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short—humanely carried out”), 191-193, 201, 268, 281 (criticising “Natural Law in the Spiritual World”), 316.

*The Times* (a paper which he did not like), vol. i., pp. 113, 122, 206-208; vol. ii., p. 268.

It may be mentioned that the first occurrence of the now hackneyed sobriquet “Philistines” occurs in vol. i., p. 207, and the phrase “sweetness and light” in vol. ii., p. 23.

E. H. BLAKENEY.



## ART. V.—WHAT IS MEANT BY AN ESTABLISHED CHURCH?

**T**HERE is a great deal of talk about the Established Church, and we ought to see exactly what we mean by the words.

### 1. *What is an Established Church?*

It means a Church which is settled; which has received a certain amount of help from the law in arranging its affairs.

### 2. *Does not the word apply in some degree to the Nonconformist Churches?*

Yes, though in a less degree than to the National Church, because they are much smaller individually, and their history much shorter.

### 3. *In what way does it apply to them?*

(a) From the time of William III. (that is, during the last two hundred years) Acts of Parliament recognise and legalize their existence as organized religious bodies, in the same way that in earlier days Acts of Parliament recognised the old National Church, and still recognise it when occasion arises.

(b) Acts of Parliament protect their property and worship.

(c) Acts of Parliament give exceptional privileges to the Nonconformist chapels and ministers. Their chapels are relieved from paying rates and taxes; their ministers are excused from serving in the militia and on juries.

(d) The courts of law enforce the fulfilment of the trust-deeds of the Nonconformist churches and chapels, and interpose to decide their internal disputes.

### 4. *When did this word “establishing” and “established” begin to be used?*

By the Church of England itself, in the Canons of 1603, in the reign of King James I. The Canons, or Book of Church Rules, assert that the Papal supremacy has no *establishment* in this country—that is, is not a fixed legal principle; that the worship of God in the Prayer-Book, the Thirty-nine Articles agreed upon by Convocation, and the rites and ceremonies of the Church, are by law *established*—that is, settled and con-

firmed. But they do not speak of the Church of England as by law established, or use the phrase "Established Church."

5. *When did the word begin to be used in Acts of Parliament?*

(a) The first use is in the Act of Uniformity of Edward VI. (5 and 6, cap. 1), in which the word "establishing" is applied not to the Church itself, but to the revised Prayer-Book: "The establishing of the Book of Common Prayer now explained and hereto annexed." That is, in the sense of "giving legal confirmation."

(b) In the Act, 1 Elizabeth, chap. 1, the word "established" is used in setting forth the claims of the Crown ecclesiastical jurisdiction.

(c) In the Act of Uniformity of 1662, the Liturgy of the Church of England is described "as is now by law established"—that is, settled and legally confirmed.

(d) It was not till the reign of William III. that the Church itself is described as "established," and then it is not in any statute, but in an address presented by the Houses of Parliament to William. It means settled, recognised, confirmed.

6. *The use of the word, then, in Acts of Parliament began in the sixteenth century, and was continued in the seventeenth. When did the Church begin?*

Christianity was preached to the Britons in this country by missionaries from Gaul about the year 250 A.D. In the year 314 three British Bishops were present at a Council in the South of France (Arles); in 347 British Bishops were present at the Council of Sardica, and in 360 at that of Ariminum. In the fifth century the heathen Anglo-Saxons came to this country, and gradually drove the British Christians to Wales, Cornwall, Devon, Strathclyde, and Cumbria.

7. *When was another beginning made?*

In the year 596 Augustine and his companions were sent to convert the heathen Anglo-Saxons by Gregory, Bishop of Rome. They were partly successful; but the greater part of the Christianity of the country came from Scotland, which had been evangelized by British and Irish missionaries.

8. *Who was it that consolidated the Anglo-Saxon churches and dioceses into one great body for the whole country?*

Theodore of Tarsus, Archbishop of Canterbury, at the Synod of Hertford, in 673.

9. *When did the first Parliament meet?*

In the reign of Edward I., about the end of the thirteenth century (1297), six hundred years after the consolidation of the English Church. Previously the Saxon kings had had an Assembly of Wise Men, and the Norman kings a Council of Barons, whom they sometimes consulted; but Edward I.

called together the first representative Parliament. The English Church was thus consolidated six hundred years before the English Parliament.

