

to become amenable to those evil influences to which their fathers had succumbed.

The new minister dissolved parliament. The increase in the numbers of his followers showed that the country had to some extent taken alarm. But he could not command a majority, and he resigned office in favour of Lord Melbourne (1835). The Melbourne ministry signalized its accession to office by the reform of the municipal corporations. Then came the lowering of the stamp duty on newspapers and the Tithe Commutation Act (1836), benefiting the landholders and the clergy alike. The foundation was laid of many a beneficial change.

The Melbourne ministry.

Chartism.

The accession of Queen Victoria (1837) did not cut short the tenure of power of the ministry. But the condition of the manufacturing poor was deplorable, and it gave rise to the Chartist agitation for admission to equal political rights with the middle classes. A large body of Chartists threatened an appeal to physical force, and the terror produced by these threats swelled the tide of Conservative reaction. The ministry suffered, too, from a lack of financial ability. They were bold enough where they saw their way. The introduction of the penny postage (1840) was a daring step in the face of embarrassed finances, though it might be supported by the success of the lowering of the newspaper stamp duty in 1836. In 1841 ministers produced free trade measures as the best remedy for existing evils. But they were already discredited by past ill success in the management of the exchequer, and the hostile majority in the new parliament which carried Peel to power was the expression as much of want of confidence in their ability as of dislike of their measures.

Fall of the Whig Government.

Peel's second ministry.

The Conservative ministry followed in the steps of its predecessors. An income-tax was once more laid on (1842) to enable the prime minister to reduce the duties on imports. With respect to corn, he imposed a sliding scale of duties, which shut out foreign corn in seasons of low prices, and allowed it to come in in seasons of high prices. Outside parliament a great association, the Anti-Corn-Law League, with Richard Cobden as its principal spokesman, poured forth unanswerable arguments on behalf of the entire freedom from duty of imported food. It was a fortunate circumstance that the free-trade doctrines won their way by degrees. Victories are not won by reason alone, and it is no wonder that after a parliament in which the landowners were more than usually strong had deprived the manufacturers of protection, the manufacturers discovered that the arguments which had been found good in their case would also hold good in the case of the landowners, especially after they had learnt from their own experience that prosperity was likely to result from the change. At last Sir Robert Peel, shaken by argument and moved by the difficulty of providing for an Irish famine, proposed and carried the repeal of the corn duties (1846).

Free trade.

Peel's resolution broke up his party, and made his retirement from office inevitable. Lord John Russell, who succeeded him, completed the system which Peel had established. The markets were thrown open to foreign as well as to colonial sugar (1846), and the repeal of the navigation laws (1847) enabled the merchant to employ foreign ships and seamen in the conveyance of his goods; and after the short ministry of Lord Derby (1852), another sweeping abolition of duties was carried by Mr Gladstone as chancellor of the exchequer in the ministry of Lord Aberdeen (1853).

The changes in the direction of free trade were accompanied by a large number of other changes which have left their mark on the statute-book and on the habits of the people. There is no mistaking the tendency of this great era of legislation under the influence of the reform by which the balance of power had swayed over to the middle

classes in 1832. The idea which was steadily making its way was the idea of testing all questions by the interest of the nation as a whole, and of disregarding in comparison the special interests of particular classes. It was this idea which lay at the root of the scientific doctrine, on which the free traders founded their practice, and which commended that practice to imaginations as well as to the desires of the mass of the population.

This combination of thought with popular movement towards equality was but one of the manifestations of that greater movement which had been passing over Europe ever since the beginning of the French Revolution. It was assisted by the character of the material progress of the time. When the soil of the country was covered with a network of railways, when the electric telegraph began to come into use, and all parts of the country were brought into closer connection with one another, when the circulation of books and newspapers became more easy and more rapid, the sense of unity grew stronger with the growth of the means of communication. Nor was it only the sense of the unity of the various parts of the country which was growing. Class drew nearer to class, and the wants, the desires, and the prejudices of each were better understood than they had formerly been. Slowly but surely the influence of education spread. The duty of legislating for the benefit of the weak and the poor was better understood, tempered by an increasing understanding of the evils of interference with liberty of action. In the midst of the tendency to equality, the old English belief in the virtue of liberty was strengthened by the knowledge imparted by a more scientific conception of human nature.

