

AN INTRODUCTION

TO THE

MARRIAGE SERVICE.

WHEN Marriage was originally instituted by God, its institution was accompanied by the highest form of religious ceremony which is possible, that of the Divine Benediction pronounced by Himself. [Gen. i. 28, ii. 22, v. 2; Mark x. 6, 9.] As, therefore, our Lord's benediction of little children when He took them into His arms is the original type of Baptismal ceremonies, so the Divine benediction of our first parents is the original type of the Marriage Service, which is essential as a benediction of the natural conjugal union and of the civil contract by which husband and wife are bound together under human laws.

The continuity of this phase of Marriage may be seen by our Lord's association of it under Christian rule with its original institution, when He adopted the words of Adam, doubtless inspired words, as the exposition of the nature of Marriage which He would leave with His Church, saying, "Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh." Hence St. Paul speaks of marriage of Christians as a marrying "in the Lord" [1 Cor. vii. 39], and from Apostolic times forward there is distinct evidence that Christians were married with ecclesiastical ceremonies by ecclesiastical persons.

Among the earliest of all Christian writings after the New Testament are the Epistles of St. Ignatius; and in one of these, which he wrote to St. Polycarp and the Church of Smyrna, as he was journeying onward to his martyrdom, he writes: "It is fitting for those who purpose matrimony to accomplish their union with the sanction of the Bishop; that their marriage may be in the Lord, and not merely in the flesh. Let all things be done to the honour of God." [IGNAT. *ad Polycarp.* v.] Tertullian speaks of Marriage being "ratified before God," and says afterwards, "How can we find words to describe the happiness of that marriage in which the Church joins together, which the Oblation confirms, the benediction seals, the angels proclaim when sealed, and the Father ratifies!" [TERTULL. *ad Ux.* ii. 7, 8.] In the thirteenth canon of the fourth Council of Carthage [A.D. 398] it is enjoined that the bride and bridegroom shall be presented by their parents and friends to a priest for benediction. St. Basil calls Marriage a yoke which *διὰ τῆς εὐλογίας*, by means of the benediction, unites in one those who were two. [BASIL, *Hexaem.* vii.] St. Ambrose calls Marriage a sacrament, as does also St. Augustine in many places of his treatise "on the Good of Marriage:" and the former, again, says, "As marriage must be sanctified by the priest's sanction and blessing, how can that be called a marriage where there is no agreement of faith?" [AMBROS. *Ep.* xix.] Lastly, to pass from the Fathers of the fourth century to our own land and to the tenth, there is among the laws of King Edmund [A.D. 946], respecting espousals, one which provides that "the priest shall be at the marriage, and shall celebrate the union according to custom with God's blessing, and with all solemnity." Our English Office, which is substantially the same as the old Latin one, is probably a fair representative of the one which was in use in that distant age.

Nothing more need be said by way of Introduction to this Office than to shew what provisions are made beforehand [1] to secure the publicity of Marriage, and [2] to prevent the union of those who cannot be lawfully joined together in Holy Matrimony.

§ The Publicity of Marriage.

It is reasonably supposed, from the manner in which Marriage is referred to by the primitive Fathers, that some

public notice was given to the Bishop, or to the assembled Church, equivalent to that now in use: and traces of such a practice have been observed in the French Church of the ninth century. The earliest extant canon of the Church of England on the subject is the eleventh of the Synod of Westminster, A.D. 1200, which enacts that "no marriage shall be contracted without banns thrice published in church" [JOHNSON'S *Canons*, ii. 91]: but this seems only like a canonical enactment of some previously well-known custom. The law of the Church of England has always been very strict on the subject, the Rubrics of the Latin Manuals declaring that any clergyman celebrating a marriage without banns or licence was *ipso facto* suspended for a whole year. The existing law is even more stringent, as may be seen from the first part of the sixty-second Canon.

"CANON 62.

"Ministers not to marry any Persons without Banns or Licence.

"No Minister, upon pain of suspension *per triennium ipso facto*, shall celebrate Matrimony between any persons, without a faculty or licence granted by some of the persons in these our Constitutions expressed, except the Banns of Matrimony have been first published three several Sundays, or Holydays, in the time of Divine Service, in the Parish Churches and Chapels where the said parties dwell, according to the Book of Common Prayer. . . ."

The licence is an Episcopal dispensation, permitting the marriage to take place without any previous publication of banns. Such licences have been granted by English Bishops at least since the fourteenth century, and the power of granting them was confirmed by 25 Hen. VIII. c. 21. Marriages to be performed under an ordinary licence are subject to the same restrictions in respect to time and place as those by banns; but special licences can be granted by the Archbishop of Canterbury, which are not subject to these restrictions.¹ Banns hold good for three months, and no longer, from the date of the last publication; and licences for the same time from the day on which they were granted.

The law respecting clandestine marriages is so very strict, and the consequences to any clergyman who performs the ceremony are so serious, that it may be well to state shortly what means are provided for guarding against them. [1] By Statute 4 Geo. IV. c. 76, s. 7, "no minister shall be obliged to publish banns, unless the persons shall *seven days at least* before the time required for the first publication deliver or cause to be delivered to him a notice in writing of their names, of their house or houses of abode, and of the time during which they have dwelt, inhabited, or lodged in such house or houses." The clergyman is not bound to demand this notice, but the power of doing so is given, that he may have opportunity of inquiring into the truth of the statements made respecting the alleged residence of the persons in his parish: and if after the marriage it is discovered that the persons were not so residing, and that the clergyman marrying them made no inquiry, he is liable to the full penalty of three years' suspension imposed by the Canon. [2] The Rubric enjoins that where the persons whose banns are to be published reside in different parishes, they shall be married in one of them, and

¹ These special licences were originally a privilege of the Archbishop of Canterbury as "Legatus natus" of the Pope. The right to grant them is confirmed by the Marriage Act of 1836.

a certificate of the due publication of banns in the other shall be given to the clergyman required to marry them before he be allowed to perform the ceremony. [3] The sixty-second Canon forbids a clergyman (under penalty of three years' suspension) to marry any persons by banns or licence except between the hours of eight and twelve in the morning, and in the Church.

“CANON 62.

“ . . . Neither shall any Minister, upon the like pain, under any pretence whatsoever, join any persons so licensed in marriage at any unseasonable times, but only between the hours of eight and twelve in the forenoon, nor in any private place, but either in the said Churches or Chapels where one of them dwelleth, and likewise in time of Divine Service. . . .”

[4] The marriage of minors by banns is forbidden (under the same Canon and Statute of Geo. IV.) unless with the consent of parents or guardians.

“CANON 62.

“ . . . Nor when banns are thrice asked, and no licence in that respect necessary, before the parents or governors of the parties to be married, being under the age of twenty and one years, shall either personally, or by sufficient testimony, signify to him their consents given to the said marriage.”

The eighth section of the Act, however, enacts that no clergyman shall be punishable for celebrating the marriage of minors without the consent of parents or guardians, unless he has had notice of their dissent. If such dissent is openly declared or caused to be declared, at the time of the publication of the banns, such publication becomes “absolutely void.” Where a licence is brought to the clergyman (however wrongly obtained) he is not legally responsible.

In modern Prayer Books the Rubric respecting the publication of Banns is seldom printed correctly. About the year 1805 (the alteration having been resolved upon by them in 1797) the Delegates of the press at Oxford [*see* Bishop of Exeter's Speech in *Hansard*, III. vol. lxxviii. p. 21] caused it to be altered in all the Oxford Prayer Books, so as to make it direct that the banns shall be published after the Second Lesson at Morning or the Second Lesson at Evening Prayer, their object being to bring the Rubric into agreement with 26 Geo. II. c. 33, s. 1. But that statute only provided for the publication to take place after the Second Lesson at Evening Prayer, in the absence of a Morning Service; and, according to the decision of Lord Mansfield and Baron Alderson, left the Rubric untouched. In *Reg. v. Benson*, 1856, Sir Edward Alderson expressed a doubt whether the publication of banns is valid under the Act of Parliament in question, when it has taken place after the Second Lesson instead of after the Nicene Creed. The law, said the judge, had not altered the injunction of the Rubric. As, chiefly through the neglect of Bishops and Clergy in past times, Morning Service was not always celebrated, “the statute enacted that in such cases the publication should be made in the Evening Service after the Second Lesson.” The Marriage Act of 1836 expressly confirms “all the rules prescribed by the rubrick” in its first clause.¹

The limitation of the hours during which the celebration of marriages may take place is partly to ensure publicity.² So in 1502 a priest was presented to the Archdeacon for marrying a man and woman “in hora secunda post mediam noctem, januis clausis;” and in 1578 another was presented for marrying in the afternoon. [*HALE'S Precedents*, 247, 507.] But it is conjectured with some reason that the practice of morning marriages necessarily arose from the Office being followed by the Holy Communion. It is some confirmation of this that the wedding breakfast is always eaten after the marriage, as if in traditional though unintentional compliance with the rule of not breaking the night's fast before Communion.

After the form of the Banns (which was inserted by him) Bishop Cosin proposed to print the following Rubrics, which are written in the margin of his Durham Prayer Book:—

“¶ The impediments of Marriage are Pre-contract, or a suit depending thereupon, Consanguinity, or Affinity within

the degrees prohibited by the laws of God and this realm, Sentence of divorce from a party yet living, Want of competent years, Consent of parents in minors, and of Confirmation and such like.

“¶ And none shall be married till their Banns be thrice thus published, unless a lawful dispensation to the contrary be procured: neither shall any persons under the age of twenty-one years complete be married without the express consent of their parents or guardians.

