

APPENDIX II.

A NOTE ON THE LITURGICAL USE OF THE MONYPENNY BREVIARY.

By FRANCIS C. EELES, F.S.A.Scot.

This is a book containing the full daily services of the Church written for an individual of high ecclesiastical rank and belonging to an important family. It has been enriched with illuminations regardless of time and cost. Very richly illuminated books are usually written for private use, and contain only small selections from the public services of the Church, such as what were known as the Hours of the Blessed Virgin Mary, or the Service of the Dead, the Litany, the seven Penitential Psalms, and various forms for private prayer. It is comparatively rare to find a Breviary or a Missal upon which such wealth of artistic treatment has been lavished. These books, though often beautifully written and sometimes containing a certain amount of illumination, were generally prepared for use in church, rather than with a special view to the artistic taste of their owners.

The Breviary is the service book which contains, not the Mass or any of the sacramental services, but the ordinary choir services, said or sung day by day, the main parts of which are the orderly and continuous recitation of the psalter and the orderly and continuous reading of holy scripture. These were diversified by anthems and hymns, a certain number of short prayers called collects, and some other matter. The principal service was the long one of Mattins, at which three or nine lessons were read, originally said in the night, and later in the early morning. Next in importance came Evensong; and a morning service called Lauds, which was added to Mattins. In course of time, monastic influence added the services of Prime in the morning and Compline in the evening, and the three lesser hours of Terce, Sext, and None, properly said at nine, twelve, and three during the day. These formed the contents of the Breviary.

The Breviary services, like those of the Missal, varied in accordance with the liturgical use to which they belonged. In early days, in Western Christendom, there were two widely distinct varieties of liturgical rite—the Roman, and the non-Roman or Gallican. About the time of Charles the Great, and under his influence, the Gallican was largely dispossessed by the Roman. But the Roman absorbed many non-Roman elements, and thenceforward, during mediæval times, rites which were, broadly speaking, of the Roman type grew up with many Gallican and local elements in them which varied in different places. Thus we find that almost every diocese in France had its own use, and that in our

own country the Missal and the Breviary were not the Roman Missal or the Roman Breviary, but the Missal and Breviary according to the use of Sarum or Salisbury, which was the predominant English use and was adopted all over Scotland. Certain limited areas in England followed the uses of York and Hereford. The religious orders had their own uses. But all the books—save those of the religious orders—which have survived to us from before the Scottish reformation are according to the liturgical use of Sarum; and when the great Bishop of Aberdeen, William Elphinstone, printed in 1509 a Breviary according to Aberdeen use, which he claimed to be for the use of the Church of Scotland, that rite was a conservative reform of the use of Sarum.

The Breviary under consideration, although written for a member of a distinguished Scottish family, can in no sense be looked upon as a Scottish liturgical book. It follows with very considerable strictness the Roman rite as used in Rome or as used by the Franciscan Order, and shows no trace of any adaptation for Scotland. There are no additions of forms for the commemoration of Scottish saints, nor are there even names of Scottish saints in the kalendar, as might possibly have been expected in a book written for the personal use of a Scotsman living outside his own country. The kalendar follows very closely those of Roman Breviaries of the early printed period, the only important difference being the addition of the following names, all connected with the French diocese of Bourges:—

10 Jan.	Et guillermi archiepiscopi et confessoris.
7 Mar.	Satyri saturinij.
30 April	Eutropii episcopi et martiris.
6 June	Vincencij episcopi et martiris.
17 July	Et sancte marine virginis.
18 Sept.	Victoris martiris.

The sanctorale, however, does not contain services to correspond with these entries in the kalendar—save in the case of St Satyrus, for which the full rite with nine lessons has been given, and in that of St Victor, who has a collect. These are at the end of the sanctorale, and not in their places in March and September. The full service for St Barbara follows that for St Satyrus. There is no approximation to the liturgical use of the diocese of Bourges beyond the single service for St Satyrus, the collect for St Victor, and these few names in the kalendar.

