Deviations of Modern Editions of the Prayer Book from the Text of the Sealed Books.


PRINTED UNDER THE DIRECTION OF THE TRACT COMMITTEE.

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1892.
This Committee\(^1\) was appointed in 1888 to consider "what deviations are found in the text and punctuation of the present Book of Common Prayer from the authorized Sealed Books, with a view to their correction." Their report has been delayed until now, by permission of this House of Convocation, in order that collation might be made of the manuscript copy of the Prayer Book signed by the members of the Houses of Convocation, which by being "annexed and joined" to the Act of Uniformity of the 13th and 14th year of Charles II became Statute Law. This was published in facsimile by the Queen's Printer in 1891, and has now been duly collated. The substance of the Report was settled by correspondence—that, from the character of the business, being found the most convenient method; and the Report as now presented was adopted at a meeting held February 22nd. It should be said that Committees with similar objects have twice been appointed by the Lower House of Convocation; one, which reported in 1866, to "examine the variations from the Sealed Books which have been introduced by the privileged printers into the Book of Common Prayer," and another, which reported in 1877 and again in 1878, "upon the Punctuation of the Book of Common Prayer." The conclusions to which these Committees came will be referred to in the course of this Report.

In the years 1849-1854 the late Mr. A. J. Stephens, Q.C., published for the Ecclesiastical History Society an edition of the Sealed Book from a collation of eight copies. He states, as the result of his collation of these books with the modern editions of the Prayer Books, that the variations of the modern reprints from the Sealed Books are to be counted by thousands, or rather tens of thousands; that the three privileged presses have violated the sacred trust that was reposed in them; and that those bodies and printers cannot at the present moment produce a single edition which is in accordance with the Sealed Books. Mr. Stephens lays down that any departure from the orthography of the Sealed Books is illegal; that the punctuation therein found is the only legal punctuation; that the Commissioners appointed to certify these had no right to correct even clerical errors found in the engrossed Book. These statements added to the undoubted facts of the alteration of the rubrics relating to banns of marriage, and that editions very incorrect even in matters of substance had been published in the latter part of the 18th and the early part of the present century, appear to have left an unpleasant impression on many minds that the modern editions of the Prayer Book are unsatisfactory and unreliable.

It should, however, be remembered that Mr. Stephens was unaware of the existence of the original MSS. of the Convocation Copy and of the Annexed Book, which from about 1819 till 1870 were supposed to be lost.

We possess now, in an exact and easily accessible form, all the recensions of the Prayer Book Text referred to and authorized by the Act of Uniformity. These are—

(i) The Convocation Copy, as it is commonly called. This is a corrected copy of a folio edition of the 1604 Prayer Book, bearing date 1636, with a Psalter and Ordinal of 1639. The alterations and additions are written throughout with a few trifling exceptions by Sancroft's own hand. The alterations are written partly on inserted leaves, partly on the margins and between the lines of the printed edition. This copy was made with the purpose of being sent to the King, and it contains a list of the chief alterations agreed upon (apparently in Dr. Pearson's handwriting) in a convenient form for the King's information. This seems certainly the most authoritative record of the text of the revised Prayer Book as it left the Houses of Convocation, and accepted as such by the Houses of Parliament and the King. It is still preserved in the Library of the House of Lords; a facsimile edition in photolithography was made and published in 1871 by order of the Treasury, at the instance of the Ritual Commission. The text of this Book consists of four parts—

(i) The unaltered portion of the text of the 1604 Prayer Book, as represented by the editions of 1636 and 1639.

(ii) The MS. alterations, additions and omissions from that printed text, as agreed upon by Convocation.

(iii) The Epistles and Gospels, which with the Sentences at the commencement of Morning and Evening Prayer, the Sentences and Lesson in the Burial Service, and the Anthems for Easter Day, are left as in the 1604 Prayer Book, but with marginal directions to the printer to copy the last Translation (1611).