“¶ No Minister shall celebrate any Marriage but publicly in the Parish Church or Chapel where one of the parties dwelleth; nor at other times than between the hours of eight and twelve in the forenoon.

“¶ And here is to be noted that by the Ecclesiastical Laws of this Realm, there be some times in the year when Marriage is not ordinarily solemnized.”³

The “times in the year” thus referred to by Cosin are settled by Ecclesiastical custom of ancient standing, founded on a law of the Primitive Church.

As early as the fourth century the Council of Laodicea [circa A.D. 365] forbade, by its fifty-second canon, the celebration of marriages during Lent. Durandus states the times as from Advent Sunday to the Epiphany, from Septuagesima to the Octave of Easter, the three weeks before the feast of St. John, and from the first day of the Rogations to the Octave of Pentecost inclusive. [Durand. I. ix. 7.] The Manual of Salisbury has a Rubric on the subject as follows: “¶ Et sciendum est quod licet omni tempore possint contrahi sponsalia, et etiam matrimonium quod fit privatim solo consensu: tamen traditio uxorum, et nuptiarum solemnitas certis temporibus fieri prohibetur: videlicet ab adventu Domini usque ad octavam Epiphaniæ: et a Septuagesima usque ad octavam Paschæ: et a Dominica ante Ascensionem Domini usque ad octavam Pentecostes. In octava die tamen Epiphaniæ licite possunt nuptiæ celebrari: quia non invenitur prohibitum, quamvis in octavis Paschæ hoc facere non liceat. Similiter in Dominica proxima post festum Pentecostes licit celebrantur nuptiæ: quia dies Pentecostes octavam diem non habet.”⁴ After the Reformation an entry of the prohibited times was often made in the Parish Register; and inquiries on the subject are found in some Episcopal Visitation Articles. A Latin notice of this kind appears in the register-book of Dymchurch, in Kent, dated 1630; a rhyming English one, of the same tenor, in that of St. Mary, Beverley, dated November 25, 1641. In that of Wimbish, in Essex, there is one dated 1666, of which the following is a copy:—

“The Times when Marriages are not usually solemnized.

From { Advent Sunday } until { 8 days after Epiphany.
Septuagesima } 8 days after Easter.
Rogation Sunday } Trinity Sunday.”

A similar entry appears in the register-books of South Benfleet, Essex, and of Hornby, in Yorkshire, and probably of many other parishes; and Sharpe, Archbishop of York, in a charge of 1750 names the prohibited times as then observed. They will sometimes also be found mentioned in old Almanacs, as if the practice still continued during the last century. Although there is no modern canon of the Church of England respecting these prohibited times, the consentient testimony of these various centuries will have great weight with those who would supply, by a voluntary obedience, the absence of a compulsory law, when the mind of the Church appears to be plain and clear.

§ *The Prohibited Degrees.*

The restrictions which forbid the marriage of relatives within certain degrees of consanguinity (or blood-relationship), and of affinity (or relationship by marriage), are founded on the Divine Law laid down for the Jews in Leviticus xviii.

Before the Reformation, the rule of the Church of England was the same as that of the foreign Canon Law, which forbade marriages within the fourth degree of consanguinity or affinity.

After the Reformation had begun, an Act of Parliament was passed [25 Hen. VIII. c. 22], forbidding marriages between persons within certain degrees of relationship therein specified. This prohibition was re-enacted by 28 Hen. VIII. c. 7. But a later one [32 Hen. VIII. c. 38], confirmed by 1 Eliz. c. 1, s. 3, is the existing authority on the subject, and

¹ It has been doubted whether banns published upon Holydays which are not Sundays would be considered legal, as Holydays are not mentioned, while Sundays are, in the Marriage Act, 4 Geo. IV. c. 76; but the later Act seems to resolve the doubt, and the Latin Rubric shows the rationale.

² The provisions to secure publicity were very stringent in the mediæval Church of England. [*See* JOHNSON'S *Canons*, ii. 64, 91.]

³ See note to Table of Vigils and Fasts, etc., for Cosin's list of these times.

⁴ There is a much longer Rubric to the same effect in the Ordo Sponsalium of the Sarum Missal.

it forbids marriage between any persons who are not "without the Levitical degrees."

In explanation of this law, Archbishop Parker issued a Table of forbidden Degrees in the year 1563, and this was adopted in the 99th Canon of 1603. The Table is constructed in rather a cumbrous manner, but the following is a summary of its contents :—

1. Relatives whom a Man may not Marry.

Mother or Stepmother	} of his own, or his wife's parents.
	} his Father, or Father-in-law. — Uncle. — Brother. — Son, or Stepson. — Nephew.
Widow of	
Aunt Sister Daughter, or Niece	} of himself, or of his wife.
Daughter, or Stepdaughter	} of his own, or of his wife's, children.

2. Relatives whom a Woman may not Marry.

Father, or Stepfather	} of her own, or of her husband's, parents.
	} her Mother, or her Mother-in-law. — Aunt. — Sister. — Daughter, or Stepdaughter. — Niece.
Widower of	
Uncle Brother Son, or Nephew	} of herself, or of her husband.
Son, or Stepson	} of her own, or of her husband's, children.

These prohibitions are founded upon the two principles that [1] the relationships forbidden by God in the case of either sex are equally forbidden to the other sex; and that [2] the husband and wife being one flesh, relationships by marriage become, to either of them, blood-relationships. These principles have been uniformly adopted in all judicial decisions on the subject.

THE FORM OF SOLEMNIZATION OF MATRIMONY.

a Ordo ad Faciendum Sponsalia.

¶ First the Banns of all that are to be married together must be published in the Church three several Sundays, or Holydays, in the time of Divine Service, immediately before the sentences for the Offertory, the Curate saying after the accustomed manner,

a. b. c.

b Non fidabit Sacerdos nec consentiet ad fidationem inter virum et mulierem ante tertium banna in facie ecclesie infra missarum solemnia cum major populi adfuerit multitudo, per tres dies solemnes et disjunctas, interrogare: ita ut inter unumquemque diem solemnem cadat ad minus una dies ferialis . . . et si contrahentes diversarum sint parochiarum, tunc in utraque ecclesie parochiarum illarum sunt banna interroganda . . .

I PUBLISH the Banns of Marriage between *M.* of — and *N.* of —. If any of you know cause, or just impediment, why these two persons should not be joined together in holy matrimony, ye are to declare it. This is the first [second, or third] time of asking.

¶ And if the persons that are to be married dwell in divers Parishes, the Banns must be asked in both Parishes; and the Curate of the one Parish shall not solemnize Matrimony betwixt them, without a Certificate of the Banns being thrice asked, from the Curate of the other Parish.

c For the Sarum form of Certificate, see MASKELL'S *M. R.* iii. 376.

d *S. B.* Statuantur . . . ecclesie. Siet autem vir a sinistris mulieris, mulier autem a dextris viri, coram Presbytero amictu, alba, fanone, et stola revestito. [HENDEPERSON'S *York Man.* p. 115*.]

¶ At the day and time appointed for solemnization of Matrimony, the persons to be married shall come into the Body of the Church with their Friends and Neighbours: and there standing together,

¶ *d* In primis statuatur vir et mulier ante ostium ecclesie coram Deo, sacerdote, et populo, vir a dextris mulieris, et mulier a sinistris viri.

THE FORM OF SOLEMNIZATION OF MATRIMONY.

into the Body of the Church . . . and there standing] The ancient Rubric, as will be seen above, required this part of the Office to be said *ante ostium ecclesie*. This seems to mean the same as the *ad valvas ecclesie* of the first Rubric in the Office for making a Catechumen. [See Holy Baptism.] The porch was probably intended in both cases, not the exterior of the Church.

"She was a worthy woman all her live,
Housbondes at ye church dore had she had five."
CHAUCER'S *Wife of Bath*, Prol. l. 461.

It is clearly from the ancient Rubric that the English one is derived; and it is also equally clear that "the Body of the Church" means some portion of the Nave. Of this practice it is difficult to find any explanation, unless it be that the betrothal anciently took place some time previously to the marriage, and that the latter only was associated with the Holy Communion. This was the opinion of the Bishops at the Savoy Conference; for when the Puritans objected to the "change of place and posture mentioned in these two Rubrics," the Bishops replied, "They go to the Lord's Table because the Communion is to follow." [CARDW. *Conf.* 360.] Whatever may have been the origin of the custom, it is undoubtedly enjoined by the present Rubric, and the Rubric has been so carried out in many churches down to our own time. In Bishop Wren's "orders and directions for the diocese of Norwich," the ninth Injunction directs that immediately after the "close of the first service," the "marriage (if there be any) be begun in the body of the Church and finished at the table;" and the eleventh orders "that they go up to the holy table at marriages at such time thereof as the Rubric so directeth." [CARDW. *Doc. Ann.* ii. 203, 204.] At Broadwater, in Sussex, the custom was found existing in 1800 by a new Rector, who continued it for the fifty years of his ministry there. It has also continued to the present day in some Yorkshire, Lincolnshire, and Somersetshire churches, and doubtless in many

others elsewhere. In our modern churches the open space in front of the Choir screen seems to be the most proper place for the first part of the Service; although, of course, any other and more convenient part of the nave would equally suit the words of the Rubric.¹

with their Friends and Neighbours] Marriages are always

¹ A record of a marriage at the Choir door, which took place about 1450, has been handed down to us in the *Plumpton Correspondence*; and it contains so much interesting illustration of the custom of the time that it is here given at length:—