It was impossible that this change should pass over the national mind without giving rise to a desire to include the working class in that body of electors in whose hands political power was ultimately placed. Before the end of Lord John Russell's ministry, a new Reform Bill had been introduced by the Government (1852), but it did not pass into law. Soon after Lord Aberdeen's accession to office the mind of the nation was too completely taken up with foreign affairs to attend to organic changes at home. The attack upon Turkey by the emperor of Russia was resisted by the allied forces of England and France. England was jealous of Russian advancement in the East; and in the hands of the emperor Nicholas the government of Russia was a military despotism so brutal, and was so heavily laid in the scale in opposition to all liberal progress on the Continent, that England and France might well have been regarded as fighting the battle of Europe as well as contending in their own cause. The invasion of the Crimea and the victory of the Alma were followed by the siege of Sebastopol and the successful defence of the heights above Inkerman (1854). Inexperience in war left the English army especially exposed to hardships in the winter; and when operations were resumed in the summer, it was far outnumbered by its French allies, who consequently gained the greater part of the credit of the capture of Sebastopol (1855). In the following winter mistakes had been corrected, and the condition of the English army was worthy of the nation which sent it forth. The peace which was signed at Paris (1856) deprived it of the opportunity of showing its powers. The terms, so far as they imposed restrictions upon Russia, have not proved of any permanent value; and the idea which then prevailed that the Turks were likely to advance in the course of political and social improvement was without any corresponding basis in the region of facts. It was quite right that the settlement of the unhappy regions commonly known as Turkey in Europe should be taken up as European rather than a Russian duty, but it is a duty the distractions or jealousies of European powers left unfulfilled, till Russia at last stepped

Further reform proposed.

The Crimean war.

forward to repair their omissions. The indirect results of the Crimean war are to be found in the removal of the pressure with which Russia had weighed on the nations of the Continent; and it may perhaps be fairly argued that the subsequent happy formation of a united Italy and a united Germany were in part rendered possible by the success of England and France under the walls of Sebastopol.

The Indian mutiny. Progress of the reform question.

For some time after the Crimean war the business of legislation proceeded without any very great shocks. The suppression of a vast military rebellion in India (1857) was followed by the assumption of the direct authority over India by the crown. Though one or two attempts were made to effect an electoral reform, they were wrecked on the apathy or hostility of the nation, and there was general acquiescence in the course pursued by Lord Palmerston's ministry (1859), which, after one half-hearted attempt, refused to proceed further with the measure which it had proposed; whilst a succession of financial improvements were carried out by Mr Gladstone, his chancellor of the exchequer. On Lord Palmerston's death (1865), the new Government, with Earl Russell at its head and Mr Gladstone as the leader of the House of Commons, proposed a measure of reform, and resigned on failing to carry it (1866). Lord Derby succeeded, and Mr Disraeli intro-

duced an elaborate and complicated measure in the House of Commons. By this time the feeling of the working class had risen, and the necessary impulse was thus given to the House. The measure was modified and amplified, and became the law of the land (1867). The working class took its place by the side of the middle and upper class.

The second Reform Bill.

As in 1832, a new spirit was breathed into legislation. The first parliament elected under the new system (1868) gave a majority against the opinions of the Conservative ministry. Mr Gladstone became prime minister. The Irish Episcopal Church was disestablished, and the Irish land laws reformed. The ballot was applied to parliamentary elections, a new and improved system of elementary education was set on foot, and the practice of purchasing promotions in the army abolished. But no amount of zeal for improvement will make Englishmen hasty to forget the need of caution and moderation. The time came when the nation was no longer in a reforming mood. Interests of classes and trades were able to make themselves heard. Personal ill-feeling was roused by some members of the ministry, and a new parliament showed a large majority in support of a Conservative ministry (1874). It would not be in place here to discuss the difficulties of the present or the prospects of the future. (S. R. G.)

Gladstone's ministry.

INDEX TO HISTORY OF ENGLAND.

Table with multiple columns listing historical events and terms such as 'Act of Settlement, 353', 'Civil war, the, 347', 'Germany, relations with, 308', 'Monasteries, suppression of, 324, 335', 'Scotland, relations with, 285', 'Saxons, 268', 'Sebastopol, 349', 'Union with Scotland, 353', 'Wales, affairs of, 304, 309, 317', 'Wolsey, 334'.



TABLE OF SOVEREIGNS OF ENGLAND FROM THE NORMAN CONQUEST, AND PRINCIPAL OFFICERS OF STATE FROM THE ACCESSION OF THE HOUSE OF STUART.

