

the church. They issued a directory for public worship, the use of which was enforced by law, while that of the Common Prayer was forbidden under severe penalties. The taking of the Scotch Solemn League and Covenant was enforced on all persons, and those clergy who refused it were at once deprived; others were ejected from their benefices by the committees established in various parts of the country, whose jurisdiction was summary and irresponsible. By these means a large proportion of the Episcopal clergy of England were ejected during the times of Presbyterian ascendancy. Their archbishop had been beheaded as a traitor (1645), and many of their leading divines were in prison. Under Cromwell and the Independents the condition of the clergy did not improve. A body called the *triers* was appointed to test the qualifications of all ministers, and to exclude those judged unfit. In 1655 a very severe law forbade the clergy to use the Common Prayer in private houses, or to act as tutors or schoolmasters. They were thus reduced to the greatest distress and misery. The long-continued oppression to which the clergy had to submit during the Rebellion and Commonwealth naturally disposed them to harshness against the nonconformists at the restoration of the monarchy (1660). They resisted the demands upon them for concessions on the Puritanical side made at the Savoy Conference, and in the review of the prayer-book by convocation which followed, the changes made were by no means such as were likely to render it more acceptable to the objectors. Yet to this prayer-book a severe Act of Parliament required an immediate and unconditional assent and consent, as the condition of ministering in the church, requiring at the same time that all those who had not received episcopal orders should seek them, and that a declaration against the Covenant and a promise of non-resistance should be made. The effect of these requirements was to eject from ministering in the church about 2000 ministers (1662). The ejected were followed up and persecuted by various harsh measures, making it illegal for them to hold conventicles,—the parliament acting, as it seemed, from vindictive feeling, the king desiring to drive the nonconformists to despair, that they might seek from him the exercise of a dispensing power which he assumed to possess. His real object was to legalize Romanism, and in fact to carry out precisely the same policy which his brother afterwards adopted. The Protestant nonconformists for the most part refused to assist this policy, even to relieve themselves from persecution; and when James at length published the declaration for liberty of conscience (1687), they were found rather on the side of the church which had dealt harshly with them than on that of the king who offered them gifts. The trial of the seven bishops for withstanding the royal will, and upholding the supremacy of law, made the church immensely popular in the country. At the Revolution, by far the greater number of clergy elected to transfer their allegiance to William, but nine bishops and over 400 clergy refused the oaths. Among the bishops was the primate (Sancroft) and Bishop Ken, the most saintly prelate of his day. These seceders formed a separate church; they were, however, weakened by intestine quarrels, and, never obtaining any general support, they disappeared towards the end of the century. Among them were some of the most learned divines of the English Church, and their secession was a great blow to the church, which soon showed signs of running into an extreme latitudinarianism. The bitter feuds which prevailed between the two houses of the southern convocation all the time of William and Anne were due chiefly to political causes, the lower house being for the most part Jacobites, while the bishops were Whigs. It was mainly on this ground that in 1717 the Government suspended the action of convocation, which did not meet again for business until recent times.

During the 18th century a general remissness and negligence prevailed throughout the Church of England. Many of the clergy were Arians in their views; the sacredness of their office was but little recognized; the services in many churches were negligent and infrequent. The first reaction came from a band of earnest young clergymen and students at Oxford, of whom the two Wesleys and Whitfield are the best known. These men became travelling preachers, endeavouring to carry to every part of the land a stirring religious appeal. Their success was marvellous. Gradually their converts were organized, and arrangements made for their continued instruction. The church did not readily lend itself to the movement, and the new societies stepped aside from it into ground of their own. Whitfield became the leader of the Calvinistic Methodists, and the two Wesleys of the larger body, which favoured Arminian views. The Methodist movement had operated very strongly on the English clergy, and towards the end of the century a considerable section of them, distinguished for their zeal and earnestness, were known as the Evangelical School. By their exertions the Church Missionary Society, designed to spread Christianity in Africa and the East, was founded; Bible and tract societies, Sunday schools, and other agencies were established. In the 19th century the growth of the Church of England has been remarkable. The school of Oxford Tract writers, which began to attract notice about 1838, gave prominence to the sacramental system and corporate powers of the church, and enlisted a new class of energies in its service. The zeal for building and restoring church fabrics has been so strong that within a period of thirty years a sum of £30,000,000 is known to have been contributed for this purpose. At the same time the church has aided materially in furnishing schoolhouses for all the villages in England, and in numberless other works of utility and charity. Its colonial and missionary episcopate now amounts to 60; while the daughter church in America has nearly the same number of prelates. The extension of the home episcopate is also proceeding, but at a slower rate. The two new sees of St Albans and Truro were established in 1877. The church of England can now number, as affiliated to her and accepting her use, a body of nearly two hundred prelates. In England her clergy amount to about 20,000; while, notwithstanding the complete toleration accorded to all dissenters since the Revolution, it is probable that considerably more than half the population of the country still acknowledges allegiance to the ancient church.¹