"Richard Clerk, parish clerk of Knaresburgh, Yorkshire, of the age of fifty years and more, deposed, that he had known Sir William Plumpton for fifty years and more, and Joan Wintringham from the time of her birth—that on a certain Friday, which exactly he does not remember, between the feasts of Easter and Pentecost, about twenty-one years ago, in the parish church of Knaresburgh, was solemnized a marriage between the said Sir William and Joan—that at that time he was, as now, parish clerk of Knaresburgh, and was present on this occasion—that the preceding night John Brown, then perpetual Vicar of Knaresburgh, sent word to the deponent that Sir William Plumpton intended to marry Joan Wintringham on the morrow, she then sojourning with Alice Wintringham her mother in Knaresburgh, and therefore he bade him wait on him very early the next morning and open the doors of the church for him, and so he did—and very early in the morning of the said Friday came the said Sir William and Joan to the parish church of Knaresburgh, and they standing at the door of the chancel of the said church within the said church, the aforesaid John Brown came from the high altar in his vestments and solemnized marriage between them in the presence of the deponent, the said Sir William taking the said Joan with his right hand and repeating after the Vicar, *Here I take the Jhennett to my wedded wife to hold and to have, att bed and att bord, for furer or lather, for better for worse, in sicknesse and in heale, to dede us depart, and thereto I plight the my trowth,* and the said Joan making like response incessantly to the said Sir William,—that the Vicar, having concluded the ceremony in the usual form, said the mass of the Holy Trinity in a low voice in the hearing of the deponent—that there were present at the marriage the said Vicar, the contracting parties, Alice Wintringham, mother of the bride, Thomas Knaresburgh of Knaresburgh, Richard Askham of Kirkdighton, Richard Exilby of Knaresburgh, and John Croft, his fellow-witness, and no more,—and immediately after the marriage the said Sir William earnestly entreated those present to keep the matter secret, until he chose to have it made known—and further, that Sir William was clad in a garment of green checkery, and Joan in one of a red colour," [Plumpton *Corresp.* p. lxxvi, Camden Soc.]

the Man on the right hand, and the Woman on the left, the Priest shall say,

DEARLY beloved, we are gathered together here in the sight of GOD, and in the face of this congregation, to join together this man and this woman in holy Matrimony; which is an honourable estate, instituted of GOD in the time of man's innocency, signifying unto us the mystical union that is betwixt CHRIST and His Church; which holy estate CHRIST adorned and beautified with His presence, and first miracle that He wrought, in Cana of Galilee; and is commended of Saint Paul to be honourable among all men: and therefore is not by any to be enterprised, nor taken in hand, unadvisedly, lightly, or wantonly, to satisfy men's carnal lusts and appetites, like brute beasts that have no understanding; but reverently, discreetly, advisedly, soberly, and in the fear of GOD; duly considering the causes for which matrimony was ordained.

First, It was ordained for the procreation of children, to be brought up in the fear and nurture of the LORD, and to the praise of His holy Name.

Secondly, It was ordained for a remedy against sin, and to avoid fornication; that such persons as have not the gift of continency might marry, and keep themselves undefiled members of CHRIST's body.

Thirdly, It was ordained for the mutual society, help, and comfort, that the one ought to have of the other, both in prosperity and adversity. Into which holy state these two persons present come now to be joined. Therefore if any man can shew any just cause, why they may not lawfully be

^a Sar. [From a Manual belonging to Charford, a chapelry of Breanore, Haris, in A.D. 1408. Bibl. Reg. 2, a. xxi.]

^b g.

^c Sar. Harl. MS. 873. ^d g. similar.

¶ Tunc interroget sacerdos banna dicens in lingua materna sub hac forma,

“**L**obreyren & sustren her we beon comyn to gedre i ye worsschip of god & his holy seintes i ye face of holy chirche to joyner^e to gedre yuse tweyne bodyes yat heynforward yei beon body i ye beleue & in ye lawe of god forte deserven ewelastyng^e lyf. Wat so yei hau don here byfore. Wherefore i charge zou on holy chirche by half alle y^t here bes yat zif eni mon or wo^man knowen eny obstacle p^uei or apert why y^t yey lawefully mowe nozt come to ged^e in ye sacrament of holy chirche sey ey now or ne^u more.

“**L**obretheren we are comen here before God and his angels, and all his halowes, In the face and presence of our moder holy Chyrche, for to couple and to knyt these two bodyes togyder: that is to saye, of this man and of this woman. That they be from this tyme forthe, but one body and two soules in the fayth and lawe of God and holy Chyrche: For to deserue euerlastyng Lyfe, what someuer that they haue done here before. . . . I charge you on Goddes behalfe and holy Chyrche, that if there be any of you that can say any thyng why these two may not be lawfully wedded togyder at this tyme, say it now, outh^e pruely or apertly, in helpyng^e of your soules and theirs bothe.

“**I**WARNE you alle that yf there bee any of you whych wost owht by thys man and thys

supposed to be celebrated in the face of the Church, and both the civil and the ecclesiastical laws have always been severe in reprobating anything like secrecy in the performance of the rite. The sixty-second Canon even directs that the marriage shall take place in time of Divine Service, and an extract given above from Bishop Wren's Injunctions shews that such was the practice in his time. The words “in the face of this congregation” seem to signify the intention of the Prayer Book in 1661 to be the same as that of the Canon in 1603. By the Marriage Act witnesses are required to be present, and to sign the register; and although it is not expressly ordered that these shall be friends of the bridegroom or bride, it is certainly more conformable to the spirit of the enactment as well as to that of the Church that they should be so rather than strangers, or than the parish clerk and sexton impressed *sicco pede* for the purpose.

the Man on the right hand] The custom is to read this portion of the Rubric (which was added by Bishop Cosin) in the sense of the ancient one from the Sarum and the York Manuals which is placed by its side. But the Hereford Rubric reverses the position, as is shewn above, placing the man on the woman's left hand and the woman on the man's right hand. It would be in conformity with ritual habit to suppose that “on the right hand” means on the right hand of the priest, as he faces the man and woman. This was the Jewish custom, which may reasonably be supposed to have been followed by the early Christians; and it may also be remarked that the north side of the Church is that which is appropriated to the men when the sexes are divided. Such a position would receive a significant meaning from the beautiful Marriage Psalm of Solomon, “Upon thy right hand did stand the Queen in a vesture of gold” [Ps. xlv. 10]: for, as the selection of this psalm for Christmas Day shews, these words are written prophetically of “the mystical union betwixt Christ and His Church,” which is “signified” by holy matrimony.

It is worthy of notice that in the later part of the ancient Sarum Service there is a Rubric directing that “when the prayers are ended and all have gone into the presbytery, that is, to the south side of the Church between the Choir and the Altar, the woman being placed on the right hand of the man,

that is, between him and the Altar,” the Service for the Holy Communion shall commence. After which the bride and bridegroom are to kneel in front of the altar in the same order while the pall is held over them, and also during their communion.

It must be said, however, in support of the received custom, that where ancient effigies of man and wife lie side by side on a tomb, the wife is on the left hand of her husband. So also the bodies of an Earl and Countess of Gloucester were recently found lying under their effigies in Tewkesbury Abbey. [Comp. Cant. ii. 6.]

the Priest shall say] The ancient rule of the Church was that marriages should be celebrated “per presbyterum sanctis ordinibus constitutum:” no change was made in this rule at the Reformation or subsequently, and there is not a shadow of authority for the celebration of the rite of marriage by Deacons. Chief-Justice Tindal gave his opinion, and that of his brother judges, before the House of Lords on July 7, 1843, that it was the rule of the Church of England to require the ceremony to be performed by a priest. From an ecclesiastical point of view it must be remembered that [1] The Marriage Office is especially one of Benediction; that [2] Benedictions are beyond the power of a deacon; that [3] The Rubrics throughout contemplate the Minister of the Office as a Priest; and that [4] No authority to celebrate marriages is given, either in words or by implication, to the Deacon at his ordination or at any other time. The duty of celebrating marriages ought not to be imposed upon Curates in their diaconate by their Rectors; and the laity should insist strongly upon being married by Priests, remembering that their marriages cannot receive the fulness of Benediction which the Church has provided for them in the Office except from a Priest or a Bishop.

This Exhortation seems to have been condensed from the article on “The Sacrament of Matrimony” in the *Institution of a Christian Man*, a work which was printed by authority, having been compiled by a large Commission of Bishops and Clergy in the year 1537. [LOYD'S *Formul. of Faith*, p. 82.] But “the causes for which matrimony was ordained are also set out by the mediæval Canonist Lyndwood, who writes,

joined together, let him now speak, or else hereafter for ever hold his peace.

¶ And also, speaking unto the persons that shall be married, he shall say,

α Sar.

I REQUIRE and charge you both, (as ye will answer at the dreadful day of judgement when the secrets of all hearts shall be disclosed,) that if either of you know any impediment, why ye may not be lawfully joined together in matrimony, ye do now confess it. For be ye well assured, that so many as are coupled together otherwise than God's Word doth allow are not joined together by God; neither is their matrimony lawful.

β H.

¶ At which day of Marriage, if any man do allege and declare any impediment, why they may not be coupled together in matrimony, by God's Law, or the Laws of this Realm; and will be bound, and sufficient sureties with him, to the parties; or else put in a Caution (to the full value of such charges as the persons to be married do thereby sustain) to prove his allegation: then the solemnization must be deferred, until such time as the truth be tried.

γ Sar.

¶ If no impediment be alleged, then shall the Curate say unto the man,

δ ε. ϑ.

ε sub hac forma.
ϑ.

