they are to be Sung or Said in Churches; and the Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons.*

All of which His Majesty having duly considered, has fully approved and allowed the same, and recommended to this present Parliament that the said Books of Common Prayer, and of the Form of Ordination and Consecration of Bishops, Priests, and Deacons, with the alterations and additions which have been so made and presented to His Majesty by the said convocations, be the book which shall be appointed to be used by all that

officiate in all cathedral and collegiate churches and chapels, and in all chapels of colleges and halls in both the universities, and the colleges of Eton and Winchester, and in all parish churches and chapels within the Kingdom of England, dominion of Wales, and town of Berwick-upon-Tweed, and by all that make or consecrate bishops, priests, or deacons, in any of the said places, under such sanctions and penalties as the House of Parliament shall think fit.

Now in regard that nothing conduces more to the settling of the peace of this nation (which is desired of all good men), nor to the honor of our religion and the propagation thereof, than an universal agreement in the public worship of Almighty God; and to the intent that every person within this realm may certainly know the rule to which he is to conform in public worship, and administration of sacraments, and other rites and ceremonies of the Church of England, and the manner how and by whom bishops, priests, and deacons are and ought to be made, ordained, and consecrated;

Be it enacted by the King's Most Excellent Majesty, by the advice and with the consent of the Lords Spiritual and Temporal, and of the Commons, in this present Parliament assembled, and by the authority of the same, that all and singular ministers in any cathedral, collegiate, or parish church or chapel, or other place of public worship within this realm of England, dominion of Wales, and town of Berwick-upon-Tweed shall be bound to say and use the morning prayer, evening prayer, celebration and administration of both the sacraments, and all other the public and common prayer, in such order and form as is mentioned in the said book annexed and joined to this present Act and entitled, *The Book of Common Prayer and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the Use of the Church of England; Together with the Psalter or Psalms of David, Pointed as they are to be Sung or Said in Churches; and the Form or Manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons.*

And that the morning and evening prayers therein contained shall upon every Lord's day, and upon all other days and occasions and at the times therein appointed, be openly and solemnly read by all and every minister or curate, in every church, chapel, or other place of public worship within this realm of England and places aforesaid.

And to the end that uniformity in the public worship of God (which is so much desired) may be speedily effected, be it further enacted by the authority aforesaid that every parson, vicar, or other minister whatsoever, who now has and enjoys any ecclesiastical benefice or promotion within this realm of England or places aforesaid, shall in the church, chapel, or place of public worship belonging to his said benefice or promotion, upon some Lord's day before the feast of Saint Bartholomew which shall be in the year of our Lord God 1662, openly, publicly, and solemnly read the morning and evening prayer appointed to be read by and according to the said Book of Common Prayer at the times thereby appointed; and after such reading thereof, shall openly and publicly before the congregation there assembled declare his unfeigned assent and consent to the use of all things in the said book contained and prescribed, in these words and no other:

I, *A.B.*, do here declare my unfeigned assent and consent to all and everything contained and prescribed in and by the book entitled *The Book of Common Prayer and Administration of the Sacraments, and other Rites and Ceremonies of the Church, According to the Use of the Church of England; Together with the Psalter or Psalms of David, Pointed as they are to be Sung or Said in Churches; and the Form or Manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons.*

And that all and every such person who shall (without some lawful impediment to be allowed and approved of by the ordinary of the place) neglect or refuse to do the same within the time aforesaid (or in case of such impediment) within one month after such impediment removed, shall (*ipso facto*) be deprived of all his spiritual promotions; and that from thenceforth it shall be lawful to and for all patrons and donors of all and singular the said spiritual promotions or of any of them, according to their respective rights and titles, to present or collate to the same, as though the person or persons so offending or neglecting were dead.