Table listing Sovereigns (1066-1837) and Secretaries of State (1603-1878) with their respective titles and dates.

[The substitution of two secretaries for one was the consequence of the increase of business. There was no distinction of departments, each secretary taking whatever work the king saw fit to entrust him with.]

Table listing Secretaries of State from 1603 to 1878, including names like Sir R. Cecil, Sir H. Vane, and Sir J. Russell.

SECRETARIES OF STATE—continued.

Table listing Secretaries of State from 1674 to 1878, categorized by department: Home, Foreign, Colonial, War, and India.



ENGLAND, THE CHURCH OF, is that portion of the universal church of Christ located in England, having for its ministers bishops, priests, and deacons (see Preface to Ordinal); and being legally and historically continuous with the church of the most ancient times. The Church of England claims to be a "true and apostolical church, teaching and maintaining the doctrine of the apostles" (canon iii). It acknowledges the supremacy of the crown, as that to which "the chief government of all estates of the realm, whether ecclesiastical or civil, in all causes doth appertain" (art. 37). It is established, or recognized by the law as the national church, and endowed—that is, the gifts of land or tithes made to it in ancient times are secured to it by the law. The Church of England has always had a national character. In mediæval Acts of Parliament it was called by the same name as at present, and was never identical with the Church of Rome, which was usually described as the court (curia) of Rome. In the 16th century, by a series of measures passed by the three estates of the realm, its vassalage to Rome was broken off, since which time the Roman court has maintained a hostile attitude towards it. The Church of England does not assume the right of condemning any national church (art. 34). It grounds itself on Holy Scripture and the three creeds (articles 6 and 8). It is Protestant, as sympathizing with the protest made in Germany against the errors of Rome, and Catholic, as claiming to be a portion of the universal church of Christ (25 Henry VIII., ch. 21, § 13; 1 Eliz., ch. 1).

I. *Historical Sketch.—British Period.*—Christianity was planted in Britain at an early period after its first promulgation. If we reject the traditions which assigned the first preaching of it there to the apostle Paul, or to Joseph of Arimathea, there is nevertheless a high probability that its origin in Britain was due to the intercourse of that country with the East, established in the first place by the Phœnicians, and continued by the colony planted by them at Marseilles. Glastonbury, according to William of Malmesbury, was the oldest church in Britain, and the traditions of Glastonbury are all of an Oriental character. Moreover, the eastern method of computing Easter, long retained by the British church, while it was strongly repudiated by Rome, points conclusively to the Oriental origin of the former. The history of the conversion of King Lucius, adopted by Ussher, is now universally rejected as unauthentic; but that the church in Britain had, by the end of the 3d century, made a considerable number of converts, the records of the persecution under Diocletian afford evidence. Constantine, then governor of Britain, received the edict of persecution, and proceeded, though unwillingly, to execute it, and to "pull down the churches" of the Christians (Lactantius). It was in this persecution (303) that Alban, a Roman soldier, suffered death at Verulam for sheltering a Christian priest, and Aaron and Julius at Caerleon-on-Usk. A still stronger evidence of the existence and vitality of the British church is supplied by the fact that three British Bishops (Eborius of York, Restitutus of London, and Adelfius) were present at the council of Arles (314), and subscribed the canons. It is also highly probable that British bishops were present at the general council of Niceæa. They appear to have been summoned to the synods of Sardica (347) and Rimini (360). Towards the end of the 4th century, Pelagius, who is known to have been a native of Britain, and Celestius, a monk of the Scotie or Irish race, brought the British church into notoriety by their heretical teaching, and their controversies with Augustine and Jerome. Both Pelagius and Celestius passed into the East, but their doctrines appear to have spread in Britain, and accordingly two French bishops (Germanus and Lupus) were sent by the synod of Troyes to counteract these errors. At a synod held at Verulam (429) the erroneous doctrines of

Pelagius were repudiated. Gennadius (*Catal. Script. Eccles.*) mentions Fastidius, a British bishop, as having about this time composed several useful works; and Ninian, a native of North Wales, is said to have gone on a mission to the heathen Picts in the south of Scotland, and to have founded several churches among them. Patrick, the apostle of Ireland, was also a native of Britain, but the whole of his career is so obscured by contradictory legends that it is hard to ascertain anything reliable about him. One effect of the influence of the French bishops Germanus and Lupus on the British church was the introduction into it of the Gallican liturgy, which differed in many points from the Roman. Some of these differences were afterwards adopted by the Roman Augustine in settling the use for England, so that the worship of the English Church has never been identical with that of Rome. As the Roman power was withdrawn from Britain, and the people, untaught to defend themselves, fell victims to the inroads of various heathen invaders, the remains of the Christian church in the land were driven either into the far west, or into the mountains of Wales, and during the 5th and 6th centuries Britain became again substantially, but not entirely, a heathen country.