II. *Formularies and Doctrines.*—The formularies of the English Church are translations in part from Latin and Greek rituals, which have been used fourteen or fifteen hundred years in the Christian church, and in part from the service book called the *Consultation* of Hermann, archbishop of Cologne, published in 1543. This was the work of Bucer and Melancthon, but was grounded on a book previously published by Luther. Some portion of the formularies is the original composition of English divines. *Morning and Evening Services.*—These were chiefly compiled from the ancient services used at the Seven Hours of Prayer (nocturn-lands or matins, prime, tierce, sext, none, vespers, and compline). The services prescribed for these hours, after being shortened, had been brought together in a book called the *Breviary* (1073–1086). From the *Breviary* the English form was translated, the morning service being an abridgment of those prescribed for nocturn-lands and matins, the evening of those prescribed for vespers and compline. The sentences, exhortation, confession, and absolution, which did not appear in the first reformed prayer-book, but were added in the second,

¹ Trustworthy recent statistics are not forthcoming.

were probably suggested by the forms adopted by some of the Reformers. But the language of these also is carefully adopted from old liturgies. In place of the numerous short lections of the old services, which were sometimes taken from Scripture and sometimes from the legends of saints, two chapters of Scripture were appointed to be read at each service, by which both the Old Testament and the New were read through in regular course. Several occasional prayers and thanksgivings have been added for use in the morning and evening services at the different reviews of the prayer-book. The *litany* provided to be used, in addition to the morning and evening service, on Sundays, Wednesdays, and Fridays, was a translation of a very ancient form of service, which had been said processionally in the church ever since the time of St Chrysostom. The English litany was translated by Cranmer, at the desire of Henry VIII., in 1544. Cranmer cut out such of the old invocations as did not accord with his reforming views, and inserted several portions from the litany issued in 1543 by Hermann, archbishop of Cologne. The form now used in the English Church has been slightly altered from that put forth in 1544. *Communion Service.*—The service to which by far the greatest importance was attached in the ancient church was that for holy communion, or the mass, as it came to be called from the last word of the Latin form. This is properly designated the *liturgy* or the service *par excellence*. The ancient Gallican liturgy had been adopted by the early British church, and was found in use in Britain when Augustine came from Rome. Augustine, by permission of Pope Gregory, grafted some particulars of it on the Roman use which he introduced, and thus created an English liturgy, which, however, was not uniform throughout the land, but varied in different districts. This English liturgy was revised and reformed by Osmund, bishop of Salisbury, in 1087. The *Sarum Use*, thus created, was the ordinary eucharistic office for the English Church up to the time of the Reformation, but there existed also other uses, as those of York, Hereford, Exeter, Lincoln, Bangor, Aberdeen. One of the earliest measures taken in the reign of Edward VI. was to issue a communion office, which, leaving untouched the ancient Latin service, added to it an English service, by which communion was to be ministered to the people in both kinds (1548). This service was quickly superseded by the one contained in the prayer-book of 1549, which was put forth, not as an addition to, but as a substitute for, the ancient Latin service. It was principally a translation of the Latin service, but contained also some additions taken from Hermann's *Consultation*. In 1552 the English communion service was rearranged and considerably altered, the recital of the ten commandments with the *kyrie eleison* being introduced, the words of administration altered, and other changes made to give it a more Protestant character. At the review of the prayer-book after the accession of Elizabeth, some changes were again made, and also at the last review in 1661. The English communion office as it stands at present is taken principally from the ancient liturgies, but also to a very considerable extent from reformed sources. The *baptismal offices* were compiled partly from the ancient forms, but chiefly from the offices in Archbishop Hermann's *Consultation*. The office for adult baptism was added in 1661. *The Catechism.*—This is altogether an office of the Reformation, no such form being found in the ancient service-books. The earlier part of the Catechism was originally inserted in the office for confirmation. The latter part, explaining the sacraments, was added after the Hampton Court conference, in compliance with the desire of the Puritans, and is the composition of Dr Overall, then dean of St Paul's. *Service for Confirmation.*—This service