And be it further enacted by the authority aforesaid that every person who shall hereafter be presented or collated, or put into any ecclesiastical benefice or promotion within this realm of England and places aforesaid, shall in the church, chapel, or place of public worship belonging to this said benefice or promotion, within two months next after that he shall be in the actual possession of the said ecclesiastical benefice or promotion, upon some Lord's day, openly, publicly, and solemnly read the morning and evening prayers appointed to be read by and according to the said Book of Common Prayer at the times thereby appointed; and after such reading thereof shall openly and publicly, before the congregation there assembled, declare his unfeigned assent and consent to the use of all things therein contained and prescribed according to the form before appointed; and that all and every such person who shall (without some lawful impediment to be allowed and approved by the ordinary of the place) neglect or refuse to do the same within the time aforesaid (or in case of such impediment within one month after such impediment removed), shall (*ipso facto*) be deprived of all his said ecclesiastical benefices and promotions. And that from thenceforth it shall and may be lawful to and for all patrons and donors of all and singular the said ecclesiastical benefices and promotions or any of them, according to their respective rights and titles, to present or collate to the same, as though the person or persons so offending or neglecting were dead.

And be it further enacted by the authority aforesaid that in all places where the proper incumbent of any parsonage or vicarage, or benefice with cure, does reside on his living and keep a curate, the incumbent himself in person (not having some lawful impediment to be allowed by the ordinary of the place) shall once (at the least) in every month openly and publicly read the common prayers and service in and by the said book prescribed, and (if there be occasion) administer each of the sacraments and other rites of the Church, in the parish church or chapel, of or belonging to the same parsonage, vicarage, or benefice, in such order, manner, and form as in and by the said book is appointed; upon pain to forfeit the sum of five pounds to the use of the poor of the parish for every offence, upon conviction by confession or proof of two credible witnesses upon oath before two justices of the peace of the county, city, or town corporate where the offence shall be committed (which oath the said justices are hereby empowered to administer), and in default of payment within ten days, to be levied by distress and sale of the goods and chattels of the offender, by the warrant of the said justices, by the church-wardens, or overseers of the poor of the said parish, rendering the surplusage to the party.

And be it further enacted by the authority aforesaid that every dean, canon, and prebendary of every cathedral or collegiate church, and all masters and other heads, fellows, chaplains, and tutors of or in any college, hall, house of learning, or hospital, and every public professor and reader in either of the universities and in every college elsewhere, and every parson, vicar, curate, lecturer, and every other person in Holy Orders, and every schoolmaster keeping any public or private school, and every person instructing or teaching any youth in any house or private family as a tutor or school-master, who upon the first day of May, which shall be in the year of our Lord God 1662, or at any time thereafter, shall be incumbent or have possession of any deanery, canonry, prebend, mastership, headship, fellowship, professor's place or reader's place, parsonage, vicarage, or any other ecclesiastical dignity or promotion, or of any curate's place, lecture, or school, or shall instruct or teach any youth as tutor or schoolmaster, shall before the feast day of Saint Bartholomew which shall be in the year of our Lord 1662, or at or before his or their respective admission to be incumbent or have possession aforesaid, subscribe the declaration or acknowledgment following:

I, *A.B.*, do declare that it is not lawful, upon any pretence whatsoever, to take arms against the King; and that I do abhor that traitorous position of taking arms by his authority against his person or against those that are commissioned by him; and that I will conform to the liturgy of the Church of England, as it is now by law established. And I do declare that I do hold there lies no obligation upon me, or on any other person, from the oath commonly called the Solemn League and Covenant, to endeavor any change or alteration of government either in Church or state; and that the same was in itself an unlawful oath, and imposed upon the subjects of this realm against the known laws and liberties of this Kingdom.

Which said declaration and acknowledgement shall be subscribed by every of the said masters and other heads, fellows, chaplains, and tutors of or in any college, hall, or house of learning, and by every public professor and reader in either of the universities, before the vice-chancellor of the respective universities for the time being or his deputy. And the said declaration or acknowledgment shall be subscribed before the respective archbishop, bishop, or ordinary of the diocese by every other person hereby enjoined to subscribe the same; upon pain that all and every of the persons aforesaid failing in such subscription shall lose and forfeit such respective deanery, canonry, prebend, mastership, headship, fellowship, professor's place, reader's place, parsonage vicarage, ecclesiastical dignity or promotion, curate's place, lecture, and school, and shall be utterly disabled and (*ipso facto*) deprived of the same: and that every such respective deanery, canonry, prebend, mastership, headship, fellowship, professor's place, reader's place, parsonage, vicarage, ecclesiastical dignity or promotion, curate's place, lecture, and school shall be void, as if such person so failing were naturally dead.