N. WILT thou have this woman to thy wedded wife, to live together after God's ordinance in the holy estate of matrimony? Wilt thou love her, comfort her, honour, and keep her in sickness and in health; and, forsaking all other, keep thee only unto her, so long as ye both shall live?

woman where fore they won nat lawfully kome to gedyr, knowleche ye hyt here now or never.

¶ Eadem admonitio fiat ad virum et ad mulierem, ut si quid ab illis occulte actum fuerit, vel si quid devoverint, vel alio modo de se noverint quare legitime contrahere non possint: tunc confiteantur.

ALSO I charge you both, and eyther be your selfe, as ye wyll answer before God at the day of dome, that yf there be any thynge done pryuely or openly, betwene your selfe: or that ye knowe any lawfull lettynge why that ye may not be wedded together at thys time: Say it nowe, or we do any more to this mater.

¶ Si vero aliquis impedimentum aliquod proponere voluerit: et ad hoc probandum cautionem praestiterit: differantur sponsalia quousque rei veritas cognoscatur. Si vero nullus impedimentum proponere voluerit: interroget sacerdos dotem mulieris . . .

¶ Postea dicat sacerdos ad virum cunctis audientibus in lingua materna sic.

N. VIS habere hanc mulierem in sponsam, et eam diligere: honorare: tenere: et custodire sanam et infirmam, sicut sponsus debet sponsam: et omnes alias propter eam dimittere, et illi soli adhærere quamdiu vita utriusque vestrum duraverit?

“. . . duæ principales causæ quare contrahitur Matrimonium: una est susceptio sobolis, alia est vitatio fornicationis. Secundariæ causæ sunt personarum conjunctio,” etc. [LYNDW. lib. iv. tit. iii.]

[like brute beasts that have no understanding] These unnecessarily coarse words were erased by Cosin in his revised Prayer Book. He also reinserted from the book of 1549 the words “that such as be married may live chastely in matrimony” before “keep themselves,” etc., at the end of the third paragraph.

[Therefore if any man can shew any just cause] These ancient words are equivalent (as the next Rubric but one shews) to a fourth publication of Banns. They are exactly analogous to the admonition of the Bishop to the people at the Ordination of Deacons and Priests, and to a similar one used at the Confirmation of Bishops. As will be seen above, the Address is substantially that which was used in the Pre-Reformation Church; but the more homiletic form of it appears to have been imitated from Archbishop Hermann's book.

[I require and charge you both] This last and solemn appeal to the consciences of the persons to be married shews how great care has always been taken by the Church to prevent improper marriages. What are impediments to marriage is shewn in the proposed Rubrics of Bishop Cosin on a preceding page.

[if any man do allege and declare any impediment] This is a very difficult Rubric, and does not seem ever to have received a judicial interpretation. On the one hand, it appears to stop the marriage only in case the objector submits to “be bound, and sufficient sureties with him, to the parties; or else to put in a caution,” etc. On the other, the mere fact of a real impediment alleged by any apparently trustworthy person seems to put it out of the power of the Clergyman to proceed with the marriage (whether the objector offers security or not) until a legal investigation has taken place. Impediments have been alleged at this part of the Service, and the marriage has been stopped in consequence

without any other formality; but such a proceeding does not seem to meet the requirement of the Rubric, nor to be just to the persons desiring to be married.

§ The Mutual Consent.

Although this ceremony may appear to be a mere formality, since it is very improbable that persons will appear before the Clergyman for the purpose of being married unless they have previously come to a decision and agreement on the subject, yet it is a formality respecting which the Church has always been strict; and in the civil contracts which have been adopted under modern legislation equal strictness has been observed. In point of fact, forced marriages have not unfrequently taken place, and they are as alien to the spirit in which Holy Matrimony is regarded by the Church as the worst clandestine marriages are. At the last moment, therefore, before the irrevocable step is taken, and the indissoluble bond tied, each of the two persons to be married is required to declare before God and the Church that the marriage takes place with their own free will and consent. This declaration is also worded in such a manner as to constitute a promise in respect to the duties of the married state; and although no solemn adjuration is annexed to this promise, as in the Invocation of the Blessed Trinity afterwards, yet the simple “I will,” given under such circumstances, must be taken to have the force of a vow as well as that of an assent and consent to the terms of the marriage covenant as set forth by the Church.

The above English forms of the consent are given from a Salisbury Ordinale in the British Museum. The following are from the York Manual:—

“N. Wilt thou have this woman to thy wyfe: and loue her and kepe her in sykenes and in helthe, and in all other degre be to her as a husbunde sholde be to his wyfe, and all other forsake for her: and holde thee only to her, to thy lyues ende? Respondet vir hoc modo: I wyll.

“N. Wylt thou have this man to thy husbunde, and to be buxum to him, serue him and kepe him in sykenes and in

¶ The man shall answer,
I will.

¶ Then shall the Priest say unto the woman,
N. WILT thou have this man to thy wedded husband, to live together after God's ordinance in the holy estate of matrimony? Wilt thou obey him, and serve him, love, honour, and keep him in sickness and in health; and, forsaking all other, keep thee only unto him, so long as ye both shall live?

¶ The woman shall answer,
I will.

¶ Then shall the Minister say,
Who giveth this woman to be married to this man?

^a Sar. Harl. MS. 873.

N. WYLT thou have thys woman to thy weddyd wyf and her loue honour holde and kepe heyl and syke as a housbonde owyth to kepe hys wyf and all other for her to lete and holde the only to her as long as your eyther lyf lastyth?

¶ Respondeat vir.
Volo.

¶ Item dicat sacerdos ad mulierem hoc modo.
N. VIS habere hunc virum in sponsum et ei obedire et servire: et eum diligere, honorare,^b accustodire sanum et infirmum sicut sponsa debet sponsum: et omnes alios propter eum dimittere, et illi soli adhærere quamdiu vita utriusque vestrum duraverit?

^b These four words are all found in an injunction given to parishioners in a form for Collation to a Benefice, A.D. 1139—1162: "Ut predictum Edmundum Presbyterum vestrum diligatis, honoratis, serviat, obediatis." [KENNETT'S *Case of Improp.*, App. iv.]
^c Harl. MS. 873.

N. WYLT thou have thys man unto thy housbonde and obeye to hym and serve and hym to love and honour and kepe heil and syke as a wyf owyth to do the housbonde and to lete alle other men for hym and holde the only to hym whylys your eyther lyf lasteth?

¶ ^a Respondeat mulier hoc modo.
I wyll.

^e Deinde Sacerdos.
Who schal zeve yis woman?
Who gyues me this wyfe?

^d 12.

^e Sar. MS. *Bibl. Reg.* 2, a. xxi., A.D. 1408.

^f 12.

helthe; And in all other degrese be vnto hym as a wyfe should be to hir husbunde, and all other to forsake for hym: and holde thee only to hym to thy lyues ende? *Respondeat mulier hoc modo*: I wyll."

§ The Betrothal.

That espousal which used, in very ancient times, to take place some weeks or months before the marriage, and which constituted a formal religious recognition of what is now called an "engagement," is represented in our present Office by the previous words of consent, which were called a contract "de futuro." Even when they were thus used, a contract "per verba de præsentia" was also made; but the two contracts have long been habitually placed together by the Church as is now the case;¹ and the Betrothal more properly consists of this part of the ceremony in which the hands are joined, and each gives their troth or promise of fidelity (which is the marriage vow) to the other.

The present words of betrothal are substantially identical with those which have been used in England from ancient times. Three variations are here printed; which, with that given above, will fully illustrate the language in which they were spoken from about the thirteenth to the sixteenth century.

Salisbury Use.

York Use.

Hereford Use.

I *N.* take the *N.* Here I tak the *N.* I, *N.*, underfyng
to my weddyd wyf to my wedded wyff the, *N.*, for my
to haue and to holde to holde and to have wedded wyf, for
for thys day wafor att bed and att betere for worse,

beter, for worse, for
rycher, for porer:
in sykenesse and in
helthe, tyl deth us
departe² yf holy
chyrch wol it orde-
ayne and ther to
I plycht the my
trouth.³

borde for fairer for
laither,⁴ for better
for wars, in sickness
and in heile till dethe
us depart and there-
to plyght I the my
trough.

for richer for porer,
yn sokenes and in
helthe tyl deth us
departe, as holy
church hath orde-
yned, and therto
y plizt the my
trowthe.

I *N.* take the *N.*
to my weddyd hus-
bonde to haue and
to holde fro⁵ thys
day for better, for
wurs, for richer, for
porer, in sykenesse
and hin elthe to be
bonour and buxum⁶
in bed and at bort:
tyll deth us departe
yf holy chyrche wol
it ordeyne: and ther
to I plyche te my
throuthe.

Here I tak the *N.*
to my wedded hus-
band to hold and to
have att bed and att
borde for fairer for
laither, for better
for wars, in sikeness
and in heile till dethe
us depart and there-
to I plyght the my
trough.

I, *N.*, underfyng
the *N.*, for my wed-
ded husband, for
better, for worse, for
richer, for porer, yn
sekenes and in
helthe, to be buxom
to the tyl deth us
departe, as holy
church hath orde-
yned, and tharto
y plizt the my
trowthe.

² "Depart" is sound English for "part asunder," which was altered to "do part" in 1661, at the pressing request of the Puritans, who knew as little of the history of their national language as they did of that of their national Church. "And yt is also departed in two." [*Mirror of Our Lady*, p. 174.]

³ "Troth," or "Trouth," is commonly identified with "truth;" but this is an error, the meaning of the word being "fidelity," or "allegiance." To "give troth" is equivalent to "fidem dare."