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\(^1\) Mr. l'rolocutor.
Dean of Carlisle (Dr. Henderson), Convener.
Bishop of Beverley (Dr. Crosthwaite).

The Annexed Book.

(iv) The Psalter is left as printed in the 1639 edition, without any correction or alteration. It is said in the title page to be "after the Translation of the Great Bible." The Psalms in the Burial Service are also directed in the margin to be taken "from the Service Book."

(a) The Convocation Copy being drawn up in this manner, it was necessary that a formal or "fair copy" should be made, continuous and in extenso, which should be signed by the members of Convocation, and sent by them to the King and the Houses of Parliament.

This "fair copy" is the Annexed Book, with the Epistles and Gospels at length taken from the 1611 version of the Bible, and the Psalter from some reprint, hitherto untraced, of the Great Bible of 1539. It was not taken from the 1539 Book, nor from one of the great editions of 1540, 1541; but it appears to be shown by the titles to the Psalms, which were cancelled, that the edition used was not later than 1580. This MS. is signed by the members of the several Houses of Convocation, and with the Convocation Copy was sent to the King, and forwarded by him to the House of Lords, and by that House to the Commons. It was afterwards attached by strings to the Act of Uniformity, and thereby incorporated with it and made Statute Law. It has now been printed in facsimile by the Queen's Printers and the University of Cambridge.

The Convocation Copy appears to have been written by Scantcroft toward the close of the work of revision by Convocation. There are a few corrections in it, made in accordance to the latest revisions, and written by his own hand.

The "Annexed Book" appears not to have been taken direct from the "Convocation Copy," but from some different documents or registers of the work done by the Committee of Bishops and the Houses of Convocation. The earliest part of the record is the uncorrected MS. of the scribe of the book; next in date come corrections in his handwriting from farther revision made before Scantcroft's Convocation Copy was begun; lastly, there are the corrections made at the final revision, entered in Scantcroft's own hand as he had entered them in the Convocation Copy; after which the two books were taken as identical.

These books passed out of the hands of Convocation on the 20th of December, 1661. It is to be remarked that both were submitted to the King, and sent on by him to the House of Lords, and there is clear evidence that both were before the House when the Revision matter was in debate there. The two books are now together in the Library of the House of Lords.

(3) The next business was to provide for the printing and publication of the new Prayer Book. No doubt it had been intended all along to leave this to the care of Scantcroft; accordingly, on March 8th, before the House of Commons had finally accepted the revised Book, Scantcroft was appointed to be supervisor of the publication, and Messrs. Scattergood and Dillingham to be correctors of the press. The Act of Uniformity directed that a "true printed copy" of the Annexed Book should be provided at the charges of every Parish Church and Chapel, Cathedral Church, College and Hall, before the Feast Day of St. Bartholomew in the year 1662. These true printed copies were allowed to be issued by the King's Printers only, to whom Scantcroft must have supplied the copy, and whose work must have been corrected by Scattergood and Dillingham.

The printed edition then is a third authority for the text of the Revised Prayer Book, directly and officially superintended as well as the others by Scantcroft, and that deliberately and at comparative leisure, and under no such pressure as that under which the earlier copies were made.

At least five editions of the printed text were issued in 1662 by the King's Printers, four in folio of different sizes and in black letter, and one in small 8vo, in lower case type.

Another edition in small 8vo was printed by the University of Cambridge, but was not allowed to be published until after the Feast of St. Bartholomew. No edition appears to have been printed at Oxford until 1675.