And if any school-master or other person instructing or teaching youth in any private house or family as a tutor or school-master shall instruct or teach any youth as a tutor or school-master before license obtained from his respective archbishop, bishop, or ordinary of the diocese, according to the laws and statutes of this realm (for which he shall pay twelve pence only), and before such subscription and acknowledgment made as aforesaid; then every such school-master and other, instructing and teaching as aforesaid, shall for the first offense suffer three months' imprisonment without bail or mainprize; and for every second, and other such offense, shall suffer three months' imprisonment without bail or mainprize, and also forfeit to His Majesty the sum of five pounds. And after such subscription made, every such parson, vicar, curate, and lecturer shall procure a certificate under the hand and seal of the respective archbishop, bishop, or ordinary of the diocese (who are hereby enjoined and required upon demand to make and deliver the same), and shall publicly and openly read the same, together with the declaration or acknowledgment aforesaid, upon some Lord's day within three months then next following in his parish church where he is to officiate, in the presence of the congregation there assembled, in the time of divine service; upon pain that every person failing therein shall lose such parsonage, vicarage or benefice, curate's place, or lecturer's place respectively, and shall be utterly disabled and (*ipso facto*) deprived of the same; and that the said parsonage, vicarage or benefice, curate's place, or lecturer's place shall be void, as if he was naturally dead.

Provided always that from and after 25 March which shall be in the year of our Lord God 1682, there shall be omitted in the said declaration or acknowledgment so to be subscribed and read these words following:

And I do declare that I do hold there lies no obligation on me, or any other person, from the oath commonly called the Solemn League and Covenant, to endeavor any change or alteration of government either in Church or state; and that the same was in itself an unlawful oath, and imposed upon the subjects of this realm against the known laws and liberties of this Kingdom.

So as none of the persons aforesaid shall from thenceforth be at all obliged to subscribe or read that part of the said declaration or acknowledgement.

Provided always and be it enacted that from and after the feast of Saint Bartholomew which shall be in the year of our Lord 1662, no person who now is incumbent, and in possession of any parsonage, vicarage, or benefice, and who is not already in Holy Orders by episcopal ordination, or shall not before the said feast day of Saint Bartholomew be ordained priest or deacon according to the form of episcopal ordination, shall have, hold, or enjoy the said parsonage, vicarage, benefice with cure, or other ecclesiastical promotion within this Kingdom of England or the dominion of Wales, or town of Berwick-upon-Tweed, but shall be utterly disabled and (*ipso facto*) deprived of the same, and all his ecclesiastical promotions shall be void, as if he was naturally dead.

And be it further enacted by the authority aforesaid that no person whatsoever shall thenceforth be capable to be admitted to any parsonage, vicarage, benefice, or other ecclesiastical promotion or dignity whatsoever, nor shall presume to consecrate and administer the holy Sacrament of the Lord's Supper before such time as he shall be ordained priest according to the form and manner in and by the said book prescribed, unless he have

formerly been made priest by episcopal ordination; upon pain to forfeit for every offense the sum of one hundred pounds; one moiety thereof to the King's Majesty; the other moiety thereof to be equally divided between the poor of the parish where the offense shall be committed and such person or persons as shall sue for the same by action of debt, bill, plaint, or information in any of His Majesty's courts of record, wherein no essoin, protection, or wager of law shall be allowed, and to be disabled from taking or being admitted into the order of priest by the space of one whole year then next following.

Provided that the penalties in this Act shall not extend to the foreigners or aliens of the foreign reformed churches allowed or to be allowed by the King's Majesty, his heirs, and successors in England.

Provided always that no title to confer or present by lapse shall accrue by any avoidance or deprivation (*ipso facto*) by virtue of this statute, but after six months after notice of such avoidance or deprivation given by the ordinary to the patron, or such sentence of deprivation openly and publicly read in the parish church of the benefice, parsonage, or vicarage becoming void, or whereof the incumbent shall be deprived by virtue of this Act.

