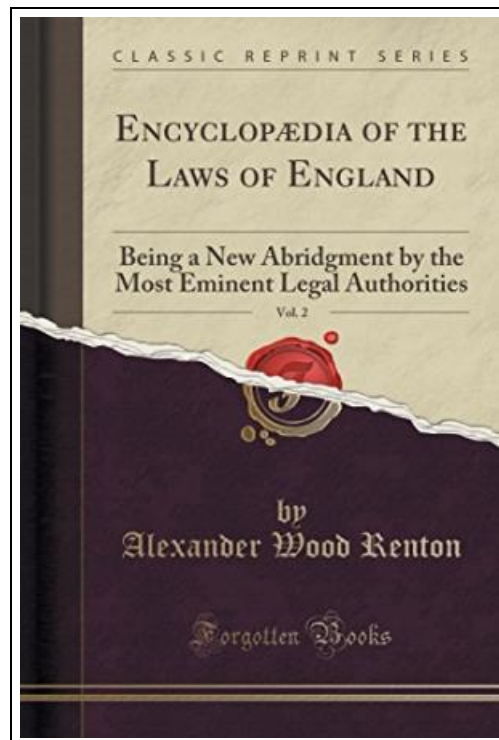


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Forgotten Books, United States, 2015. Paperback. Book Condition: New. 229 x 152 mm. Language: English . Brand New Book ***** Print on Demand *****.Excerpt from *Encyclopaedia of the Laws of England, Vol. 2: Being a New Abridgment by the Most Eminent Legal Authorities* The rubrics which alone have statutory force are those in the book annexed to the Caroline Act of Uniformity. In the marriage service, the direction is in the time of divine service, immediately before the sentences for the offertory. In the communion office, bans of matrimony are directed to be published with other notices next after the Nicene Creed, but before the sermon, which forms no integral part of the communion office (In re *Robinson* [1897], 1 Ch. 85). The Oxford University Press, about 1809, altered both these directions to the form in which they now appear in modern prayer-books. This was done without authority, but with a view of bringing the rubric into supposed agreement with the then existing statutory provision (26 Geo. II. c. 33, s. 1). The opinion of Alderson, B., expressed obiter at *Nisi Prius* in *R. v. Benson*, Oxford Summer Assizes, 1856, was that the proper time of morning service is still in the communion office (see *Phillimore*, *Eccl. Law*, 2nd ed., i. 588). This construction has the advantage of reconciling the rubric and the statute. The object of publication being to give notice, it is reasonable to make it in the middle of the principal service of the day, when the greatest number of people will presumably be present. Sec. 7. No clergyman is obliged to publish bans without seven days notice in writing. See *Nicholson v. Squire*, 1809, 16 Ves. 259, as to the responsibility a clergyman may incur by not requiring notice. Sec. 6. The churchwardens shall provide a...

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