The sanctorale does not entirely correspond with the kalendar, apart altogether from these Bourges entries. For example, the kalendar contains the Translation of St Anthony of Padua (15th February), that of St Augustine (28th February); SS. Patrick (17th March), Gabriel (17th

March), Joseph (19th March), Vincent Cf., and Mary of Egypt (5th April), Peter M. (29th April), *Dedicatio S. Marie de Angelis* (2nd August), St Anthoninus (2nd September), Translation of St Louis (8th November), *Dedicatio basilicæ saluatoris* (9th November), Presentation of B.V.M. (21st November). Yet the sanctorale does not contain corresponding services.

On 7th February the kalendar has *In crastino lxx^e debet fieri off[icium] solemne pro defunctis fratribus et benefactoribus nostri ordinis*, and on 28th November *Hic fit officium solemne pro fratribus et benefactoribus nostris*. These rubrics indicate a religious order.

In the sanctorale the rubric before the Translation of St Francis contains the words *beati patris nostri*. There are full services for the Franciscan feasts of St Bernardine C. (20th May), Translation of St Francis (25th May), SS. Anthony of Padua (13th June), Clare V. (12th August), Louis B.C. (19th August), *Impressio sacrorum stigmatum beati Francisci* (17th September), Translation of St Clare (2nd October).

This is probably sufficient evidence to show that the manuscript was written for someone connected with the Franciscan Order. Some connection with the diocese of Bourges is also indicated by the local feasts in the kalendar already referred to. And a special association with St Satyrus is shown by the fact that his is the only local feast for which a proper office is given in the sanctorale. The last facts support Mr Van de Put's suggestion of intimate association with the second son of the first Lord Monypenny, who was Abbot of the monastery of St Satur in the diocese of Bourges. But this was an Augustinian, and not a Franciscan house. If the book was written for the Abbot, it is hard to account for its definitely Franciscan character unless we assume either that Monypenny the Abbot had some special personal connection with the Franciscan Order, or else that the Austin Canons of St Satur followed the Roman rite. Augustinian or Black Canons did not all follow one rite, like some religious orders who had a more centralised organisation in such matters. In liturgical details each Benedictine house was autonomous, and each house of Augustinian Canons. They were often greatly influenced by the rite of the province or diocese in which the house was situated. Thus, some churches of English Benedictines used books which were very much akin to those of Sarum. Certain Augustinian houses, such as Barnwell near Cambridge and Bodmin in Cornwall, seem to have followed the Sarum use, while others, such as Oseney, followed a use of their own. Among the latter may be reckoned our own Augustinian Canons of Holyrood. We know of no case of Benedictines or Augustinians in Great Britain following Roman use, but it is not impossible that the eclecticism of some French houses of Canons

may have taken this direction.¹ At the same time it must be admitted that this is a mere guess unsupported by evidence.

A strong Franciscan element is common to all Roman Breviaries of about this time. The Grey Friars in their early days between 1210 and 1223 adopted an unusually short form of the divine service which had been evolved by the busy members of the Roman Court. They then shortened it still further, with the result that it was not long before the Roman Curia themselves adopted the Franciscan Breviary—probably between 1227 and 1277,—so that the Franciscan rite and the secular Roman rite are practically the same all through the fourteenth and fifteenth centuries, and indeed down to the time of the Tridentine reform of the Roman books in 1568 and 1570. The exact amount of the definitely Franciscan element varies. Some Roman books provide for more Franciscan saints than others. It must be admitted that this book seems definitely Franciscan. It is certainly remarkable that a book so incomparably splendid in its illuminations, and evidently produced regardless of expense, should exhibit so great a lack of correspondence between the kalendar and the sanctorale.² And it is also difficult to understand the placing of the proper office of St Satyrus at the end of the sanctorale, like an afterthought, yet in the same hand as the rest, unless upon the supposition that the book from which the copyist worked was one which was prepared for ordinary Roman or more probably Franciscan use.