⁴ "Laither:" this is the old comparative degree of "loath," as in "Ihc am hime the lathere." [LAZAMON'S *Brut*, i. 37.] The word "fouler" is used in some Salisbury Manuals: and each, of course, expresses the idea of "less fair," or "less pleasing."

⁵ This is a conjectural emendation. The word is "for" in two copies. (⁶ "Bonour and buxum" are the representatives of "Bonnaire," gentle (as in *debonair*), and "Boughsome," obedient. Some Manuals added "in all lawful places." In the Golden Litany printed by Maskell [*Mon. Rit.* ii. 245] one of the petitions is, "By Thy infinite buxomnes: have mercy on us." In the *Promptorium Parvulorum* the two equivalents *Humilitas* and *Obedientia* are given under the word Buxumnesse. Another illustration may be given from Fuller, who gives a form of abjuration, of the date 1395,

¹ Yet there is evidence of separate espousals having been made as late as the time of Charles I. For in the Parish Register of Boughton Monchelsea, in Kent, is the following entry: "Michaelis. 1630. Sponsalia inter Gulielm. Maddox et Elizabeth Grimestone in debitu juris formâ transacta, 10 die Januarii." Two years and three-quarters afterwards comes the entry of the marriage: "Michaelis. 1633. Nuptiæ inter Gulielmū Maddox et Elizabethâ Grimestone, ultimo Octobris." [BURNS' *Hist. of Fleet Marriages*, p. 2.] The ancient oath of espousals was administered in this form: "You swear by God and His holy saints herein, and by all the saints in Paradise, that you will take this woman, whose name is *N.*, to wife, within forty days, if Holy Church will permit." The hands of the man and woman being then joined together by the priest, he also said, "And thus ye affianc yourselves," to which they made an affirmative reply, an exhortation concluding the ceremony.

¶ Then shall they give their troth to each other in this manner. a. s. 3. 9.

¶ The Minister, receiving the woman at her father's or friend's hands, shall cause the man with his right hand to take the woman by her right hand, and to say after him as followeth,

I *N.* take thee *N.* to my wedded wife, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance; and thereto I plight thee my troth. a. s. 3. 9. 9.

¶ Then shall they loose their hands; and the woman, with her right hand taking the man by his right hand, shall likewise say after the Minister,

I *N.* take thee *N.* to my wedded husband, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love, cherish, and to obey, till death us do part, according to God's holy ordinance; And thereto I give thee my troth. a. s. 3. 9. 9.

¶ Then shall they again loose their hands, and the man shall give unto the woman a ring, laying the same upon the book, with the accustomed duty to the Priest and Clerk. And the Priest taking the ring, shall deliver it unto the man, to put it upon the fourth finger of the woman's left hand. And the man holding the ring there, and taught by the Priest, shall say,

WITH this ring I thee wed, with my body I thee worship, and with all my worldly a. s. 3. 9. 9.

The words, and the accompanying ceremony, which are thus handed down to us from the ancient Church of England, have a very striking Christian significance. In the ceremony of betrothal it will be observed that woman is recognized throughout as still subject to the law of dependence under which she was originally placed by the Creator. As soon as the mutual consent of both the man and the woman has been solemnly given in the face of God and the Church, the minister of the Office is directed to ask, "Who giveth this woman to be married to this man?" Then she is given up from one state of dependence to another, through the intermediate agency of the Church; "the minister receiving the woman at her father's or friend's hands" (to signify that her father's authority over her is returned into the hands of God, Who gave it), and delivering her into the hands of the man in token that he receives her from God, Who alone can give a husband authority over his wife. The quaint but venerable and touching words with which the two "give their troth to each other" express again and in a still more comprehensive form the obligations of the married state which were previously declared in the words of mutual consent. Each promises an undivided allegiance to the other, until the death of one or the other shall part them asunder; God joining them together, and His Providential dispensation alone having power to separate them. On both sides a promise is given of love and support under all the circumstances of life, prosperous or adverse. The duties of support, shelter, and comfort, which ordinarily devolve upon the husband chiefly, may, under some circumstances (though they rarely arise), fall chiefly upon the wife; and if by sickness and infirmity he is unable to fulfil them towards her, he has a claim upon her, by these words, that she shall perform them towards him. Under any circumstances each promises to be a stay to the other, according to their respective positions and capacities, on their way through life. In the marriage vow of the woman the modern phrase "to obey" is substituted for the obsolete one "to be buxom," which had the same meaning. It implies that although the woman's dependence on and obedience to her father has been given up by him into God's hands, it is only that it may be given over to her husband. Since it pleased our Blessed Lord to make woman the instru-

from the Tower rolls, in which are the words, "And also I shall be buxom to the laws of holy chyrche and to yhowe as myn archbishop, and to myn oyer ordinares and curates." [FULLER'S *Ch. Hist.* i. 466, ed. 1837.]

¶ *a* Deinde detur femina a patre suo, vel ab amicis ejus : quod si puella sit discoopertam habeat manum : si vidua tectam : quam vir recipiat in Dei fide et sua servandam, sicut vovit coram sacerdote, et tenest eam per manum dextram in manu sua dextra, et sic det fidem mulieri per verba de presentanti, ita dicens docente sacerdote.

b I *N.* take the *N.* to my wedded wyf to haue and to holde fro this day forwarde for better: for wors: for richer: for poorer [for fairer for fowler. *Harl. MS.*]: in sykenesse and in hele: tyl dethe vs departe if holy chyrche it woll ordeyne, and therto I plight the my trouthe.

Manum retrahendo.

Deinde dicat mulier docente sacerdote.

c I *N.* take the *N.* to my wedded housbonder to haue and to holde fro this day forwarde for better: for wors: for richer: for poorer: in sykenesse and in hele: to be bonere and buxum in bedde and at the borde tyll dethe vs departhe if holy chyrche it wol ordeyne and therto I plight the my trouthe.

d Manum retrahendo.

Deinde ponat vir aurum : argentum : et anulum super scutum vel librum : . . . tunc . . . accipiens sacerdos anulum tradat ipsum viro : quem vir accipiat manu sua dextra cum tribus principalioribus digitis, et manu sua sinistra tenens dexteram sponsæ docente sacerdote dicat,

c WITH this ryng I the wed, and this gold and siluer I the geue, and with my body

ment of His Incarnation, her condition has been far more honourable than it was before; but part of that honour is that "the husband is the head of the wife, even as Christ is the Head of the Church." Natural instinct, good sense, mutual love, and, above all, religious feeling, will always enable the wife to discern how far she is bound to obey, and the husband how far it is his duty to rule; and regulated by these the yoke of obedience will never be one which the woman need regret to wear or wish to cast aside. Jeremy Taylor has well pointed out that nothing is said in the husband's part of the marriage vow about "rule," for this is included in the word "love." "The dominion of a man over his wife is no other than as the soul rules the body; for which it takes a mighty care, and uses it with a delicate tenderness, and cares for it in all contingencies, and watches to keep it from all evils, and studies to make for it fair provisions, and very often is led by its inclinations and desires, and does never contradict its appetites but when they are evil, and then also not without some trouble and sorrow; and its government comes only to this—it furnishes the body with light and understanding, and the body furnishes the soul with hands and feet; the soul governs because the body cannot else be happy." So also he writes in respect to the obedience of the wife: "When God commands us to love Him, He means we should obey Him: 'this is love, that ye keep My commandments;' and 'if ye love Me, keep My commandments.' Now, as Christ is to the Church, so is the man to the wife, and therefore obedience is the best instance of her love, for it proclaims her submission, her humility, her opinion of his wisdom, his pre-eminence in the family, the right of his privilege, and the injunction imposed by God upon her sex, that although 'in sorrow she bring forth children,' yet with 'love and choice she should obey.' The man's authority is love, and the woman's love is obedience."¹

§ The Marriage.

With this ring I thee wed! The use of the wedding ring was probably adopted by the early Church from the marriage customs which were familiar to Christians in their previous life as Jews and Heathens:² for the ring, or something

¹ Bishop Taylor's Sermon on the Marriage Ring.

² Tertullian speaks of the Roman matron's "one finger, on which her husband had placed the pledge of the nuptial ring." [TERTULL. *Apol.* vi. *De Idol.* xvi.]

goods I thee endow: In the Name of the FATHER, and of the SON, and of the HOLY GHOST. Amen.

a honour. 榮。

¶ Then the man leaving the ring upon the fourth finger of the woman's left hand, they shall both kneel down and the Minister shall say,

Let us pray.

O ETERNAL God, Creator and Preserver of all mankind, Giver of all spiritual grace, the Author of everlasting life; Send Thy blessing upon these Thy servants, this man and this woman, whom we bless in Thy Name; that, as Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the vow and covenant betwixt them made, (whereof this ring given and received is a token and pledge,) and may ever remain in perfect love and peace together, and live according to Thy laws; through JESUS CHRIST our LORD. Amen.

¶ Then shall the Priest join their right hands together, and say,

Those whom GOD hath joined together, let no man put asunder.

b 聖. 聖. [Ad benedictionem annuli]

[**C**REATOR et conservator humani generis. dator gratiæ spiritalis: largitor æternæ salutis: Tu, DOMINE, mitte benedictionem Tuam super hunc annulum, respice, ut quæ illum gestaverit sit armata virtute cœlestis defensionis, et proficiat illi ad æternam salutem. Per CHRISTUM.