(4) Lastly, the Act of Uniformity had enacted that "to the end that true and perfect copies of this Act and of the said book hereunto annexed may be safely kept and perpetually preserved for the avoiding of all accidents by the time to come," that before the 25th of December, 1662, all Cathedral and Collegiate Churches should provide themselves with "true and perfect copies," certified under the Great Seal of England, "to be produced and shewed forth in any Court of Record as often as they shall be thereto lawfully required." Similar copies were also to be supplied to the Courts at Westminster and the Tower of London "to be also produced and shewed forth in any Court of Record as need shall require." Commissioners were to be appointed to examine such copies, which they were to compare with the original book annexed to the Act, and to have power to correct and amend in writing any error committed by the printer in the printing of the said book or anything therein contained. After which done, these books having been sealed, were "to be deemed, taken, judged and expounded to be good and available in law to all intents and purposes whatever, and to be accounted as good records as the book itself hereunto annexed."

Accordingly, the Commissioners appointed for this purpose certify under their hands and seals that they have examined and compared each book with the original, and find it a "true and perfect copy." The purpose, then, which these sealed Books were intended to serve, appears to be strictly for use in the Courts of Law. No directions are given that copies were to be supplied to, of that the corrections therein made were to be followed by the privileged printers; and, as a matter of fact, the corrections of the Commissioners were entirely unregarded in the London editions that followed during at least many subsequent
years, and in the earliest Oxford editions. It was never intended that
the privileged printers should have access to the Sealed Books or to
the two original MSS. They were confined to their own “copy,” as
furnished by Sancroft under order of Convocation; and the correctors
of the Press under Sancroft would see that they did not deviate from
it. Their business was to supply, in accordance with the copy fur-
nished to them, “true printed copies” for use in the Churches.

The Cambridge printers adopted in their first edition the same text
as the London printers used. In their second and third editions they
introduced a certain number of the corrections of the Sealed Book,
which may have been supplied to them by Dr. Crofts, Dean of Norwich,
the chief corrector; certainly, therefore, they considered their action
in the matter to be unfettered.

Sancroft, then, who is entirely responsible for the first three named
texts, had nothing to do with the Sealed Books; at best they can only
be regarded as the Annexed Book at second hand; they ceased to
have any importance as soon as access to that authoritative book
became free (i.e. in 1861). It may further be noticed that there is not
an absolute agreement between the several copies (some 30 in number)
of the Sealed Books, as prepared by the clerks of the Commissioners.

If any one of these four documents is to be taken as giving the
standard text of “true printed copies” of the Prayer Book, as intended
by Convocation and Parliament, it must be the edition printed under
the care of Sancroft and his assessors. It is true the Annexed Book
is the Statutory text, but the printers had no access to it, nor was any
regular collation possible until the facsimile edition of 1891 was issued.
It is certain that the Annexed Book was never intended in 1662 to be
the standard text of the printed copies.

So much importance, however, has naturally been attached to the
Sealed Books as being “a true and perfect copy of the Annexed Book,”
which was supposed to be lost, that it may be as well to add a few
remarks as to the character of this text.

The corrections made in the text of the printed copies submitted to
the Sealed Books are, with one or two trifling exceptions, correctly
made from the Annexed Book; but some obvious errors of that book
which had been corrected in the printed edition, are restored, e.g., in
the Act of Uniformity of Elizabeth 3. 4, “depraving” the said book is
altered to “depraving.”

Mistakes, too, in the printed text are left uncorrected; and correc-
tions are made which are not authorized by the Annexed Book, e.g.
the head-lines from the XIIIth to the XXIInd after Trinity are given
as “the thirteenth Sunday after Trinity,” &c., instead of “the XIII.
Sunday after Trinity.”

There appear to be only two alterations noted in the punctuation.
In the Apostles’ Creed at Evensong the printed edition had “and
buried, He descended into hell;” for this the Annexed has “and
buried. He descended into hell.” This is corrected accordingly
to correspond in the Sealed Books at Evensong, but not at
Matins.

As to the orthography, two words only have been found corrected
in the body of the Prayer Book. One in the Gospels in Holy
Week, “Cyrenian” for Cyrenean and Hirenean; the other in the
Psalter, twice “dearing” for “daring.”