was brought into its present form at 1661, being then separated from the Catechism, with the previous explanatory rubric turned into a preface. It is due, as most of the English prayer-book, partly to the ancient Sarum office and partly to the *Consultation* of Archbishop Hermann. *Order of Matrimony.*—This service is taken almost entirely from the ancient office in the Sarum manual, as also is the office for the *Visitation of the Sick*. In 1552, when the practice of reserving the elements was forbidden, the service for the *Communion of the Sick* was added. The order for *Burial of the Dead* is a substitution for the mediæval offices of commendation, burial, mass for the dead, and office for the dead. It has been much changed at the several revisions of the prayer book. The service for the *Churching of Women* is mainly derived from the mediæval office. *The Communion Service* is made up of the address composed by the Reformers, and the prayers and suffrages anciently used in the church on the first day of Lent. The *Forms of Prayer to be used at Sea* were composed by Bishop Sanderson in 1601. The *Ordinal* did not form a part of the prayer-book of 1549, but was composed under the authority of a special Act of Parliament, which empowered six bishops and six other divines to draw up a fitting ordinal. This was presented to the council, February 28, 1550, and authorized. It was reviewed on the formation of the second prayer book (1552), and considerably altered, and it was then appointed to form part of the prayer-book. The prayers are almost entirely new compositions, but the general arrangement of the services and the form and manner of conferring holy orders is the same that has been used for many centuries.

The *Doctrines* of the English Church may be gathered to a great extent from the prayer-book, inasmuch as it was the custom of the Reformers, who compiled that book, to introduce into all the services some words of exhortation and teaching as to the nature of the service; but it is more fully set forth and explained in the *Articles and Homilies*. The authority of these two books may be regarded as the same, inasmuch as the articles formally recognize and sanction the two books of homilies (art. 35). The first book of *Homilies* was set forth immediately after the accession of Edward VI., and authorized by his injunctions to be read in all churches at the mass. It was distributed to the different parishes by the royal visitors, together with an English version of the paraphrase of Erasmus. These homilies were probably mainly the work of Cranmer. The second book of homilies was set out with the sanction of convocation in 1562, but was not sanctioned by the queen for nearly a year afterwards. It was due, in part at least, to Bishop Cox, who wrote the preface to the volume, and was designed not to supersede but to supplement the earlier volume. The *Articles*, now in number 39, were originally 42. They were drawn up in the years 1551 and 1552 under the superintendence of Archbishop Cranmer and Bishop Ridley. These prelates made drafts of the articles proposed, and sent them to various divines of eminence, both English and foreign, inviting their suggestions thereon. The foundation of these drafts was a paper of articles agreed upon between Archbishop Cranmer and certain Lutheran divines who were in England in 1538, with a view of inducing Henry VIII. to adopt the Augsburg Confession. These were drawn as nearly as possible in the terms of the Augsburg Confession, and hence the resemblance between the articles of the Church of England and those of Augsburg. The 42 articles are supposed to have been approved by convocation in 1553, and ordered to be offered to the clergy for subscription. They were originally published together with a Catechism drawn up by Bishop Poyntet. On the accession of Elizabeth the bishops were anxious to republish the articles as a counter

statement to the dogmatic decrees of the Council of Trent. They were reviewed by the two houses of the convocation of Canterbury and some members of the northern convocation in 1563, and having been reduced to 39, and some additions and alterations made in them, were ratified by the queen, and subscribed first by the convocations, and then by all the clergy. In 1571 an Act of Parliament was passed making subscription to the articles necessary for all clergy as the condition of holding benefices; and the articles were again revised by convocation, and republished both in Latin and English. Together with the homilies and prayer-book, they form a complete exposition of the tenets of the English Church on all the main points both of doctrine and of discipline.