Benedic, DOMINE, hunc annulum, respice, quem nos in Tuo sancto nomine benedicimus: ut quæcumque eum portaverit in Tua pace consistat: et in Tua voluntate permaneat: et in Tuo amore vivat et crescat et senescat: et multiplicetur in longitudinem dierum. Per DOMINUM.]

c Daye's transl. of Hermann's Constit., A.D. 1547.

¶ And so lette the minister ioine their right handes together, and saye,

That, that God hath ioyned, lette no man dissever.

equivalent to it, appears to have been given by the man to the woman at the marriage or at espousals, even from those distant patriarchal days when Abraham's steward betrothed Rebekah on behalf of Isaac, by putting "the earrings upon her face, and the bracelets upon her hands." Much pleasing symbolism has been connected with the wedding ring, especially that its form having neither beginning nor end, it is an emblem of eternity, constancy, and integrity. This meaning is brought out in the ancient form of consecrating a Bishop, when the ring was delivered to him with the words, "Receive the ring, the seal of faith, to the end that being adorned with inviolable constancy, thou mayest keep undefiled the spouse of God, which is His holy Church." The same form of blessing the ring was used in this case as was used in the Marriage Service, and which is printed above. Probably it has always been taken as a symbol of mutual truth and intimate union, linking together the married couple, in the words of the ancient Exhortation, "That they be from this tyme forth, but one body and two souls in the fayth

and lawe of God and holy Chyrche." It is the only relic of the ancient tokens of spousage,—gold, silver, and a ring being formerly given at this part of the Service: and as the gold and silver were given as symbols of dowry, so probably one idea, at least, connected with the ring, was that of the relation of dependence which the woman was henceforth to be in towards her husband. In the Prayer Book of 1549 the gold or silver were still directed to be given (and in Bishop Cosin's revised Prayer Book he proposed a restoration of the custom, inserting, "and other tokens of spousage as gold, silver, or bracelets," after the word "ring"), but in 1552 "the accustomed duty to the Priest and Clerk" was substituted, and ultimately retained in the revision of 1661. It is possible that the "gold or silver" had customarily been appropriated as the marriage fee: but Hooker says that the use of them had "in a manner already worn out" even so early as the time of Queen Elizabeth. The following forms of the words with which the ring was given, and Cosin's proposed form, will further illustrate the subject:—

York Use.

With this rynge I wedde the, and with this gold and silver I honour the, and with this gyft I honour the. In nomine Patris: et Filii: et Spiritus Sancti. Amen.

Hereford Use.

Wyth thys ryng y the wedde, and thys gold and seluer ych the zeue, and wyth myne body ych the honour. In nomine Patris: et Filii: et Spiritus Sancti. Amen.

Prayer Book of 1549.

With this ring I thee wed, this gold and silver I thee give, with my body I thee worship, and with all my worldly goods I thee endow: in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Form proposed by Bishop Cosin, 1661.

With this ring I thee wed, and receive thee into the holy and honourable estate of matrimony: In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

An old manual in the British Museum [*Bibl. Reg. 2, a. xxi.*] has also the following words in addition, explaining the object of the gold and silver:—

"Loo this gold and this siluer is leyd down in signifyinge that the woman schal haue hure dower of thi goodes, zif heo abide aftur thy disces."

The ring was anciently placed first on the thumb at the invocation of the First Person of the Trinity, on the next finger at the Name of the Second, on the third at the Name of the Third, and on the fourth at the word Amen. The expression of the second Rubric, "leaving the ring upon the fourth finger," seems to point to this custom as still observed, and still intended. The ancient Rubric also gave as a reason for its remaining on the fourth finger, "quia in medico est quedam vena procedens usque ad cor;" and this reason has become deeply rooted in the popular mind. The same Rubric

also adds "et in sonoritate argenti designatur interna dilectio, quæ semper inter eos debet esse recens."

with my body I thee worship] The meaning of the word "worship" in this place is defined by the word used in its place in some of the ancient Manuals, which (as may be seen above) was "honour." The Puritans always objected to the word; and in 1661 it was agreed that "honour" should be substituted, the alteration being made by Sancroft in Bishop Cosin's revised Prayer Book instead of the change suggested by Cosin himself. But either by accident, or through a change of mind on the part of the Revision Committee, the old word was allowed to remain. The more exclusive use of this word in connection with Divine Service is of comparatively modern date. In the *Liber Festivalis*, printed by Caxton in 1483, an Easter homily calls every gentleman's house a "place of worship," and in the same century a prayer

¶ Then shall the Minister speak unto the people.

FORASMUCH as *N.* and *N.* have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have given and pledged their troth either to other, and have declared the same by giving and receiving of a ring, and by joining of hands; I pronounce that they be man and wife together, In the Name of the FATHER, and of the SON, and of the HOLY GHOST. Amen.

¶ And the Minister shall add this Blessing,

GOD the FATHER, GOD the SON, GOD the HOLY GHOST, bless, preserve, and keep you; the LORD mercifully with His favour look upon you; and so fill you with all spiritual benediction and grace, that ye may so live together in this life, that in the world to come ye may have life everlasting. Amen.

〓 〓 〓 〓

¶ Then the Minister or Clerks, going to the LORD'S table, shall say or sing this Psalm following.

〓 〓 〓 〓

Beati omnes. **B**LESSED are all they that fear the LORD: and walk in His ways.

For thou shalt eat the labour of thine hands: O well is thee, and happy shalt thou be.

Thy wife shall be as the fruitful vine: upon the walls of thine house;

begins "God that commandest to worship fadir and modir." This secular use of it is still continued in the title "your worship," by which magistrates are addressed, and in the appellation "worshipful companies." The expression, "with my body I thee worship" or "honour" is equivalent to a bestowal of the man's own self upon the woman, in the same manner in which she is delivered to him by the Church from the hands of her father. Thus he gives first the usufruct of his person in these words, and in those which follow the usufruct of his possessions or worldly goods.

As far as the ceremony of marriage is a contract between the man and the woman, it is completed by the giving of the ring with this solemn invocation of the Blessed Trinity. In all that follows they are receiving the Benediction of the Church, and its ratification of their contract.

they shall both kneel down] All present should also kneel at this prayer, except the Priest. It is the only part of the Service, in the body of the Church, at which the bystanders are required to kneel; but the married couple ought to continue kneeling until the commencement of the Psalm or Introit. The prayer which follows is founded upon the ancient benediction of the ring. It takes the place of a long form of blessing which followed the subarrhation in the ancient Office. In 1549 the parenthesis "(after bracelets and jewels of gold given of the one to the other for tokens of their matrimony)" followed the names of Isaac and Rebecca; which indicates the origin of Cosin's proposed dowry of bracelets.

Those whom God hath joined together] This sentence of marriage with its accompanying gesture of joining the bride and bridegroom's hands is a noble peculiarity of the English rite, though probably derived originally from Archbishop HERMANN'S Consultation. It completes the Marriage rite so far as to make it spiritually indissoluble, and may be considered as possessing a sacramental character in that lower sense in which those rites have it, the outward signs of which were not ordained by Christ Himself. There are hardly any words in the Prayer Book which more solemnly declare the faithful conviction of the Church that God ratifies the work of His Priests. In this case and in the Ordination Service

¶ And lette the pastour say more over, with a lowde voice, that maye be hearde of all men,

FORASMUCHE as than thys Johan *N.* desireth thys Anne to be hys wife in the Lorde, and this Anne desireth thys Johan to be hir husbunde in the Lorde, and one hath made the other a promisse of holie and Christian matrimonie, and haue now both professed the same openly, and haue confirmed it with giuinge of ringes ech to other, and ioininge of handes: I the minister of Christ and the congregacion pronounce that they be ioyned together with lawfull and Christian matrimony, and I confirme this their mariage in the Name of the Father, the Sonne, and the Holie Gost. Amen.

BENEDICAT vos DEUS PATER, custodiat vos JESUS CHRISTUS, illuminet vos SPIRITUS SANCTUS. Ostendat DOMINUS faciem Suam in vobis et misereatur vestri. Convertat DOMINUS vultum Suum ad vos: et det vobis pacem: impleatque vos omni benedictione spirituali, in remissionem omnium peccatorum vestrorum ut habeatis vitam æternam, et vivatis in sæcula sæculorum. Amen.

¶ Hic intrent ecclesiam usque ad gradum altaris: et sacerdos in eundo cum suis ministris dicat hunc psalmum sequentem.

Psalmus cxxvii.

BEATI omnes qui timent DOMINUM: qui ambulant in viis Ejus.

Labores manuum tuarum quia manducabis: beatus es, et bene tibi erit.

Uxor tua sicut vitis abundans: in lateribus domus tuæ.

the very words of our Lord Himself are adopted as the substantial and effective part of the rite: and each case is an assertion of the very highest spiritual claims that can be made on behalf of an earthly ministry. As there the Bishop says unconditionally, "Receive the Holy Ghost;" so here the Priest says unconditionally, that "God hath joined together" these two persons by his ministry. The words were part of the ancient Gospel at the Missa Sponsalium.

Forasmuch as N. and N. have consented] This declaration of the completed union is also taken from Archbishop HERMANN'S Cologne book. It bears an analogy to the words used at the consignment of the child after Baptism; and, as in that case, it is a proclamation to the Church of what has already been effected by previous parts of the rite.

And the Minister shall add this Blessing] In the Prayer Book of 1549 this blessing stood as follows: "God the Father bless you + God the Son keep you: God the Holy Ghost lighten your understanding: the Lord mercifully with His favour look upon you, and so fill you with all benediction and grace, that you may have remission of your sins in this life, and in the world to come, life everlasting." It was changed to the present form in 1552.