There appear to be no corrections at all as to the employment of
capitals, of brackets, of contractions, mode of printing references,
and the like.

The importance of these last observations is this, that they show
what amount of accuracy in transcription the Commissioners
appointed to collate and correct these Sealed Books considered to
be required to constitute them in the terms of the Act of Uniformity
“true and perfect” copies of the Annexed Book.

Similarly, by comparing the printed Edition with the Annexed
Book, we ascertain what Sancroft and his assessors, acting under
the authority of Convocation, considered to be “true printed copies”
of the same book.

And, lastly, by comparing the Convocation and the Annexed
Books together, we ascertain what Convocation and the King, and
the House of Lords at least, considered sufficient to make the latter a
sufficient “copy” of the former for all intents and purposes.

These then being the authorities from which the true text of the Devotions
Prayer Book is to be ascertained, we may proceed to consider the
deviations of the modern editions from them.

First, as to deviations of minor importance in matters of ortho-
(1) In orthography or of punctuation and typographical expedients generally—as
graphy to all such matters, the different texts of 1661, 1662, offer no one
standard at all; there is no identity, or attempt at identity, between any
two of them; nor is any one consistent with itself; for example,
where the same prayers occur twice in the early part of the Morning
and Evening Service, and in the Litany as repeated after Morning
Prayer and in the Ordination Service, there is no identity of stops,
capital letters, or spelling. Each editor and transcriber was left to use
his own judgment, and it seems plain that neither those who framed
the Statutes which speak of a “true printed copy” and of a “true
and perfect copy,” nor those who superintended the writing or printing
of such copies, understood the words to imply a transcript so
literally exact as to preserve unerringly the orthography and punctua-
tion of the original document.

The modern editions differ indeed in these respects very considerably
from the Annexed Book and from all the 1662 texts; but these again
differ as much as much from each other, and much more considerably
from the original document of the Convocation Copy; and, in
particular, this book itself has four different standards, that of 1636
and 1639 for the unaltered part of the Services from the 1664 Prayer
Book, of 1661 for the Epistles and Gospels, that of 1636 as represent-
ing 1540 in the Psalter, and that of 1661 (Sancroft's own) for the MS. alterations and additions, and no attempt whatever is made in it to make the results consistent.

As a matter of curiosity, and not as affording basis for argument, it may be worth while to note the punctuation found in the authoritative texts in some passages to which attention has at various times been drawn.

(1) **The Lord's Prayer.**

In the Convocation Copy, as left standing in the printed text of 1604—"Our Father which art in heaven"; but in Sancroft's MS.—"Our Father, which art &c." 

Annexed Book—No comma.

Printed Ed.—Sometimes with, sometimes without the comma.

(2) **Litany.**

C. C. in the printed part—"O God the Father of heaven." 


Annexed Book—No comma in the Morning Service. 

"O God, the Father" &c., in the Ordination.

(3) **Gospel, Thursday before Easter.**

Annexed and Printed Ed.—"Two other malefactors." No comma.

(4) **Good Friday, Epistle.**

Annexed Book—"When he had offered one sacrifice for sin for ever, sat down," &c.

Printed Ed.—"When he had offered one sacrifice for sin, for ever sat down," &c.

(5) **Trinity Sunday, Epistle.**

Annexed Book—"For thy pleasure they are, and were created."

Printed Ed.—No comma.

(6) **Fourth Rubric to Service for Holy Communion.**

C. C., Printed part—"The Table at the Communion time having a fair linen cloth upon it," &c.; and so Annexed Book and Printed Ed.

(7) **Catechism—Definition of a Sacrament.**

C. C. Printed part—"Spiritual grace, given unto us, ordained." 

Annexed Book—"Spiritual grace, given unto us, ordained." 

Printed Ed.

(8) **Burial Service.**

C. C. Printed part—"Write, From henceforth blessed are the dead." 

Annexed Book—"Write from henceforth, Blessed are the dead." 