III. *Constitutional Status*.—The Church of England, or the *Spirituality*, is one of the estates of the realm, and has an integral part in all legislation. It was on the ground of this constitutional position of the spirituality that the famous protest was made, in 1641, as to the proceedings in the House of Lords in the absence of the bishops. This is pronounced by Mr Hallam to be in accordance with the plainest principles of law (*Const. Hist.*, i. 553). The church is accepted by the state as the religious body in England, which is the legitimate possessor of all property set apart and devoted to religious uses, except the rights of some other religious body be specially expressed. It is the possessor of the ancient religious fabrics of the land and of the cemeteries attached to them. Its rights are carefully guarded by law, the incumbent of each parish being a corporation sole with certain duties and privileges. This position of the church towards the state is called its *Establishment*. It has arisen not from any definite Act of Parliament or the state, but from the gradual interpenetration of the state by the church, and from their having mutually grown up together.

The organization of the church in England was anterior to that of the state. When the country was still divided into separate kingdoms, the church had become one throughout the land, and looked generally to a common centre. This had been the work of Archbishop Theodore (668), who, by subdividing dioceses and establishing parish churches, had given form to the Christianity of the country. The church thus settled adapted itself to the civil organizations. The mark, vicar, or township became the sphere of duty of a single priest, the kingdom the diocese of a bishop, the whole land the province of the metropolitan; the rival archbishops head rival nationalities; the greater dioceses are divided on the lines of the earlier under-kingdoms; the shires become the archdeaconries, and the hundreds the deaneries of a later age. The archdeacon or bishop presided with the ealdorman and sheriff in the shire-moot; the parish priest led his people to the hundred-moot; the Witenagemot had its most distinct and permanent constituent in the clergy, bishops, and abbots. The church in England had thus from the very first a territorial organization, the land was divided and parcelled out to it, or rather by it. As the nation grew towards unity the territorial claims of the church became only the more firmly fixed; its right to *endowments*, which had in the first place been voluntarily given, was ratified and confirmed. The church was not endowed any more than established by any definite act of the state, but growing up together with the state it obtained sources of revenue from the piety of the faithful,—its position and its revenues being, not created, but defended and secured by law. The Church of England has always had the constitutional power, recognized by the law, of meeting in synod to discuss and settle matters touching the spirituality,—the metropolitan of each province having his separate synod. After the Conquest, when secular and spiritual things were carefully divided one from the other,

the metropolitan summoned the synod by his own authority, and it consisted merely of his suffragan bishops, with the prelates—that is to say, deans, abbots, archdeacons—without any representatives of the parochial clergy. These first appeared in a legatine synod at Westminster in 1255, but it was not till the time of Edward I. that the synods of the Church of England acquired that special organization which they have preserved ever since. The necessity that the clergy were then placed under of yielding to the king's heavy demands for taxes was the cause of the introduction of the representative system into the church. In the presence of more rigid demands for money payments, it was felt that those upon whom the taxes fell must have a voice in voting them. Accordingly the clergy of each diocese were now called upon to elect two proctors to sit in convocation. The first summons of elected representatives of the clergy to convocation bears date 1279. In 1295 the king, thinking that these representatives of the clergy sitting actually in parliament would be more amenable to pressure that when they sat in a house of their own, ordered two clergy from each diocese to be summoned to parliament. But the clergy shrank from this, and it soon fell into disuse. The convocations thus constituted under Edward I. consisted in each of the two provinces of Canterbury and York, first of the metropolitan, who was president; next of all diocesan bishops; then of all prelates,—that is to say, dignified clergy, deans, archdeacons, abbots; lastly, of representatives chosen by the chapters of the cathedrals and the clergy of the diocese. The numbers of these have varied at different times, and may be changed at the will of the president. These convocations voted all the money payments of the clergy to the crown, and also, before the time of Henry VIII., legislated for the clergy by canons without any check from the state. But in 1532 these bodies were constrained, by the great danger in which they then stood, to accept what was called the *Submission of the Clergy* to the crown. By this the archbishops abandoned their right of summoning their convocations independently, and undertook only to summon them on receiving the writ of the crown. They undertook also not to promulgate any canons save those which were ratified by the crown. This act of the clergy was embodied in an Act of Parliament and made law (1534), and it is under this law that the convocations of the two provinces have since met and acted. Their constitutional position at present is to be the advisers of the crown and parliament in all things spiritual and ecclesiastical, but they have no legislative power save in so far as what they have agreed upon may be made the substance of an Act of Parliament. The convocations have thus in many instances procured their determinations to become the law of the land, as, notably in the Act of Uniformity of 1662, and recently in the Shortened Service Act. But convocation may not only thus indirectly make statute law; it may also make, with the consent of the crown, canons which bind the clergy where they are not contrariant to statute law. The canon does not in any way come before parliament, but merely requires the royal licence and approval to become valid. It was thus that the body of canons by which the clergy are at present governed were made in 1694. The meetings of convocation have always coincided with those of parliament, and only in two instances, in 1584 and 1640, has either convocation sat after the rising of parliament. In several instances the northern convocation, being the smaller, has consented to send representatives to the southern, and thus to constitute one synod. The convocations do not in reality consist of two houses, though they are thus divided for the purposes of discussion and voting, but only of one house each, the lower clergy being in fact the assessors of the bishops. In 1664 the clergy abandoned their right of taxing themselves