10. *What does Professor Freeman, the great historian, say about this?*

"We have to get rid of the notion that there was some time or other when the Church was established by a deliberate and formal Act. . . . There was no moment when the nation or its rulers made up their minds that it would be a good thing to set up an Established Church, any more than there was a moment when they made up their minds that it would be a good thing to set up a Government by King, Lords, and Commons."

"The popular notion clearly is, that the Church was 'established' at the Reformation. People seem to think that Henry VIII., or Edward VI., or Elizabeth, having already 'disestablished' an older Church, went on of set purpose to 'establish' a new one. . . . In all that they did, Henry and Elizabeth had no more thought of 'establishing' a new Church than they had of founding a new nation."

11. *What is the best way of describing the Church of England historically and constitutionally, questions of theology being for the moment omitted?*

It is the English people organized for the purposes of Christianity, according to the model of Apostolic and primitive times, and with adaptations to modern circumstances.

12. *What were the chief splits from this national organization?*

(a) In 1568 a Church of England clergyman named Brown founded the Independents, or Congregationalists, in a small way, with a single congregation in London.

(b) In 1570 the Roman Court abandoned the hope of reconciling England, and the Bull was issued which excommunicated Queen Elizabeth, and dispensed her subjects from their obedience. This was the beginning of the Roman Catholics in this country as a separate body from the old National Church.

(c) In 1633 the Baptists broke off from the Independents on the subject of baptism, and became a separate body.

(d) From 1642-1649 the Presbyterians were established by the Long Parliament, and in conformity with the form which the Reformation took in Scotland. The Presbyterians were in their turn superseded by the Independents, under Oliver Cromwell.

(e) The Wesleyan movement began as a High Church revival within the Church in the earlier part of last century, and gradually diverged into a schism from the Church. The schism reached its consummation when the Wesleyan Con-

ference authorized its preachers to administer Sacraments in 1795.

13. *Does the legal recognition, protection, establishing, and settling of these different Christian communities, offshoots from the older organization, necessarily imply that what has been done to settle the older body must now be undone?*

It is difficult to see any reason why this should be so. The settling consisted of enactments made at different times, as occasion arose, for the better governing of the ecclesiastical body. As long as these do not interfere with the liberty of conscience of the other bodies, there is no more reason why they should be undone any more than the Acts of Parliament which have been passed for the benefit of Nonconformists and Roman Catholics.

14. *What are the chief peculiarities which the old national establishment has inherited from ancient days which do not belong to the smaller, younger, and more modern bodies?*

(a) The Sovereign and the Lord Chancellor must be members of the Church of England, and the Sovereign must be crowned by the Archbishop of Canterbury or his representative. These are precautions against the Church of Rome.

(b) The chaplain of the House of Commons is a minister of the Church of England, and the chaplain of the House of Lords is a bishop.

(c) The Bishops have seats in the House of Lords.

(d) The Archbishops and Bishops are appointed by the Crown as representing the laity.

(e) The State recognises the Church as representing the historical Church of Christ in this country.

(f) The State gives coercive jurisdiction to the Ecclesiastical Courts.

(g) No change in the laws of the Church is of legal force unless it is ratified by the State.

15. *Are these peculiarities essential to the well-being of the Church?*

They are interesting survivals of old times, when the whole nation belonged to the old Church of England. And the Church of England, comprising still more than half the people of the country, is so much larger than each of the other bodies that there is no reason for destroying these peculiarities. Some of them are certainly useful, and none of them inflict any grievance on the other bodies.

The first is, as we saw, to ensure that the Sovereign should not be a Roman Catholic. A Christian service at a coronation seems right, and there is no minister more suitable than the chief one of the old Church.

Prayers in Parliament are right, and the larger number of members in both Houses belong to the Church of England.

If it be thought a grievance that the Bishops should continue in the House of Lords, there would be no difficulty in appointing representatives of the other great religious establishments as life peers. There is no sufficient reason for turning them out.

The appointment of the Bishops by the Crown is rather an encroachment on the rights of the Church than a privilege for the Church. But, on the whole, it works well.

As to recognition by the State, I think we should be glad that the State recognises Christianity. The ancient historical Church of this country naturally inherits this recognition. But on all public occasions the representatives of the other religious bodies are invited to come forward.