Printed Ed.—"Write; From henceforth blessed are the dead."

The Committee appointed by the Lower House of the Canterbury Report of Convocation in 1877 reported in 1878 that they had examined through the punctuation of some modern Prayer Books, and found it on Punctuation of the Sealed Books collated by Dr. Stephens, or differing in matters of no importance, or altered for the better. A report is appended from Dr. Jebb, a member of the Committee, who, it is stated, had collated every stop in the Oxford Edition of 1866, and Dr. Stephens' reprint of the Sealed Books. His conclusion is that there is no authoritative standard of punctuation, that there are great differences in this edition between the various occurrences of the same passage in points of punctuation; that the different parts of the edition vary very greatly, using sometimes high pointing, sometimes low, and that the several compositors or correctors of the Book used their own judgment. As to the Oxford Edition referred to, he finds that the punctuation now used, as corrected by Dr. Blayney, is admirable and consistent.

As to Orthography, it is well known how utterly regardless of consistency early writers and printers were, and certainly there is no standard of spelling established by any of the authorities for the text of the Prayer Book. All that the modern printers have done is to take one of the several forms of spelling the same word found in the original books, either as actually occurring, or in rare words as justified by analogy. At the same time it may be questioned on philological grounds whether the form which has survived is always the best. Further, the process has hardly been sufficiently carried out. On comparing the spelling of words in the Prayer Book with that adopted in the Bible, there are still a good many words spelt in these books in more ways than one; and some forms corrected in the Prayer Book are left unaltered in the Bible. Several words, too, have been allowed to drop out of use (compound words have been replaced by simple, or conversely), and many duplicate grammatical forms still survive.

The present Prayer Books may be said to be most accurately printed according to modern usage in spelling. The only qualification which need be made, is that the Bible and the Prayer Book are not invariably consistent with each other.

An examination of the Title Pages and Tables of Contents will lead us to notice some variations of a different and more important kind; and this, it may be supposed, will be found among the variations in the Tables and Rules being expressly directed by Convocation (p. 49,
facsimile edition), to be placed before the Calendar. All the printed
Editions of 1662 neglected this direction, and transposed the Calendar
and Tables. But the Commissioners for the Sealed Books, following
the Annexed Book, cancelled the Table of Contents of the printed text
before them, and substituted a new leaf with the Table of Contents,
as found in the Convocation Copy. They then shifted the leaves
containing the Tables to correspond with this arrangement, and had
a new leaf printed so as to keep the Ornaments rubric immediately
before the "Order for Morning Prayer."

(3) No. 19. "The Catechism, with the Order for the Confirmation
of Children" has been subdivided in modern editions into—
1. The Catechism.
2. The Order of Confirmation.

(4) All the books end the list of contents with the Ordination
Service, except the Cambridge, which adds "A Form of Prayer for
the fifth day of November," "A Form of Prayer for the thirtieth day
of January," and "A Form of Prayer for the nine and twentieth day
of May:" though the printing of the Services for these days at the
end of the Prayer Book are authorized by the Convocation Copy, and
the Annexed Book in Sancroft's handwriting, and by the correctors
of the Sealed Books, with the note, "The Forms of Prayer for the 5th
of November, the 30th of January, and for the 9th of May are to be
printed at the end of this Book." These forms of service were accepted
by Convocation on April 26, 1662, and are given in full in the Printed
Editions. They are not an integral part of the Prayer Book and, it
is hardly necessary to say, were very different in their original form
from what they afterwards became. The printing the Service for the
Accession of the reigning monarch as an annex to the Prayer Book
may perhaps be justified by analogy.

The addition in modern books of the Articles of Religion and the
Table of Affinity does not appear to be justifiable, except they are
printed as an Appendix with separate Title page.

It should also be noted (1) that the Convocation Copy and all the
printed editions have separate Title pages for the Psalter, marking it
as "after the Translation of the Great Bible." The Annexed Book
and the correctors of the Sealed Books cancel this.