And be it further enacted by the authority aforesaid that no form or order of common prayers, administration of sacraments, rites, or ceremonies shall be openly used in any church, chapel, or other public place of or in any college or hall in either of the universities, the colleges of Westminster, Winchester, or Eton, or any of them, other than what is prescribed and appointed to be used in and by the said book. And that the present governor or head of every college and hall in the said universities, and of the said colleges of Westminster, Winchester, and Eton, within one month after the feast of Saint Bartholomew which shall be in the year of our Lord 1662, and every governor or head of any of the said colleges or halls hereafter to be elected or appointed, within one month next after his election or collation and admission into the same government or headship, shall openly and publicly in the church, chapel, or other public place of the same college or hall, and in the presence of the fellows and scholars of the same, or the greater part of them then resident, subscribe unto the 39 Articles of Religion mentioned in the statute made in the thirteenth year of the reign of the late Queen Elizabeth, and unto the said book, and declare his unfeigned assent and consent unto, and approbation of, the said Articles, and of the same book, and to the use of all the prayers, rites and ceremonies, forms, and orders in the said book prescribed and contained, according to the form aforesaid. And that all such governors or heads of the said colleges and halls, or any of them, as are or shall be in Holy Orders shall once (at least) in every quarter of the year (not having a lawful impediment) openly and publicly read the morning prayer and service in and by the said book appointed to be read in the church, chapel, or other public place of the same college or hall, upon pain to lose and be suspended of and from all the benefits and profits belonging to the same government or headship, by the space of six months, by the visitor or visitors of the same college or hall; and if any governor or head of any college or hall suspended for not subscribing unto the said Articles and book, or for not reading of the morning prayer and service as aforesaid, shall not, at or before the end of six months next after such suspension, subscribe unto the said Articles and book, and declare his consent thereunto as aforesaid, or read the morning prayer and service as aforesaid, then such government or headship shall be (*ipso facto*) void.

Provided always that it shall and may be lawful to use the morning and evening prayer, and all other prayers and service prescribed in and by the said book, in the chapels or other public places of the respective colleges and halls in both the universities, in the colleges of Westminster, Winchester, and Eton, and in the convocations of the clergies of either province, in Latin; anything in this Act contained to the contrary notwithstanding.

And be it further enacted by the authority aforesaid that no person shall be or be received as a lecturer, or permitted, suffered, or allowed to preach as a lecturer, or to preach or read any sermon or lecture in any church, chapel, or other place of public worship within this realm of England or the dominion of Wales, and town of Berwick-upon-Tweed, unless he be first approved and thereunto licensed by the archbishop of the province or bishop of the diocese, or (in case the see be void) by the guardian of the spiritualities, under his seal,

and shall in the presence of the same archbishop or bishop, or guardian, read the 39 Articles of Religion mentioned in the statute of the thirteenth year of the late Queen Elizabeth, with declaration of his unfeigned assent to the same; and that every person and persons who now is, or hereafter shall be licensed, assigned, and appointed or received as a lecturer, to preach upon any day of the week in any church, chapel, or place of public worship within this realm of England or places aforesaid, the first time he preaches (before his sermon) shall openly, publicly, and solemnly read the common prayers and service in and by the said book appointed to be read for that time of the day, and then and there publicly and openly declare his assent unto, and approbation of, the said book, and to the use of all the prayers, rites and ceremonies, forms and orders therein contained and prescribed, according to the form before appointed in this Act; and also shall upon the first lecture-day of every month afterwards so long as he continues lecturer or preacher there, at the place appointed for his said lecture or sermon, before his said lecture or sermon, openly, publicly; and solemnly read the common prayers and service in and by the said book appointed to be read for that time of the day at which the said lecture or sermon is to be preached, and after such reading thereof shall openly and publicly, before the congregation there assembled, declare his unfeigned assent and consent unto, and approbation of, the said book, and to the use of all the prayers, rites and ceremonies, forms, and orders therein contained and prescribed, according to the form aforesaid; and that all and every such person and persons who shall neglect or refuse to do the same, shall from thenceforth be disabled to preach the said or any other lecture or sermon in the said or any other church, chapel, or place of public worship until such time as he and they shall openly, publicly, and solemnly read the common prayers and service appointed by the said book, and conform in all points to the things therein appointed and prescribed, according to the purport, true intent, and meaning of this Act.

Provided always that if the said sermon or lecture be to be preached or read in any cathedral or collegiate church or chapel, it shall be sufficient for the said lecturer, openly at the time aforesaid, to declare his assent and consent to all things contained in the said book, according to the form aforesaid.