Then the Minister or Clerks, going to the Lord's table] This originally stood, "Then shall they go into the quire," and Cosin wished so to restore it, with the alteration, "they all." The proper interpretation of the Rubric doubtless is that the Clergy, the Choir, the bride and bridegroom, and the bridal party are to go from the body of the church in procession to the Chancel, singing the processional psalm *Beati Omnes*: that the Clergy proceed to the Altar as at ordinary celebrations of the Holy Communion, the bride and bridegroom kneeling in front of the Altar, with the bridal party behind them, while the Choir go to their usual places. To effect this without confusion, the Choir should move first in their proper order, the Clergy next, after them the bride and bridegroom, and then the remainder of the bridal party. Thus the singers can at once file off to their places in the choir, while the Clergy pass on to the sacarium, and the bridal party to the presbytery or space between the Altar steps and choir stalls.

Thy children like the olive-branches : round about thy table.

Lo, thus shall the man be blessed : that feareth the LORD.

The LORD from out of Sion shall so bless thee : that thou shalt see Jerusalem in prosperity all thy life long ;

Yea, that thou shalt see thy children's children : and peace upon Israel.

Glory be to the FATHER, and to the SON : and to the HOLY GHOST ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ Or this Psalm.

GOD be merciful unto us, and bless us : and shew us the light of His countenance, and be merciful unto us.

That Thy way may be known upon earth : Thy saving health among all nations.

Let the people praise Thee, O GOD : yea, let all the people praise Thee.

O let the nations rejoice and be glad : for Thou shalt judge the folk righteously, and govern the nations upon earth.

Let the people praise Thee, O GOD : yea, let all the people praise Thee.

Then shall the earth bring forth her increase : and GOD, even our own GOD, shall give us His blessing.

GOD shall bless us : and all the ends of the world shall fear Him.

Glory be to the FATHER, and to the SON : and to the HOLY GHOST ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ The Psalm ended, and the man and the woman kneeling before the LORD's table, the Priest standing at the table, and turning his face towards them, shall say,

LORD, have mercy upon us.

¶ Answer.

CHRIST, have mercy upon us.

¶ Minister.

LORD, have mercy upon us.

OUR FATHER, Which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil. Amen.

¶ Minister.

O LORD, save Thy servant, and Thy handmaid ;

¶ Answer.

Who put their trust in Thee.

Ps. lxxxvi. 2.

a. s. 理. 報.

b. s. 理. 報.

Filii tui sicut novellæ olivarum : in circuitu mensæ tuæ.

Ecce, sic benedicetur homo : qui timet DOMINUM.

Benedicat tibi DOMINUS ex Sion : et videas bona Hierusalem omnibus diebus vitæ tuæ.

Et videas filios filiorum tuorum : pacem super Israël.

¶ Tunc prostratis sponso et sponsa ante gradum altaris, roget sacerdos circumstanter orare pro eis, dicendo,

KYRIE Eleison.

CHRISTE Eleison.

KYRIE Eleison.

PATER noster, Qui es in cœlis ; sanctificetur nomen Tuum, adveniat regnum Tuum : fiat voluntas Tua, sicut in cœlo, et in terra. Panem nostrum quotidianum da nobis hodie : et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris : et ne nos inducas in tentationem : sed libera nos a malo. Amen.

“Salvum fac servum Tuum et ancillam Tuam.

“DEUS meus, sperantes in Te.

Such arrangements can only be carried out well in large churches, but they give the key to the manner in which the spirit of the Rubric may be acted upon, as far as circumstances will allow, elsewhere : and as a procession is an invariable part of every wedding, where there is a bridal party of friends, it is very desirable that it should be properly worked into the system of the Church, instead of being left to the chance of the moment, and the confused attempts of nervous people.

The portion of the Service which follows the psalm, onward to the end of the benediction, is to be regarded as preparatory

to the Holy Communion. In the old Offices it was followed by the Sunday Missa Votiva, that of the Blessed Trinity, the Epistle being however 1 Cor. vi. 15-20, and the Gospel Matt. xix. 3-6.

[the Priest standing at the table] There is no pretence whatever for the priest to place himself awkwardly in the angle formed by the north end of the Lord's Table and the east wall. He is clearly to stand in front of the table. The Office having the nature of a benediction is therefore said towards the persons blessed. There was, indeed, in the ancient Office, and in that of 1549, a “Let us pray” after

<p>¶ Minister. O LORD, send them help from Thy holy place ;</p>	<p>ⁱ s. 觀. ⁱ 聖.</p>	<p>ⁱ Mitte eis, DOMINE, auxilium de sancto. [² DOMINUS custodiat vos ab omni malo.]</p>
<p>¶ Answer. And evermore defend them.</p>	<p>ⁱ s. 觀. ⁱ 聖.</p>	<p>ⁱ Et de Syon tuere eos. [⁴ Custodiat animas vestras DOMINUS.]</p>
<p>¶ Minister. Be unto them a tower of strength,</p>	<p>ⁱ s. 觀. ⁱ 聖.</p>	<p>ⁱ Esto eis, DOMINE, turris fortitudinis. [⁴ DOMINUS custodiet introitum vestrum et exitium vestrum.]</p>
<p>¶ Answer. From the face of their enemy.</p>	<p>ⁱ s. 觀. ⁱ 聖.</p>	<p>ⁱ A facie inimici. [⁴ Ex hoc, nunc, et usque in sæculum.]</p>
<p>¶ Minister. O LORD, hear our prayer.</p>	<p>ⁱ s. 觀. ⁱ 聖.</p>	<p>ⁱ DOMINE, exaudi orationem meam.</p>
<p>¶ Answer. And let our cry come unto Thee.</p>	<p>ⁱ s. 觀. ⁱ s. 聖. 觀.</p>	<p>ⁱ Et clamor meus ad Te veniat. ⁱ DOMINUS vobiscum. Et cum spiritu tuo.</p>
<p>¶ Minister. O GOD of Abraham, GOD of Isaac, GOD of Jacob, bless these Thy servants, and sow the seed of eternal life in their hearts; that whatsoever in Thy holy Word they shall profitably learn, they may in deed fulfil the same. Look, O LORD, mercifully upon them from heaven, and bless them. And as Thou didst send Thy blessing upon Abraham and Sarah, to their great comfort, so vouchsafe to send Thy blessing upon these Thy servants; that they obeying Thy will, and always being in safety under Thy protection, may abide in Thy love unto their lives' end; through JESUS CHRIST our LORD. <i>Amen.</i></p>	<p>ⁱ s. 聖.</p>	<p>Oremus. ⁱ DEUS Abraham, DEUS Isaac, DEUS Jacob, beneⁱdic adolescentes istos: et semina semen vitæ æternæ in mentibus eorum: ut quicquid pro utilitate sua didicerint, hoc facere cupiant. Per.</p>
<p>¶ This Prayer next following shall be omitted, where the woman is past childbearing.</p>	<p>ⁱ s. 聖. 觀. similar.</p>	<p>Oremus. ⁱ Respice, DOMINE, de cœlis, et beneⁱdic conventionem istam. Et sicut misisti sanctum angelum Tuum Raphaellem ad Tobiam et Saram filiam Raguelis: ita digneris, DOMINE, mittere beneⁱdictionem Tuam super istos adolescentes: ut in Tua voluntate permaneant: et in Tua securitate persistent: et in amore Tuo vivant et senescant: ut digni atque pacifici fiant et multiplicentur in longitudinem dierum. Per CHRISTUM DOMINUM nostrum.</p>
<p>O MERCIFUL LORD, and heavenly FATHER, by Whose gracious gift mankind is increased; We beseech Thee, assist with Thy blessing these two persons, that they may both be fruitful in procreation of children, and also live together so long in godly love and honesty, that they may see their children christianly and virtuously brought up, to Thy praise and honour; through JESUS CHRIST our LORD. <i>Amen.</i></p>	<p>ⁱ s. 聖.</p>	<p>Oremus. ⁱ RESPICE, DOMINE, propitius super hunc famulum Tuum, respice. et super hanc famulam Tuam: respice. ut in nomine Tuo beneⁱdictionem cœlestem accipiant: et filios filiorum suorum et filiarum suarum usque in tertiam et quartam progeniem incolumes videant, et in Tua voluntate perseverent, et in futuro ad cœlestia regna perveniant. Per CHRISTUM.</p>
<p>O GOD, Who by Thy mighty power hast made all things of nothing; Who also (after other things set in order) didst appoint that out of man (created after Thine own image and similitude) woman should take her beginning; and knitting them together, didst teach that it should never be lawful to put asunder those whom Thou by matrimony hadst made one: O God, Who hast consecrated the state of matri-</p>	<p>ⁱ s. 聖. 觀. <i>Ad Missam.</i></p>	<p>Oremus. ⁱ DEUS, Qui potestate virtutis Tuæ, de nihilo cuncta fecisti: Qui dispositis universitatis exordiis, homini ad imaginem DEI facto ideo inseparabile mulieris adjutorium condidisti, ut fœmineo corpori de virili dares carne principium, docens quod ex uno placuisset institui, nunquam liceret disjungi. <i>Hic incipit benedictio sacramentalis:</i> DEUS, Qui tam excellenti mysterio conjugalem copulam consecrasti, ut CHRISTI et</p>

the versicles, from which it might be reasonably concluded that the Priest was then to turn towards the Altar, in the direction in which all prayers were intended to be said: but the nature of the rite is essentially benedictory; and as even the final blessing is preceded by "Oremus" in the Latin form, the former conclusion seems to be the correct one.