With regard to the ecclesiastical courts, it is a great convenience to the country that a vast organization such as the Church should have courts of its own, for otherwise its business would overload the already congested law courts. It has been often suggested that there should be special magistrates for hearing London School Board attendance cases for the same reason. But these courts are not the least essential to the Church, and her business could be done, though not so well, in the lay courts.

As to changes requiring the ratification of the State, this is also true in a minor degree of the trust deeds of the Nonconformists.

None of these seven points are essential to the Church, but they have grown up through the experience and practice of past ages. They are convenient and useful, and even if some people do not care about one or another of them, there seems no reason for disturbing what has continued as the outcome of the earliest times.

As far as Disestablishment is concerned, these seven points are those that would be reversed. In my humble judgment, the State would lose more by the reversal than the Church. And there is no other religious body of sufficient proportions to step in and take the place of the Church. The only religious body that would gain by the transaction would be the Roman Catholics. Their immense prestige, their unbroken tradition, their vast European and world-wide organization, would be much more impressive in this country if it were not for the place occupied by the Church of England.

16. *Did not the State endow the Church?*

There is no such corporation known as the Church of England. If you wished to leave money to-morrow to the Church of England as such, you could not do it. The Church

consists of innumerable small bodies or corporations, like colleges or companies, and you would have to leave it to one of them. These small bodies are the bishoprics, the cathedral chapters, and the rectories or vicarages. Each of these has its own property, handed down from ancient times.

17. *Is there no tax on behalf of the Church?*

None whatever. You would look in vain in the annual Budget of the Chancellor of the Exchequer for any such tax.

18. *Is there no rate on behalf of the Church?*

In a few instances the ancient tithe has been changed into a rate on account of inconvenience in collecting the tithe. But that is the exception which proves the rule, that the Church is not supported out of the rates.

19. *What do most people mean when they talk about Dis-establishment?*

Disendowment; that is, the confiscation or secularization of the ancient property given from time immemorial to these bishoprics, cathedral chapters, and rectories or vicarages.

20. *What was the property of the ancient British Church before it was driven to Wales, Cornwall, and Cumberland by the heathen Saxons?*

The records were all destroyed by the invaders; but it was like the Church in Gaul, from which the British Church came: the property was partly from the donations of individual benefactors, partly from the custom of the bishops bequeathing their private estates to their churches.

21. *What was the property of the Anglo-Saxon Church?*

First of all, lands. St. Paul's Cathedral, for instance, owns an estate in Essex called Tillingham, given it by King Ethelbert in the year 609. When a king, lord, or other landowner became Christian, he set apart lands for the support of a Christian ministry.

22. *What was the tithe?*

Besides the Church lands, it became a custom to imitate the example of the Jews, and give a tithe of the produce of the rest of the land to support a Christian ministry. Some gave more, some less; but the custom was universal.

23. *When was this custom recognised by law?*

In the eighth century, both on the Continent and in England. In the year 787 it was made binding by the Legatine Council of Chelchythe, which was attended and confirmed by the Kings of Kent, Mercia, Wessex, and Northumbria, and their Aldermen. Almost all the laws issued after the death of King Alfred in 901 contain some recognition of tithe.

24. *What vast ecclesiastical estates were there besides those of the bishoprics, chapters, and parishes?*

Those of the monasteries and the chantries.

25. *What were the chantries?*

Endowments for saying masses to get the souls of the dead out of purgatory.

26. *What became of these estates of the monasteries and chantries?*

They were taken away by King Henry VIII. and given to his courtiers, and also for purposes of education. Wherever you find a great family living at an abbey or a priory, they or their predecessors received their estates in this way from King Henry VIII. or Edward VI. The Church of England possesses absolutely none of the property given for getting souls out of purgatory.

27. *Did not the monasteries receive tithes?*

Yes; and the amount of these tithes, confiscated from the Church by Henry VIII. and Edward VI., and paid to laymen, is now the enormous sum of £767,205 a year.

28. *What is the Ecclesiastical Commission?*

After the Reform of Parliament in 1832, the Church was reformed. Many of the bishoprics and chapters were far too rich. A fixed sum was settled for bishops, deans, and canons, and the rest of their estates were handed over to Church Commissioners for the benefit of poor parishes or the endowment of new ones. At that time the bishops were receiving £160,000 a year amongst them, and the cathedrals £272,000 a year. The bishops now receive £87,000 a year, and the cathedrals £192,000. The Commissioners receive from these episcopal and cathedral estates about a million a year, and spend it all on poor parishes.