(2) All the books of 1661 and 1662 have a separate Title page
for the Ordination Service.

Room may here be found for a few incidental notes. There is
some trace of discrepancy in the Doxology of the Lord's Prayer—
as, "for Thine is the Kingdom, the power, and the glory," or, "the
Kingdom, and the power, and the glory." In the Convocation Copy
in the Morning Service the and is omitted by Sancroft; in the Evening
Service it was first written in by him, and afterwards cancelled. In
the MS. Forms of Prayer for those at Sea it is inserted. In the printed
Edition and the Cambridge the "and" is found in the Morning and

Evening Services and not in the Service for those at Sea. It is not
found in the Annexed Book.

In the modern editions in the Table of Lessons, "Revelation" is
substituted for "Apocalypse," "S. James" for "S. Jacob," and "S.
Etheldreda" (Abbess of Ely) for "S. Etheldreda."

In all the authorities a strong line of demarcation is set after the
Absolution in Morning and Evening Prayer: this should be restored.

In the prayer for Parliament, "Dominions" is substituted for
"Kingdoms." This is said to have been done in accordance with an
Order in Council, dated Jan. 1, 1801, an order made during the
abeyance of Convocation.

In the Convocation Copy and in the Annexed Book, in the Lessons
Proper for Holy days, there was given for S. Michael—

"Morning—2nd Lesson: Acts xii. v. 20.
Evening—Judg. v. 6 to v. 16."

But in the Calendar the Lessons were left as appointed in the
1664 book.

This survived until the new Lectionary of 1871. There are a few variations between the modern editions of the
authorized Presses—

<table>
<thead>
<tr>
<th>Oxford</th>
<th>Cambridge</th>
<th>London</th>
</tr>
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<tbody>
<tr>
<td>All Saints</td>
<td>Nephili</td>
<td>Nephahilim Nephili</td>
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</tbody>
</table>

Sexagesima, Epistle in journeying journeys in journeying

As to the text of the Epistles and Gospels, Convocation ordered
that they should be printed "after the last Translation." Any
question of text, therefore, in this part of the Prayer Book concerns
rather the Bible than the Prayer Book. The whole question of the
text of the 1661 Translation of the Bible has been exhaustively treated
by Mr. Scrivener in the "Cambridge Paragraph Bible." All that the
printers of the Prayer Book seem required to do is to copy correctly
the text of the 1661 version. Any added words are italicised in the
Annexed Book.

With regard to the text of the Psalter, it may be noted that the Text of
Convocation left it standing as it was in the 1639 edition of the 1664
Psalter. The Prayer Book, correcting only the Title page by cancelling the names of the printers. The Title page states that the Psalter is "after the Translation of the Great Bible," i.e. the Bible of 1539, or rather "Cranmer's Bible" of 1540, 1541, &c. In most of the other places
where any Psalms are printed in the Prayer Book, they are directed to
be printed "after the Translation in the Service Book."

The Commissioners for the Sealed Books made but few alterations
in the text of the Psalms before them, and most of these have been
unnoticed by subsequent printers. There is not much variation except in matters of orthography and punctuation, between the Psalter in the printed edition of 1662 and the modern reprint. A few words have dropped out of use, as "courage" and "knowledge," for "encourage" and "acknowledge"; "un patient," Ps. xxii. 1, and "unperfect," Ps. cxxxix. 15, though it is kept standing in the Bible. The S. B. correctors had altered "move" into "mouths" in Psalm xxxiv. 15, from the Annexed Book, but it survived in the printed editions far into the 18th century.

A collation of the modern text with that of the Editions of the Great Bible issued in 1540, 1541, shows a considerable number of noticeable variations between them (about 100). A large number of these had been made before 1604 (about 66), and some 20 more in the Edition of 1662. The rest have grown up since that time.