in their convocations, and became subject to the general law of the land in this matter. In view of this concession they obtained the right of voting for members of parliament. In 1717 the lower house of the Canterbury convocation showing, as was thought, a turbulent spirit and a tendency to oppose the house of Hanover, the action of convocation was suspended, and it remained silent for one hundred and thirty-five years. The unconstitutional and oppressive character of this enforced silence of the spirituality produced much discontent, and led in modern days to an organized attempt to overcome it. As convocation still continued to meet as a formality, and then to be immediately prorogued, opportunity was taken of its meeting, in February 1852, to present to the lower house a large number of petitions praying for the revival of its action. They voted an address to the upper house enforcing the prayer of these petitions, and were allowed to present it. The action of this long inanimate body thus recommenced, and, the Government not seeing fit to oppose it, has gone on with increasing vigour ever since. The constitutional status of the Church of England has been considerably affected by various measures passed since the Restoration. The chief of these are the Toleration Act of William and Mary, the Act of Union with Scotland of Queen Anne, the Roman Catholic Emancipation Act, and the Jewish Disabilities Removal Act. Through the operation of these Acts the two houses of the legislature no longer consist entirely of members of the Church of England, although their right to legislate for that church remains the same. The effect of this is very perceptible in the course of modern legislation. The Church of England can no longer levy a compulsory rate on all occupiers for the maintenance of the church fabrics, as formerly. The exclusive right of performing the marriage service has also been taken from her, the completest equality between the religious bodies existing within the state being aimed at. This, so far as is consistent with the preservation of a certain prerogative to the church, as the church of the sovereign and one of the estates of the realm, and of the ancient church endowments, may be said to be the accepted principle of modern legislation.

IV. *Law*.—The Church of England is governed by a system of jurisprudence made up of three elements,—the Common Law, the Canon Law, the Statute Law. The first consists of customs, precedents, and judicial records; the second of all canons passed or accepted by English synods, which are not "contrariant to the laws, statutes, and customs of the realm," and which, if passed after the Act of Submission of the Clergy, 1534, have received the sanction of the crown; the third of Acts of Parliament relating to the church. Of these there is now a very large number. The laws relating to the church being of a mixed character, the judicial administration of those laws is assigned to various tribunals, some of a purely ecclesiastical kind, some of a purely secular kind, and some in which the ecclesiastical and secular elements are combined. All questions of civil rights are within the jurisdiction of the secular courts. Questions touching the orthodoxy of the clergy, their conduct in their ministrations, and their morals are subject to the jurisdiction of the bishops, with the right of appeal from a lower to a higher court, and ultimately to the sovereign in council. The ordinary ecclesiastical tribunal of first instance is the consistory court of each diocese. Of this the bishop is *judex ordinarius*, but he does not preside in it in person, but by his chancellor. In the case of criminal offences charged against any of the clergy, the bishop's mode of proceeding is regulated by recent legislation, which has substituted another tribunal for the ancient diocesan court. This is contained in the Act 3 and 4 Vict., c. 86, entitled "An Act for better enforcing Church Discipline." Under this Act the bishop

may either proceed against the accused clerk himself, by issuing a commission to five persons to inquire whether there is a case, and then if this is found, proceeding to try it with three assessors; or he may send the case at once to the provincial court, where it will be tried before the Dean of the Arches. A further regulation of procedure in the case of clerks charged with offences against the rubrics of the prayer book has been made by the Public Worship Regulation Act of 1876.