A much more probable explanation of its origin may be that the book was a costly present given by the Abbot of St Satur to one of the Monypenny family who had gone into a Franciscan convent or who was closely connected with one—perhaps even the Spanish house, or one in the same district, where the book was found. Personal devotion to St Satyrus on the part of the Abbot or his relation or friend would explain the existence of the full service for that saint. If the recipient of the book was named Barbara, that would account for her full service following the office of St Satyrus. This theory would also account for the omission of important Bourges saints that one would expect to find in a book written for actual use in that diocese, and it would explain the presence of the Abbot's arms in a book which it would be unlikely that he would use himself.

¹ Although the diocese of Paris had a very persistent and powerful use of its own, the Royal Chapel of St Chapelle in Paris followed the use of Rome.

² This is not infrequent in mediæval books: it is very apparent in Sarum books adapted for Scottish use, in which Scottish saints are added to the kalendar without any provision of services for them: it is also found in pre-Tridentine printed books of Roman use, though seldom to so great an extent as in the present instance.

MONDAY, 13th February 1922.

GEORGE NEILSON, LL.D., Vice-President, in the Chair.

Before proceeding with the regular business of the Meeting the Chairman regretted to have to announce that Mr Notman had intimated to the Council his desire, on account of impaired health, to resign the treasurership of the Society, and that the Council had with great regret accepted his resignation. Mr Notman had been appointed Treasurer in 1899, and had thus had charge of the finances of the Society for the long period of twenty-two years. The Chairman felt sure that he voiced the feelings of the Society in expressing their deep sense of appreciation of Mr Notman's services and their sincere regret at his resignation, especially looking to the fact that it was due to ill health. He begged to move that the Society record a most cordial vote of thanks to Mr Notman for his valuable services and to express their earnest hope for his speedy restoration to health. This motion having been unanimously carried, the Secretary was instructed to forward to Mr Notman an excerpt from the Minutes of Meeting of the same.

A Ballot having been taken, the following were elected Fellows:—

Sir JAMES ADAM, K.C., C.B.E., King's and Lord Treasurer's Remembrancer, Champfleurie, Linlithgow.

JOHN ALEXANDER BARRIE, 15 Abbey Road, Eskbank.

FRANK W. HAYCRAFT, Park Cottage, Ware, Herts.

RITCHIE GIRVAN, M.A., University Lecturer, 3 Derby Crescent, Kelvin-side N., Glasgow.

HUGH HANNAH, Solicitor, 6 St Bernard's Crescent.

THOMAS JOHN JEHU, M.A., M.D., Professor of Geology, University of Edinburgh, 35 Great King Street.

Rev. MALCOLM MACLEOD, M.A., United Free Church Manse, Lochgilphead, Argyll.

JAMES MONEY, Architect, 3 Princes Square, Strathbungo, Glasgow.

JOHN MOONEY, J.P., Cromwell Cottage, Kirkwall.

Rev. JOHN EDWARD MOSTYN-JONES, B.D., 65 Fairbridge Road, Upper Holloway, London, N. 19.

WILLIAM MUIR RITCHIE, 11 Walkinshaw Street, Johnstone.

J. MACDONALD SMITH, Killiney, Colinton, Edinburgh.

The following Donations to the Museum were intimated:—

(1) By Rev. WILLIAM CRUICKSHANK, Minister of Kinneff.

Perforated Stone, oval, discoid, $8\frac{5}{8}$ inches by $6\frac{5}{8}$ inches by $1\frac{1}{4}$ inch, showing two irregular holes, one in centre, countersunk from both sides,

probably the top stone of a small quern, found in the new extension of the Kirkyard at Kinneff, Kincardineshire.

- (2) By PETER H. JOHNSTON, Kirkwall, through WILLIAM KIRKNESS, F.S.A. Scot.

Bronze Pin, $2\frac{1}{2}$ inches long, with mallet-shaped head surmounted by a slight projection, the stem encircled by two grooves at the centre, found at Birsay, Orkney.

- (3) By WILLIAM MANSON, H.M. Geological Survey, 33 George Square.

Waterworn Stone, triangular with rounded corners, $4\frac{1}{4}$ inches broad by $\frac{7}{8}$ inch in thickness, with a perforation widely countersunk from both sides, found in a moss, 1 mile west of Tobermory, Mull.

- (4) By D. TAIT, H.M. Geological Survey, 33 George Square.