And be it further enacted by the authority aforesaid that if any person who is by this Act disabled to preach any lecture or sermon shall during the time that he shall continue and remain so disabled preach any sermon or lecture; that then for every such offense, the person and persons so offending shall suffer three months' imprisonment in the common gaol, without bail or mainprize; and that any two justices of the peace of any county of this Kingdom and places aforesaid, and the mayor or other chief magistrate of any city or town corporate within the same, upon certificate from the ordinary of the place made to him or them of the offense committed, shall and are hereby required to commit the person or persons so offending, to the gaol of the same county, city, or town corporate accordingly.

Provided always, and be it further enacted by the authority aforesaid, that at all and every time and times when any sermon or lecture is to be preached, the common prayers and service in and by the said book appointed to be read for that time of the day shall be openly, publicly, and solemnly read by some priest or deacon in the church, chapel, or place of public worship where the said sermon or lecture is to be preached, before such sermon or lecture be preached, and that the lecturer then to preach shall be present at the reading thereof.

Provided nevertheless that this Act shall not extend to the university churches in the universities of this realm, or either of them, when or at such times as any sermon or lecture is preached or read in the said churches, or any of them, for or as the public university sermon or lecture; but that the same sermons and lectures may be preached or read in such sort and manner as the same have been heretofore preached or read; this Act, or anything herein contained, to the contrary thereof in any wise notwithstanding.

And be it further enacted by the authority aforesaid that the several good laws and statutes of this realm which have been formerly made, and are now in force, for the uniformity of prayer and administration of the sacraments within this realm of England and places aforesaid, shall stand in full force and strength, to all intents and purposes whatsoever, for the establishing and confirming of the said book, entitled *The Book of Common Prayer and Administration of the Sacraments, and other Rites and Ceremonies of the Church, According to the*

Use of the Church of England; Together with the Psalter or Psalms of David, Pointed as they are to be Sung or said in Churches, and the Form or Manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons, hereinbefore mentioned to be joined and annexed to this Act; and shall be applied, practiced, and put in use for the punishing of all offences contrary to the said laws, with relation to the book aforesaid, and no other.

Provided always, and be it further enacted by the authority aforesaid, that in all those prayers, litanies, and collects which do any way relate to the King, Queen, or royal progeny, the names be altered and changed from time to time and fitted to the present occasion, according to the direction of lawful authority.

Provided also, and be it enacted by the authority aforesaid, that a true printed copy of the said book, entitled *The Book of Common Prayer and Administration of the Sacraments, and other Rites and Ceremonies of the Church, According to the Use of the Church of England, Together with the Psalter or Psalms of David, Pointed as they are to be Sung or Said in Churches, and the Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons,* shall at the costs and charges of the parishioners of every parish church and chapelry, cathedral church, college, and hall be attained and gotten before the feast-day of Saint Bartholomew in the year of our Lord 1662; upon pain of forfeiture of three pounds by the month for so long time as they shall then after be unprovided thereof, by every parish or chapelry, cathedral church, college, and hall making default therein.

Provided always, and be it enacted by the authority aforesaid, that the bishops of Hereford, Saint David's, Asaph, Bangor, and Llandaff, and their successors, shall take such order among themselves for the souls' health of the flocks committed to their charge within Wales, that the book hereunto annexed be truly and exactly translated into the British or Welsh tongue; and that the same so translated, and being by them, or any three of them at the least, viewed, perused, and allowed, be imprinted to such number at least, so that one of the said books so translated and imprinted may be had for every cathedral, collegiate, and parish church, and chapel of ease in the said respective dioceses and places in Wales, where the Welsh is commonly spoken or used, before 1 May 1665;

And that from and after the imprinting and publishing of the said book so translated, the whole divine serviced shall be used and said by the ministers and curates throughout all Wales within the said dioceses where the Welsh tongue is commonly used, in the British or Welsh tongue, in such manner and form as is prescribed according to the book hereunto annexed to be used in the English tongue, differing nothing in any order or form from the said English book; for which book, so translated and imprinted the church-wardens of every the said parishes shall pay out of the parish money in their hands for the use of the respective churches and be allowed the same on their account; and that the said bishops and their successors, or any three of them at the least, shall set and appoint the price for which the said book shall be sold.