*Saxon Period.*—The story which relates how Gregory the Roman bishop was moved to send the Benedictine monk Augustine and his 40 companions on a mission to the Anglo-Saxons is one of the most familiar in church history (597). Bertha, the French-born queen of Kent, being a Christian, was the great support of the monks, but the relics of the old Christianity of the land were also an important help to them. Two Christian churches (at least) were in existence close to the walls of Canterbury. A large number probably of the Christianized Roman Britons existed as a subject population. The traditions of Christianity survived. Hence the rapid success of Augustine and his companions, in spite of the distant and somewhat hostile attitude assumed by the leaders of the British church towards them. Thus the southern and central parts of Britain were rapidly reconverted to the faith. There were bishops at Canterbury, London, and Rochester. The conversions of Northumbria and Mercia, the north and east, followed, chiefly through the labours of Paulinus, who had accompanied as chaplain the Kentish princess Ethelburga to the kingdom of her husband Edwin of Northumbria. Meanwhile, concurrently with the work of these Roman missionaries, the monks of Iona—the monastery established in one of the western isles of Scotland by Columba, a disciple of St Patrick—had done much in the conversion of the south of Scotland and north of England. Among these Aidan was conspicuous for his zeal and devotion. The teaching of the Scotch missionaries was in accordance with the old British type of Christianity, from which their religion was derived, while the Roman clergy held different customs as to the time for celebrating Easter, the tonsure, the manner of baptism, and other matters. To effect if possible an agreement, a conference was held at Whitby (664), in which Colman on the one side and Wilfrid on the other took a principal part. The Roman party gained the advantage, and the British peculiarities were gradually merged in the greater power and vigour of the Roman system. In 668 Theodore, a Greek, was consecrated archbishop of Canterbury by Pope Vitalian. Nearly the whole of the island was now Christian, and all parts of it recognized and submitted to Archbishop Theodore. His administration of the church was marked by great vigour and wisdom. He was especially solicitous to promote learning. At a synod held at Hertford (673) the Easter dispute was settled, and various canons for the regulation of the church agreed upon. A large number of new sees were also founded by Theodore, and a very useful work

was done by him in the foundation and settlement of parish churches, and the arrangement that a portion of the tithes, previously paid by the Saxon thanes to the bishop and the cathedral, should be paid by them to the priest of their own church. Thus Archbishop Theodore may be said to have been the founder of the national church of England. The history of this period and part of the following century is related in great detail by Bede or Bede, a monk of Jarrow, who took much pains to collect his materials, and is a thoroughly trustworthy writer. Though himself a monk, Bede speaks very strongly against the multiplication of monasteries, and of the dissolute lives often led in them (Letter to Egbert). In the year 736 Egbert, bishop of York, obtained the pall from Rome, and was thus constituted a metropolitan with the three Northumbrian bishops as his suffragans. In 747 a synod of the bishops of the southern province was held at Cloveshoe, and a body of canons was agreed upon, regulating many points of doctrine and practice. Among other things, it was ordered that the clergy should teach the people the creed and the Lord's Prayer in the vulgar tongue (into which they had been translated by Bede), and explain to them the nature of the sacraments. The second canon of this synod indicates a complete independence in the English Church, and implies a censure on any who ventured to appeal to Rome, as had been lately done by Wilfrid. The Saxon church at this period was one of the most flourishing in Europe. It sent out missionaries to Germany; it produced poets of considerable power, as Aldhelm; it furnished to Charlemagne the most learned and efficient of his instruments for the revival of learning in Aleuin of York. Synods were continually held to regulate matters of discipline, and though the acquirements of the clergy were but slender, yet they were probably equal, if not superior, to those of the clergy of other churches of the day. But this happy state of things was rudely interfered with by the irruptions of the pagan Danes. These barbarous enemies seem to have directed their attacks specially and designedly against the monasteries and churches, either out of peculiar hatred to the Christian faith, or because they expected to find these religious houses the special receptacles of treasure. Thus the great Benedictine abbeys of Winchester, Peterborough, Bardney, Croyland, and all the grand foundations of Northumbria, were utterly ruined by them, the monks massacred, the buildings burned to the ground; and so complete was the overthrow of monastic establishments by these savages, that not until the time of Dunstan, towards the end of the 10th century, could monasticism be restored in England. The reign of Alfred was a real boon to the church, not only as breaking the power of the Danes, but as introducing a strong stimulus to the cultivation of learning. Whether Alfred is to be regarded as the founder of the University of Oxford or not, he certainly established schools, and induced learned men to visit the country. Among these was John Scotus, surnamed Erigena. Erigena is perhaps the most remarkable figure in the whole of the dark ages. He was nearly, if not altogether, a pantheist in religion. He wrote both against predestination and the gross material view of the eucharist then beginning to be set forth by Radbert. His book on this subject still survives under the name of *Ratramn*. He passed from the court of Charles the Bald to that of Alfred, where he was in high favour. It may be gathered from this that his opinions were not unacceptable to the king, and this is one of the many indications that the early English Church did not accord with the Roman in the materialistic doctrine of the eucharist. Alfred's own literary labours were considerable. His translations of Gregory's *Pastoral Care*, Boetius's *Consolation*, and Bede's *History* were all calculated to help his clergy in advancing in learning, and in a more especial