See Bede, *Opera*, ed. J. A. Giles, Oxon, 1843-5; Usher, *Eccles. Britann. Antiquitates* (ed. Elrington), Dublin, 1841-62; Stillingfleet, *Origines Britannicæ* (ed. Pantin), 2 vols., Oxon, 1842; Charton, *Early English Church* (Eng. Lib.), 1841; Soames, *Latin Church during Anglo-Saxon Times*, 1848; Jeremy Collier, *Ecclesiastical History of Great Britain* (ed. Barham), 9 vols., 1840; Thomas Fuller, *Church History of Britain to 1648*, 3 vols., 1837; Inett, *History of English Church*, 2 vols.; D. Wilkins, *Concilia Magnæ Britannicæ*, 4 vols., 1737; Foxe, *Acts and Monuments of Christian Martyrs* (ed. Cattley), 8 vols., 1841; Nic. Sander, *De Origine et Progressu Schismatis Anglicani* (ed. Richton), Col. Agr., 1585; Burnet, *History of the Reformation* (ed. Pocock), Oxford, 7 vols., 1865; Strype, *Historical and Biographical Works*, 27 vols., Oxford, 1822-28; Heylin, *Ecclesia Restaurata*, 1674; Dodd, *Church History of England*, with notes by Tierney, 5 vols., 1840; S. R. Maitland, *Essays on Reformation*, 1849; Hook, *Lives of Archbishops of Canterbury*, 9 vols., 1860-76; Massingherd, *History of the Reformation* (Eng. Lib.), 1842; J. H. Blunt, *History of the Reformation*, 1860, and *Annotated Prayer Book*, 1867; Soames, *History of the Reformation*, 4 vols., 1826; Perry, *History of Church of England*, 3 vols., 1862-4, and *Student's Manual of English Church History*, 1878; James Anderson, *History of the Church of England in the Colonies*, 3 vols., 1856; Proctor, *History of the Prayer Book*; Cardwell, *Documentary Annals of Church of England—History of Conferences—Synodalia*, 5 vols., 1839-42; Blunt and Phillimore, *Law of the Church of England*, 2 vols.; Clausnitzer, *Gottesdienst, Kirchenverfassung, und Geistlichkeit der bischöflichen englischen Kirche*, Berlin, 1817; G. Weber, *Geschichte der katholischen Kirchen u. Sekten in Grossbritannien*, 1845-53; and J. L. Funk, *Organisation der englischen Staatskirche*, Altonburg, 1829. (G. G. P.)

ENGLISH BIBLE. The history of the vernacular Bible of the English race resolves itself into two distinctly marked periods,—the one being that of Manuscript Bibles, which were direct translations from the Latin Vulgate, the other that of Printed Bibles, which were, more or less completely, translations from the original Hebrew and Greek of the Old and New Testaments.

The Manuscript Bible.

As far back as the English language can be followed, there are traces of the work of English translators of the Scriptures.¹ St Aidan, bishop of Lindisfarne in the first half of the 7th century (died 651 A.D.), is said by Bede to have employed those who were about him, laymen as well as clergy, in reading and learning the Scriptures, especially the Psalms; and the laymen of Northumbria were not likely to understand any but their native tongue. A little later Cædmon, a lay monk of Whitby (died 680), whose gifts as a poet had been discovered while he was a cow-herd on the neighbouring downs, composed a metrical version of several parts of the Old and New Testaments from English translations which had been made for him by monks who understood the Latin Vulgate. Rather later still, Eadfrith, bishop of Lindisfarne (died 721), is said, on some authority known to Archbishop Usher (*Works*, xii. 282), to have translated most of the books of the Bible; and similar traditions are handed down respecting the Venerable Bede (died 735), Alcuin (died 804), and King Alfred (died 901). The earliest relic of such work that actually remains extant is an English Psalter,

¹ There seem indeed to have been copies of a vernacular version in the earlier language of the country, for Gildas writes in the beginning of his history that, when English martyrs gave up their lives for Christianity during the Diocletian persecution in the beginning of the 4th century, "all the copies of the Holy Scriptures which could be found were burned in the streets."