

THE SPIRIT OF ANGLICANISM

BY

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THE documents from which this compilation is drawn fall within the period from 1594 to 1691, for which the "seventeenth century" will pass as a convenient and sufficiently accurate term. On the earlier of these dates Hooker published the first four books of his *Ecclesiastical Polity*, which in the quiet living of Boscombe he had written out in memory of his controversy with Travers in the Temple. They were intended primarily to be a defence against the servile submission to Geneva that threatened to reduce the English reformation to a mere echo of the radical Protestantism of the Continent. In effect the finished product went far beyond any such defensive intention. Here first the Anglican Communion was made aware of itself as an independent branch of the Church Universal, neither Roman nor Calvinist, but at once Catholic and Protestant, with a positive doctrine and discipline of its own and a definite mission in the wide economy of Grace. As it has been well said, "Hooker was the father of Anglo-Catholic theology";¹ for it was he who laid the foundation upon which the majestic edifice of Caroline divinity was built. The publication of the *Ecclesiastical Polity* is thus the given *terminus a quo* for any compilation designed to illustrate the specific genius of Anglicanism.

For the *terminus ad quem* the year 1691 has been chosen as dating the schismatic activity of the Non-Jurors, and as marking a notable break in English ecclesiastical history. As a result of that schism we see on the one side a succession of writers who in the main, though with some lack of balance, follow the true line of development from Hooker and Laud, but whose place in an exposition of Anglicanism might be challenged on the ground that they can hardly be called members of the National Church. On the other side the theology of those who continued within the Establishment becomes irrelevant to our purpose for another reason. The extrusion of so large a body of the more Catholic elements left the rest of the Church for several decades a prey to the rising tide of rationalism and deism, so that the apologetic literature of the orthodox took, perforce, a new turn. The aim, for instance, of such a work as Bishop Butler's *Analogy* is not so much to define the peculiar position of the Church of England as to defend Christianity against the open or disguised attacks of infidelity. Thus the special task of the seventeenth century may be said to have been accomplished by the date 1691.

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Within this period of nearly a hundred years a considerable diversity of opinion may be discovered among admittedly Anglican writers on points of doctrine and discipline, and something of that uncertainty may be felt in the selections here brought together. England, it is important to remember, did not produce at that time, and indeed has never produced, a single theologian to whom appeal can be made for a final sentence in disputed questions, as the Germans could appeal to Luther and the Presbyterians to Calvin, nor had she any such ultimate court of authority as the Counter-Reformation possessed in the Council of Trent. Possibly Hooker, had he written at the conclusion of our century, might have summed up the scattered thought of his predecessors in quasi-definitive form; but that is conjecture, and as a

1. L. S. Thornton, *Richard Hooker*, p. 101. Cf. H. M. Gwatkin, "If Jewel is the apologist of the Reformation, Hooker is the apologist of the Church of England" (*Church and State in England to the Death of Queen Anne*, pp. 263 f.).

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