The following are some of the most noticeable:

Ps. xviii. 16 (1541), "He shall send down from the height to fetch me," Altered before 1662, first to "from the high," then to "from on high."
Ps. xxiv. 10, "Who is this King of glory?" Vulgate——"Quis est iste rex glorio?"
Ps. xxvii. 2. Praise God with harp, singing psalms," etc.
Ps. cxxix. 15, before 1662. "Sing psalms," then "Sing praises."
Ps. cxxx. 16, "Making moan at me."
Altered in the Annexed Book.
Ps. xxxvii. 10. "The light of mine eyes is gone from me."
Ps. lxxix. 4. "Show my dark speech unto the harp."
Altered before 1662.
Ps. lxxvi. 4. "Thou hast loved ungracious more than goodness."
Altered before 1662.
Ps. cxxvii. 3. "I am become like a pelican of the wilderness."
Altered before 1662.
Ps. cxxv. 11. "The lions—do seek their meat at God."
Altered in 1662.

In the Alleluia Psalms there are 18 omissions of the initial or final Alleluia, or Praise the Lord.

One well-known error survived till about 1750. Ps. lxxviii. 4. "Praise Him in His Name: yes, and rejoice before Him." The 1539 Coverdale has "Jah" correctly; "yes" took its place in Cranmer's Bible, 1540, 1541.

Possibly Ps. lxxvii. 6 is a survival of another misprint of the Great Bible—"In the night I commune with my own heart, and search out my spirit" (Ps. xxvii. 4. "Behold ye (yea) the Philistines also.

But the most important variation of the modern text of the Psalter from that of the Great Bible is in the entire disregard of the brackets and small black letter type, which are preserved in the Annexed Book, but not in the printed Editions. A large percentage of these are represented by modern commas on either side of a vocative case; about 70 mark the additions made in the Vulgate, as taken from the LXX., to the Hebrew text.

In all these cases there is a change of type both in the original Great Bible and in the Annexed Book; so that it would certainly seem, as Bishop Wescoat has said, to be "in accordance with the purpose of those who first printed it in this form (i.e. with the notation of the Great Bible though imperfectly given) to distinguish all the additions to the Hebrew text noticed in the Great Bible."

The variations then that have been noted hitherto would, it seems clear, have been regarded by the Convocation of 1661–62, by their Registrar and Editor in chief, and by Parliament, with very few exceptions, as matters of entire indifferance; they are almost all to be defended by reference to one or other of the authoritative copies of 1661 and 1662.

The chief exceptions are—

1. The omission of the Acts of Uniformity, for which there is no early precedent.
2. The addition of any documents, as the Articles and Tables of Affinity, as integral parts of the Prayer Book. If these are added, it should be distinctly as an Appendix and with separate Title page.

There remain to be noticed other variations of more or less importance.

1. The various Tables for finding Easter, etc., were added by Act of Parliament in 1751, upon the change being made from old Tables and new style.—[They appear to contain a material error, upon which see Professor de Morgan in Stephens' Edition of the Prayer Book of the Irish Church, vol. 1 p. 57.]
2. The old Table of Lessons has been cancelled, and the new Lectionary, Lectionary of 1871, as approved by Convocation and authorized by Parliament, substituted.
3. The omission from the Title page of the words inserted in the Title page early part of this century, "The United Church of England and Ireland" and the substitution of the words "The Church of England," happens to be only a return to the Title page of 1661, 1662.
4. The oaths of allegiance and supremacy are no longer ad Oaths of ministered during the Ordination Service, and have therefore been Allegation removed from the text. The Convocation of Canterbury passed a new Canon in conformity with this Act of Parliament in 1865.
5. The most serious alteration remains—the alteration of the Rubric of the Banns.

The Rubric of 1661–2, after the Nicene Creed, as then corrected, Original runs, "Thus shall the curate declare unto the people what holy days Rubric. or fasting days are in the week following to be observed; and then
also (if occasion be) shall notice be given of the Communion and the Banns of Matrimony published."