Stone Axe of clay iron-stone, $9\frac{1}{8}$ inches by $3\frac{3}{8}$ inches, found at Rosyth Dockyard, Fife.

- (5) By Captain H. W. MURRAY, F.S.A. Scot., F.S.A.

Bone Dagger, $12\frac{3}{4}$ inches long, formed from the femur of a cassowary, from New Guinea.

Seventeen Lance Heads, of stone, chert, bottle-glass, and porcelain from telegraph insulators, collected amongst the aborigines of the Kimberley district, Western Australia, in 1921.

- (6) By Captain H. L. NORTON TRAILL, F.S.A. Scot.

Two Stone Axes of paleolithic types, two Greenstone Charms, and a collection of Beads of glass, vitreous paste, rock crystal, and stone, from Nassarawa Province, Northern Nigeria.

- (7) By THE EARL OF RONALDSHAY, G.C.I.E.

Bronze hoard, consisting of (1) a Socketed Dagger, $5\frac{2}{3}\frac{9}{2}$ inches in length; (2) a Razor, $3\frac{1}{8}\frac{3}{8}$ inches in length, with V-shaped indentation at the top of the blade and a perforation below; both found together in the Moss of Quoykea, Parish of St Andrews, Orkney. (See subsequent communication by Mr J. Graham Callander.)

- (8) By J. B. RAWLINSON, through WILLIAM KIRKNESS, F.S.A. Scot.

Button-mould of Slate, $2\frac{5}{8}\frac{5}{2}$ inches by $1\frac{3}{8}\frac{1}{2}$ inch, found at Haugh Farm, Ballindalloch, Banffshire.

(9) By MALCOLM M'NEILL, Oronsay.

Fragment of small Object of Bone of flattened oval section, $\frac{1}{2}$ inch by $\frac{11}{32}$ inch by $\frac{3}{16}$ inch, encircled near the end with two parallel incised lines, and having a small perforation, found on Carn nan Bharrach, Oronsay, Argyll. (See *Proceedings*, vol. xlviii. p. 272.)

(10) By Miss H. P. ROCHEAD, Wellridge, Newton Terrace, Blairgowrie.

Shako, Epaulet, and Gorget of brass belonging to the uniform of the Prince of Wales's Loyal Edinburgh Volunteers, worn by Lieutenant John Rothead, grandfather of the donor, about 1813.

(11) By Rev. WILLIAM BEVERIDGE, F.S.A. Scot.

Oval waterworn Pebble of granite, $3\frac{13}{16}$ inches by $3\frac{3}{8}$ inches, bearing on one side an incised cross with circular terminals to the arms, found at Standingstones Farm, New Deer, Aberdeenshire.

Purchase for the Museum:—

The purchase was announced of a hoard of six bronze objects, consisting of two Flat Axes measuring $5\frac{3}{4}$ inches by $3\frac{3}{16}$ inches by $\frac{1}{3}\frac{3}{2}$ inch, and $5\frac{3}{4}$ inches by $2\frac{2}{3}\frac{9}{2}$ inches by $\frac{1}{3}\frac{3}{2}$ inch; the cutting half of another; two Knives measuring $6\frac{1}{2}$ inches and $3\frac{7}{8}$ inches in length, and an Armlet measuring 3 inches and $2\frac{1}{8}\frac{5}{8}$ inches in diameter externally, found at Auchnacree, Fern, Forfarshire. (See subsequent communication by Mr J. Graham Callander.)

It was intimated that the following books had been presented to the Library:—

(1) By G. M. FRASER, Public Library, Aberdeen, the Author.

The Old Deeside Road (Aberdeen to Braemar): its Course, History, and Associations. Aberdeen, 1921. 4to.

(2) By ANGUS MACGILLIVRAY, C.M., M.D., F.S.A. Scot., the Author.
The Highland Dress. Pamphlet.

The purchase of the following book for the Library was also intimated:—

A Text-Book of European Archæology. By R. A. S. Macalister, Litt.D., F.S.A. Vol. I.—The Paleolithic Period. Cambridge, 1921. 8vo.

The following Communications were read:—