29. *What is Queen Anne's Bounty?*

The property of the Church restored by Queen Anne. When a Bishop, dignitary, or incumbent was appointed in old days, he had to pay first-fruits and tenths to the Pope; at the Reformation Henry VIII. annexed these to the Crown. Queen Anne determined to give them back to the Church. These sums have been capitalized, and amount to about 4½ millions, used as a fund for building parsonages and helping the clergy in other ways.

30. *Did Parliament ever grant money to the Church?*

Parliament has made grants on special rare occasions to the Church as thank-offerings, just as it made for a long time regular grants (the *Regium Donum*) to Nonconformists.

There was a thank-offering of £500,000, after the battle of Blenheim, for building churches.

There was a thank-offering in 1818, after the great peace, of a million for the same purpose, supplemented in 1824 by another half-million.

31. *Is there anything peculiar in the Church of England having endowments?*



Not in the least. The Roman Catholics, Congregationalists, Baptists, Wesleyans, and other Nonconformist bodies, all have buildings, lands, and money benefactions, though on a smaller scale, being smaller in numbers, and having split off in recent times.

32. *How many parishes are there now in England?*

13,979.

33. *How many of these have been founded since 1832?*

About a third of the whole—nearly 4,000. The number in 1832 was 10,701.

34. *What is the whole settled revenue of the Church?*

(1) Bishoprics	...	...	£87,827
(2) Cathedrals	...	...	192,460
(3) Parishes	...	...	3,941,057
(4) Commissioners	...	...	1,247,826
(5) Queen Anne	...	...	...

£5,469,170

35. *How much comes from pew-rents and fees?*

About £282,000 a year.

36. *What do the members of the Church contribute for voluntary purposes?*

During the last twenty-five years they have contributed as follows:

(1) Theological schools	...	...	£528,653
(2) Church building and restoration	...	...	35,175,000
(3) Home missions	...	...	7,426,478
(4) Foreign missions	...	...	10,100,000
(5) Elementary education	...	...	21,362,041
(6) Charitable institutions	...	...	3,818,200
(7) Charities for poor clergy	...	...	2,103,364

£80,513,736

37. *What is there besides all this?*

The daily relief of the poor.

38. *What complaint is sometimes made about enclosures?*

That the land brought into cultivation by Enclosure Acts ought to have remained common land.

39. *What was common land?*

Land on which cattle and poultry could wander and feed.

40. *Why were these lands enclosed?*

Because population was increasing enormously, steam was not invented, we were engaged in great wars, and we had to depend chiefly on home produce for food. Had there been no Enclosure Acts, the people would have starved.

41. *By whom were the Enclosure Acts promoted?*

By the reformers, Progressives, and Liberals of those days.

42. *How much land has thus been brought into cultivation since 1760 ?*

7,000,000 acres.

43. *By how many Enclosure Acts ?*

3,867.

44. *Among whom were these new lands divided ? and who brought them into cultivation ?*

The landowners of the neighbourhood, large and small, to provide food and wages for the people.

45. *How did any of these lands become Church property ?*

In the same way as they became the property of anybody else—because the Church was one of the landowners.

46. *Could these lands have become cultivated in any other way ?*

It is difficult to see how at that time it would have been possible.

47. *What would justify the confiscation of the old Church property in tithe and glebe, of bishops, cathedrals, or parish clergy ?*

If the property was being improperly used, or to the hurt of the people generally, or if the great majority of the people had ceased to believe in Christianity.

48. *Is that the case now ?*

There is probably no class of property which is being used so thoroughly for the social benefit of the people.

49. *Is the Church of England since the Reformation the same body as it was before ?*

The various corporations forming the Church of England were the same before as after. The Reformation was no single Act, but a long process of casting off harmful customs and superstitions. It consisted chiefly in throwing off the usurped authority of the Bishop of Rome, and in bringing back doctrine to what it was in the New Testament, and the institutions of the Church to the standard of the earliest days, particularly the first two centuries. No one ever doubted that it was the same Church.