And the first Rubric, as then corrected in the Office for Matrimony—"First the Banns of all that are to be married together must be published in the church three several Sundays or Holy Days in the time of Divine Service immediately before the Sentences for the Offertory; etc.

The Modern Books omit the words in italics in the first Rubric, and substitute for the second—"First the Banns of all that are to be married together must be published in the church three several Sundays during the time of Morning Service, or of Evening Service (if there be no Morning Service), immediately after the Second Lesson," etc.

An Act of Parliament was passed in 1753, by which it was enacted that "all Banns of Matrimony shall be published in an audible manner in the Parish Church—upon three Sundays preceding the solemnization of marriage during the time of Morning Service, or of Evening Service if there be no Morning Service in such church upon any of the three Sundays immediately after the Second Lesson; and all other rules prescribed by the said notice concerning the publication of Banns and the solemnization of Matrimony and not hereby altered shall be duly observed."

Act of Parliament, 1753.

The Marriage Act now in force (4 Geo. IV. c. 75, s. 3) enacts that—

"All Banns of Matrimony shall be published in an audible manner in the Parish Church, or in some public chapel, etc., upon three Sundays preceding the solemnization of marriage during the time of Divine Morning Service, or of Evening Service (if there be no Morning Service in such church or chapel upon the Sunday upon which such banns shall be so published), immediately after the Second Lesson—and all other rules prescribed by the same rubric concerning the publication of Banns and the solemnization of marriage, and not hereby altered, shall be duly observed."

The alteration in the Rubrics agreed on by the Convocation of Canterbury for adoption after the Nicene Creed is—"And then also [if occasion be] shall notice be given of the Holy Communion; and Brief Citations, and Excommunications, and other Ecclesiastical notices, read."

That proposed by the York Convocation—"And then also (if occasion be) shall notice be given of the Communion, and Ecclesiastical notices read."

For the Rubric at the commencement of the Marriage Service, both Convocations agreed on the same new form—

"First the Banns of all that are to be married together must be published in the church three several Sundays in the time of Divine Service, after the Nicene Creed; or else immediately after the Second Lesson of the Morning or Evening Service, as the Ordinary shall appoint; so that they be published when the most number of the people are usually present."

Dr. Phillimore—"Eccles. Law," 761-763—quotes the decision of Dr. Phillimore—"Eccles. Law," 761—763—quotes the decision of Dr. Phillimore's own conclusion is that "it seems that the reasoning of Baron Alderson is well founded." And then also. (If occasion be) shall notice be given of the Communion, and other Ecclesiastical notices, read."

The conclusion then to which the Committee is led is that, with General the exception of the alteration of the rubrics respecting banns, and the printing the Table of Affinity and the Articles as integral parts of the Prayer Book, there are no "deviations" to be found in the modern editions, which are not justified either directly or in principle by the authorized MSS. or by the Printed Edition of the Prayer Book in 1662.
They have no doubt that the responsible authorities of 1661 and 1662 would have considered the present editions issued by the privileged Printers to be "true printed copies" of the revised Prayer Book within the meaning of the Act of Uniformity. They have suggested a few points which may be worth consideration by the privileged Printers; but the propriety of adopting these is an open question, and they are clear that with the two exceptions above noticed, no unauthorized change of the text whatever affecting the sense has been made, and that if some settlement were come to as to the rubric for the publication of Banns, and a separate Title page were placed before the Table of Affinity and the Articles of Religion, with a corresponding correction of the Table of Contents, the present editions may be unhesitatingly accepted as "true printed copies" of the Prayer Book of 1662, and having far greater uniformity in the minor points of orthography, punctuation, contractions, and the like than was ever contemplated as necessary by the Convocation and Parliament at the time of the Revision.

W. G. HENDERSON,
Convener.

February 22, 1897.