The concluding prayers have undergone little change in the course of translation from the ancient Latin Office; and only a portion of the last of all can be traced back to the ancient Sacramentaries.

christianly and virtuously brought up] This expression was substituted for "see their children's children unto the third and fourth generation," at the last revision in 1661.

Who hast consecrated the state of matrimony] Among the exceptions offered against the Prayer Book by Baxter and his friends in 1661 was the following: "Seeing the institution of Marriage was before the Fall, and so before the promise of Christ, as also for that the said passage in this Collect seems to countenance the opinion of making matrimony a sacrament, we desire that clause may be altered or omitted." To this

mony to such an excellent mystery, that in it is signified and represented the spiritual marriage and unity betwixt CHRIST and His Church; Look mercifully upon these Thy servants, that both this man may love his wife, according to Thy Word, (as CHRIST did love His spouse the Church, Who gave Himself for it, loving and cherishing it even as His own flesh,) and also that this woman may be loving and amiable, faithful and obedient to her husband; and in all quietness, sobriety, and peace, be a follower of holy and godly matrons. O LORD, bless them both, and grant them to inherit Thy everlasting kingdom; through JESUS CHRIST our LORD. *Amen.*

¶ Then shall the Priest say,

ALmighty God, Who at the beginning did create our first parents, Adam and Eve, and did sanctify and join them together in marriage; Pour upon you the riches of His grace, sanctify and bless you, that ye may please Him both in body and soul, and live together in holy love unto your lives' end. *Amen.*

“ 2. 聖. 書.”

ecclesie sacramentum præsignares in fœdere nuptiarum. *Hic finitur benedictio sacramentalis.*
 . . . respice, propitius super hanc famulam Tuam quæ maritali jungenda est consortio, quæ se Tua expetit protectione muniri. Sit in ea jugum dilectionis et pacis: fidelis et casta nubat in CHRISTO: imitatrixque sanctorum permanente feminarum. Sit amabilis ut Rachel viro: sapiens ut Rebecca: longæva et fidelis ut Sara . . . et ad beatorum requiem atque ad cœlestia regna perveniat. Per DOMINUM . . . Per omnia sæcula sæculorum. Amen.

Deinde benedicat eos dicens. *Oramus. Oratio.*

“ **O**MNIPOTENS misericors DEUS, Qui primos parentes nostros Adam et Evam Sua virtute creavit, et Sua sanctificatione copulavit: . . . superabundet in vobis divitias gratiæ Suae, et erudiat vos in verbo veritatis, ut ei corpore pariter et mente complacere valeatis . . . atque in societate et amore veræ dilectionis conjungat. Per CHRISTUM, DOMINUM nostrum. Amen.

¶ After which, if there be no Sermon declaring the duties of man and wife, the Minister shall read as followeth,

“ Eph. 5. 25-33.”

All ye that are married, or that intend to take the holy estate of matrimony upon you, hear what the holy Scripture doth say as touching the duty of husbands towards their wives, and wives towards their husbands.

“ Saint Paul, in his Epistle to the Ephesians, the fifth Chapter, doth give this commandment to all married men; Husbands, love your wives, even as CHRIST also loved the Church, and gave Himself for it, that He might sanctify and cleanse it with the washing of water, by the Word; that He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing;

the Committee of Convocation replied: “Though the institution of Marriage was before the Fall, yet it may be now, and is, consecrated by God to such an excellent mystery as the representation of the spiritual marriage between Christ and His Church. [Eph. v. 23.] We are sorry that the words of Scripture will not please. The Church, in the twenty-fifth article, hath taken away the fear of making it a sacrament.” [CARDW. Conf. 330, 360.] The singular answer of the Puritan opponents of the Prayer Book to this was, “When was Marriage thus consecrated? If all things, used to set forth Christ’s offices, or benefits, by way of similitude, be consecrated, then a Judge, a Father, a Friend, a Vine, a Door, a Way, etc., are all consecrated things. Scripture phrase pleasest us in Scripture sense.” [Grand Debate, p. 140.]

loving and amiable] After these words there followed, until 1661, “to her husband, as Rachael, wise as Rebecca, faithful and obedient as Sara,” as in the ancient form.

“Forth cometh the prest, with stole about his necke,
 And bade hire be like Sara and Rebecke.”

CHAUCER’S *Wife of Bath*, l. 9577.

Pour upon you the riches] In this benediction the sign of the Cross was printed in the Prayer Book of 1549, thus: “sanctify and + bless you.” It was omitted in 1552, being no doubt left out to conciliate the Puritan superstition on the subject, and intended, as in other places, to be part of a Rubrical tradition which those would use who respected and loved that holy sign. The benediction is made up from two consecutive Sarum forms.

After which, if there be no Sermon] Until 1661 this Rubric stood in this form: “¶ Then shall begin the Communion, and after the Gospel shall be said a Sermon, wherein ordinarily (so oft as there is any marriage) the office of a man and wife shall be declared, according to Holy Scripture. Or if there be no Sermon, the Minister shall read this that followeth.” Bishop Cosin altered this to, “Then shall begin the Communion, if any be that day appointed. And after the Gospel and Creed shall be said a Sermon wherein it is expedient that the office of man

and wife be declared according to Holy Scripture. Or if there be no Sermon, the Minister shall read this that followeth.” Bishop Jeremy Taylor and Dr. Donne have left some beautiful sermons preached on occasion of marriages: and the custom seems to have been not uncommon.

It is convenient . . . the holy Communion] The practice of connecting the Marriage Office with the Holy Communion fell into strange disuse during the last and present centuries. In the old manuals the Mass of the Holy Trinity concluded the Office, and there is no reason to suppose that it was ever omitted. Until 1661 the Rubric stood: “¶ The new married persons (the same day of their marriage) must receive the holy Communion.” This is altered in Bishop Cosin’s revised Prayer Book to “The new married persons, the same day of their marriage, must receive the Holy Communion; unto which the minister is now to proceed, reading the Offertory, etc., according to the form prescribed.” The present form of the Rubric was adopted in deference to the objection of the Puritans, who wished to dissociate the Office from the Holy Communion, from the morbid fear which they had of attaching too much importance to the religious rite with which Marriage is celebrated by the Church. But “convenient” is used in its strict and primary sense of “fit” or “proper,” the secondary sense being a more modern one. From Bishop Cosin’s proposed Rubric it would appear as if the Holy Communion was used on such occasions without the introductory lection of the Ten Commandments. “To end the public solemnity of marriage,” says Hooker, “with receiving the blessed Sacrament, is a custom so religious and so holy, that if the Church of England be blameable in this respect, it is not for suffering it to be so much, but rather for not providing that it may be more put in use.” [HOOKER’S *Ecc. Polit.* V. lxxiii. 8.]

A custom which retains its hold in some churches, that of kissing the bride, is derived from the Salisbury Rubric concerning the Pax in the Missa Spousalium, which is: “Tunc amoto pallio, surgant ambo sponsus et sponsa: et accipiat sponsus pacem a sacerdote, et ferat sponsæ osculans eam et

but that it should be holy, and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself: for no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the LORD the Church: for we are members of His body, of His flesh, and of His bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife; and they two shall be one flesh. This is a great mystery; but I speak concerning CHRIST and the Church. Nevertheless, let every one of you in particular so love his wife, even as himself.

Likewise the same Saint Paul, writing to the Colossians, speaketh thus to all men that are married; Husbands, love your wives, and be not bitter against them.

Hear also what Saint Peter, the Apostle of CHRIST, who was himself a married man, saith unto them that are married; Ye husbands, dwell with your wives according to knowledge; giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life, that your prayers be not hindered.

Hitherto ye have heard the duty of the husband toward the wife. Now likewise, ye wives, hear and learn your duties toward your husbands, even as it is plainly set forth in holy Scripture.

Saint Paul, in the aforementioned Epistle to the Ephesians, teacheth you thus; Wives, submit yourselves unto your own husbands, as unto the LORD. For the husband is the head of the wife, even as CHRIST is the Head of the Church: and

c Col. 3. 18.

d 1 Pet. 3. 1, 3-6.

c Col. 3. 19.

d 1 Pet. 3. 7.

c Eph. 5. 22.

He is the SAVIOUR of the body. Therefore as the Church is subject unto CHRIST, so let the wives be to their own husbands in every thing. And again he saith, Let the wife see that she reverence her husband.

And in his Epistle to the Colossians, Saint Paul giveth you this short lesson; Wives, submit yourselves unto your own husbands, as it is fit in the LORD.

Saint Peter also doth instruct you very well, thus saying; Ye wives, be in subjection to your own husbands; that, if any obey not the Word, they also may without the Word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible; even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands; even as Sarah obeyed Abraham, calling him lord; whose daughters ye are as long as ye do well, and are not afraid with any amazement.

¶ It is convenient that the new married persons should receive the holy Communion at the time of their Marriage, or at the first opportunity after their Marriage.

neminem alium, nec ipse nec ipsa: sed statim diaconus vel clericus a presbytero pacem accipiens, ferat aliis sicut solitum est." This took place immediately before the Communion of the newly-married couple.

It is curious to find that the registration of marriages is directed in a Rubric of the Ambrosian Ritual: "Notabit

vero ipse (Parochus) quam primum in libro parochiali matrimoniorum proprio, nomine 'conjugum' et 'testium,' diem præterea 'annum,' et 'locum' contracti matrimonii ex formula præscripta, quem librum apud se accurate custodiat." [*Ex Rituali Ambrosiano jussu Cæsaris Montii Cardinalis et Arch. Mediolanensis editio Martene, vol. ii. p. 139.*]