50. *What other Churches have been reformed ?*

The whole Western Church, in the eleventh century, by Pope Hildebrand or Gregory the Great; and the Church of Rome at the Council of Trent in the sixteenth century. But every Church all through history has had changes made in its constitution and regulations by councils and in other ways. There was nothing in the least peculiar in the fact of the Church of England being reformed.

51. *What were the principal statutes by which Parliament helped the Church to reform herself, and gave many of the changes made in Convocation the force of law ?*

1529. Prohibition of licences from Rome for pluralities.  
1533. The restraint of appeals to Rome.  
1534. Declaration of the royal supremacy and abrogation of that of the Pope.  
1534. Act for the nomination of Bishops by the Crown to the cathedral chapters.  
1534. Papal dispensations illegal.  
1534. Annexation of first-fruits and tenths to the Crown subsequently converted into Queen Anne's Bounty.  
1536-1539. Acts for the suppression of the monasteries.  
1544. The Litany remodelled and authorized in English.  
1547. Reception at Holy Communion ordered in both kinds.  
1549. Authorization of the first Prayer-Book of King Edward VI.  
1549. Right of marriage restored to the clergy.  
1552. Act of Uniformity enforcing the second Prayer-Book of Edward VI.  
1558. Queen Elizabeth's Act restoring the Reformation statutes, which had been abrogated by Queen Mary.  
1559. Act of Uniformity enforcing the Prayer-Book of Queen Elizabeth.  
1571. The Articles of Religion reduced to thirty-nine and authorized.  
52. *Should any other Acts be mentioned affecting the status of the Church?*  
1662. Charles II.'s Act of Uniformity, restoring the Church after its overthrow by Cromwell.  
1800. The Church of England united with that of Ireland on the union of the two kingdoms.  
1818. The first general Church Building Act, to enable persons voluntarily to build and endow new churches.  
1835. Constitution of the Ecclesiastical Commission.  
1836. Tithe Commutation Act.  
1836. Authorization of the erection of the new dioceses of Ripon and Manchester by voluntary contributions.  
1840. New Church Discipline Act.  
Many others of a similar character might be mentioned. Similar Acts have from time to time been passed for Non-conformists at their own request.  
53. *What has been said by Liberal statesmen on the blessings of the present settlement of religion in this country?*  
(1) *Mr. Gladstone*: "The Church of England has not only been a part of the history of this country, but a part so vital, entering so profoundly into the entire life and action of the country, that the severing of the two would leave nothing but a bleeding and lacerated mass. Take the Church of England

out of the history of England, and the history of England becomes a chaos, without order, without life, and without meaning.”—HOUSE OF COMMONS, *May 16, 1873.*

(2) *Lord Hartington*: “I oppose disestablishment, because I believe that the Church is an institution firmly rooted in a great number of the hearts of the community, and that it could not be disestablished or disendowed without a prolonged conflict, without compulsion, which would bring the country nearer to civil war than its opponents would conceive.”—ACCRRINGTON, *October 30, 1885.*

(3) *Lord Selborne*: “If sacrilege was to come upon this land, let the clergy, at least, have nothing to do with it. Let them not be persuaded to think that a better state of things would exist if the Church were free from State control than that under which they now lived. Let them not for one moment imagine that a better state of things would be arrived at by their helping the enemies of religion and of the Church, who were striving to take away from men their churches and their endowments. They might depend upon it that those who were discontented, and wished to pull the Church down about their heads, would find themselves no better off in any point of view if it were done. They would rather be very much the worse; while, with respect to the State, he trembled as a citizen to think of the consequences that might result from the breaking of those ties that entered so deeply into the whole national and social life of the country, and were so entwined around existing institutions.”—ALTON, *December 23, 1874.*

(4) *Mr. W. E. Forster*: “For the destruction of the parochial system, I dare not make myself responsible. I say that in this England of ours, in which you and I have a share of the government, there are so many influences for evil, that I dare not make myself responsible for destroying this influence for good. What I maintain is this—that the clergy of the Church of England do exercise a wide and powerful influence—wide and powerful by the very fact that they are an Established Church—and believing as I also do that this wide and powerful influence is in the main exerted for good, I dare not make myself responsible for destroying it.”—BRADFORD, *January 7, 1878.*

WILLIAM SINCLAIR.