And one other Book of Common Prayer in the English tongue shall be bought and had in every church throughout Wales in which the Book of Common Prayer in Welsh is to be had by force of this Act, before 1 May 1664, and the same book to remain in such convenient places within the said churches, that such as understand them may resort at all convenient times to read and peruse the same, and also such as do not understand the said language may, by conferring both tongues together, the sooner attain to the knowledge of the English tongue; anything in this Act to the contrary notwithstanding. And until printed copies of the said book so to be translated may be had and provided, the form of common prayer established by Parliament before the making of this Act shall be used as formerly in such parts of Wales where the English tongue is not commonly understood.

And to the end that the true and perfect copies of this Act, and the said book hereunto annexed, may be safely kept and perpetually preserved, and for the avoiding of all disputes for the time to come, be it therefore enacted by the authority aforesaid that the respective deans and chapters of every cathedral or collegiate church within

England and Wales shall at their proper costs and charges, before 25 December 1662, obtain under the Great Seal of England a true and perfect printed copy of this Act, and of the said book annexed hereunto, to be by the said deans and chapters, and their successors, kept and preserved in safety forever, and to be also produced and showed forth in any court of record as often as they shall be thereunto lawfully required; and also there shall be delivered true and perfect copies of this Act and of the same book, into the respective courts at Westminster, and into the Tower of London, to be kept and preserved forever among the records of the said courts and the records of the Tower, to be also produced and showed forth in any court as need shall require; which said books so to be exemplified under the Great Seal of England, shall be examined by such persons as the King's Majesty shall appoint under the Great Seal of England for that purpose, and shall be compared with the original book hereunto annexed, and shall have power to correct and amend in writing any error committed by the printer in the printing of the same book, or of anything therein contained, and shall certify in writing under their hands and seal, or the hands and seals of any three of them, at the end of the same book, that they have examined and compared the same book and find it to be a true and perfect copy; which said books, and every one of them, so exemplified under the Great Seal of England as aforesaid shall be deemed, taken, adjudged, and expounded to be good and available in the law to all intents and purposes whatsoever, and shall be accounted as good records as this book itself hereunto annexed; any law or custom to the contrary in any wise notwithstanding.

Provided also that this Act, or anything therein contained, shall not be prejudicial or hurtful unto the King's Professor of the Law within the University of Oxford, for or concerning the prebend of Shipton within the cathedral church of Sarum, united and annexed unto the place of the same King's Professor for the time being by the late King James of blessed memory.

Provided always that whereas the six-and thirtieth Article of the 39 Articles agreed upon by the archbishops and bishop of both provinces, and the whole clergy, in the convocation holden at London in the year of our Lord 1562 for the avoiding of diversities of opinions, and for establishing of consent touching true religion, is in these words following, viz:

That the Book of Consecration of Archbishops and Bishops, and Ordaining of Priests and Deacons, lately set forth in the time of King Edward VI, and confirmed at the same time by authority of Parliament, does contain all things necessary to such consecration and ordaining, neither has it anything that of itself is superstitious and ungodly. And therefore whosoever are consecrated or ordered according to the rites of that book since the second year of the aforesaid King Edward unto this time, or hereafter shall be consecrated or ordered according to the same rites, we decree all such to be rightly, orderly, and lawfully consecrated and ordered

It be enacted, and be it therefore enacted by the authority aforesaid, that all subscriptions hereafter to be had or made unto the said Articles by any deacon, priest, or ecclesiastical person, or other person whatsoever, who by this Act, or any other law now in force, is required to subscribe unto the said Articles, shall be construed and be taken to extend, and shall be applied (for and touching the said six-and-thirtieth Article) unto the book containing the form and manner of making, ordaining, and consecrating of bishops, priests, and deacons in this Act mentioned, in such sort and manner as the same did heretofore extend unto the book set forth in the time of King Edward VI, mentioned in the said six-and-thirtieth Article; anything in the said Article, or in any statute, Act, or canon heretofore had or made, to the contrary thereof in any wise notwithstanding.

Provided also that the Book of Common Prayer and Administration of the Sacraments, and other Rites and Ceremonies of this Church of England, together with the Form and Manner of Ordaining and Consecrating Bishops, Priests, and Deacons heretofore in use, and respectively established by Act of Parliament in the first and eighth years of Queen Elizabeth, shall be still used and observed in the Church of England until the feast of Saint Bartholomew, which shall be in the year of our Lord God 1662.