manner was this the case with his translations of various parts of the Latin version of the Scriptures into the vernacular tongue. After their decisive defeat by Athelstan (938), the Danes in England generally began to embrace Christianity, which prepared the way for its reception by the second great series of invading bodies towards the end of the century. The regulations made by Athelstan greatly stimulated the increase of parish churches. Priests were to be legally entitled to the rank of thanes, and a churl or franklin might reach the Witenagemot if, among other conditions, he had a church with a bell-tower on his estate. Accordingly, there is evidence that about this time the number of parish churches was very considerable, there being in Lincolnshire alone upwards of two hundred. The monastic system was in complete abeyance, and all those who desired to become clerks were attracted in this direction. It was the great work of Dunstan, a Glastonbury monk, who rose to be archbishop of Canterbury (959), to undo as far as possible this wholesome state of things. He commenced a crusade against the married clergy, and in favour of celibacy and the cœnobitic life. He built and endowed about forty monasteries, and at most of the bishops' sees compelled the secular clergy, who had formed the chapter, to retire in favour of the regulars, who were then constituted the chapter of the cathedral church. This connexion of the cathedrals with monasteries was a special peculiarity of the English Church. The doctrine of the Church of England at this period may be fairly gathered from the writings of the Abbot Ælfric, which were approved by Sigeric, archbishop of Canterbury. Ælfric was the author of an English grammar and dictionary, and he wrote two volumes of sermons or homilies, which are in great part translations from the fathers of the church. In these the eucharist is explained, not as involving any material change in the elements, but as conferring the spiritual presence. At this time the clergy were obliged to possess a considerable number of books, and to expound the gospel every Sunday to the people in English, and the creed and the Lord's Prayer as often as possible. During the sad times which followed, church services were everywhere interrupted and the clergy dispersed. Archbishop Elphege fell a victim to the heathen Danes, but when at length King Canute declared himself a Christian, things rapidly assumed a more promising aspect for the church. The laws of King Canute are even of a remarkably pronounced Christian tone: When in 1042 the English family was restored to the throne, the church was at its highest point of power and influence. But Edward's long residence in Normandy led him to introduce many foreign prelates, and found alien priories, a policy which not only prepared the way for the great change which was now to come upon the church, but was the cause afterwards of many scandals and abuses.

*Mediæval Period.*—At the time of the Norman Conquest there were about 4500 parish churches in England, besides numerous monasteries and the cathedral churches of the sees. The number of clergy is doubtful, but it is conjectured that the small number given in the survey (1600) may be accounted for by the fact that when a church is mentioned the priest belonging to it is implied (Sir H. Ellis). By various laws and directions of the English kings, the clergy had acquired a right to the title of all movable goods; and the gifts of the faithful had enriched the church with lands to the amount of about three-tenths of the whole property of the country. The priest took rank with the thane; the bishop ranked with the ealdorman, and presided jointly with him over the shire-gemot. The correctional police of the whole population was in the hands of the church. Civil and ecclesiastical causes were heard in the same courts, and synods adjudicated in cases of property when the rights of the church were concerned.