"Serving the people and their parishes"

PARSON AND PARISH

is published by

THE ENGLISH CLERGY ASSOCIATION

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The Lord Bishop of London

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The English Clergy Association, as the successor to the Parochial Clergy Association, exists to support in fellowship all Clerks in Holy Orders in their Vocation and Ministry within the Church of England as by law Established. The Association seeks to be a Church of England mutual resource for clergy, patrons and churchwardens requiring information or insight; to support Clergy serving under Common Tenure as well as those still enjoying Freehold of office; to monitor ever-burgeoning bureaucracy and continued legislative and other processes of change; and to promote in every available way the good of English Parish and Cathedral Life and the welfare of the Clergy.

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PARSON & PARISH

the magazine of the English Clergy Association
"serving the people and their parishes"

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CONTENTS

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FROM THE EDITOR

Some recent letters in the Church Times, and the talk by Archbishop Josiah (reproduced in this journal) have helped to focus my thinking on what it means to be a Christian, and a member of the world wide Anglican Communion in particular, against a background of rapid social change, and dangerous and volatile situations in some parts of that Communion. The author of one of the letters summarises the violence, poverty and hopelessness which characterises so many parts of our world, and concludes: "I could go on; but meanwhile, within the Church of England, the debate over sexual mores and morals continues to be batted fruitlessly back and forth. Am I alone in thinking of the parallel with the burning of Rome while others play the fiddle?" (*Church Times* 30 September, 2016). The second letter, from a gay PCC, Deanery and Diocesan Synod member makes it clear that his sexuality is never an issue in terms of his ability to represent the people he is elected to serve, and concludes that of far more interest and concern to congregations throughout the country is the problem of "falling attendance and falling-down buildings." (ibid.)

As this edition of *Parson & Parish* goes to press, the House of Bishops is preparing to meet to discuss, amongst other things, the shared conversations that have been taking place across the country over the last year or so, and it is hoped and expected that General Synod will, in 2017, debate and decide on whatever resolution is forthcoming from this meeting. In this respect, and very interestingly, at the recent meeting of the Global South Anglican Conference in Cairo the assembled church leaders were challenged by the President-Bishop of the Province of Jerusalem and the Middle East, Dr Mouneer Anis, "…to also give needful attention to the challenges that are before us in the Global South….such as HIV/AIDS, lack of access to clean water, poverty and conflict…" while reminding them that teaching on sexuality remained a major challenge (*Church Times* 14 October 2016).

In his address to the ECA's AGM earlier this year Archbishop Josiah, the newly appointed Secretary General of the Anglican Communion, gave an encouraging yet realistic account of the way in which the Communion can, should and does work for the good of the world and all its peoples. He spoke of the impact of Christ "…in a world of growing diversity and sometimes bewildering modernity" and was clear that the Communion "…embodies and articulates God's purposes for the world" while at the same time acknowledging the difficulties involved in building and maintaining that communion. Archbishop Josiah concluded that the "beauty of Anglicanism" is precisely to be at the heart of an ever changing and ever more complex world, and that in this incredibly important mission we can be sure that Christ is with us, always.

Not surprisingly we, and especially the media, pay much attention to the things that divide us within the Communion, including of course at the moment the whole question of human sexuality, as well as women bishops, but perhaps we should concentrate much more on those things that unite us, which form our strongest bonds and which shape our mission in the world. These include the presence of the church in the most urban and rural parts of our country, and across the Communion, and its

work amongst all groups of people and especially those experiencing difficulties of various kinds – from homelessness to debt and poverty. It is precisely through this presence that we are, in this country, and in the words of Archbishop Josiah, at the heart of an ever changing and ever more complex world.

Continuing a tradition found in earlier editions of *Parson & Parish* I am pleased to be able to publish an extended essay, by Canon Professor John Morgan, on a notable parson/scientist of the English enlightenment, The Revd William Derham DD FRS, Rector of Upminster and Canon of Windsor, whose interests and investigations in the field of natural philosophy (as it was then styled) included astronomy, natural history, physics, statistics and ecology and were many and varied. With the huge interest recently in the European Space Agency's Rosetta Mission Professor Morgan's article is a very timely reminder of the "alliance" between religion and science which flourished in the 17th and 18th centuries.

And, finally, I am very pleased to include in this edition a most interesting and thought-provoking piece by Anthony Jennings on the issue of patronage, one of the many subjects being considered under the Church of England's Renewal and Reform initiative.

The Revd Alec Brown

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A Christian family is offering holidays in their beautiful 6-bedroom country house in France to members of the English Clergy Association at cost price.

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The house is available from March to Mid-June and September to the end of November, January and February. The cost is £450 for one week and £600 for 10 days or two weeks.

The family hopes that the house will serve as a place of prayer, relaxation and enjoyment for those who visit.

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THE ROLE OF THE ANGLICAN COMMUNION IN THE MODERN WORLD
Speech to English Clergy Association
Archbishop Josiah Idowu-Fearon (Ph.D)
17th May 2016

When I first heard of the English Clergy Association I was really excited – and I am still excited now. I have been a priest now for 45 years. I have been involved in educating young seminarians and I worked with hundreds of clergy in my diocese before I resigned.

…When those of us from Africa particularly – and I can speak for Africa – when we hear of the English Clergy Association, it is exciting. We would not be where we are today but for the Church of England. Whether it is CMS, or BCMS or USPG, or whatever… I am a product of CMS. I want to plead that you hold on and promote this Christian faith within the Anglican Communion. The Church of England … and I am not speaking as Josiah here, I am speaking as a representative of the Communion in Africa… We see the Church of England as our *home*. Canterbury is our Rome. So whatever is happening here is very important to us. And I would therefore want to thank you for inviting me and to plead that you encourage more of the clergy to be a part of this (the Association) so that those of us in Africa will know that the Church of England is still the Church of England that brought the gospel to us… because we see the Church of England as most important. Here (England) is very important to us.

I have cultivated a habit of beginning every opportunity I have to address an audience – be it small or large – with the prayer for Christian unity. So I want to start with that prayer:

Lord Jesus, who prayed that we might all be one
We pray to You for the unity of Christians
According to Your will
According to Your means
May Your spirit enable us
To experience the suffering caused by division
To see our sin
And beyond all hope

Amen

I am here today to make a case for the Anglican Communion. Not that it is on trial, although sometimes it might feel that it is pressed on every side. No, I want to make a case for the Communion and how its uniqueness means it is in a strong position to address and have an impact for Christ in a world of growing diversity and sometimes bewildering modernity.

But let me begin by giving you a snapshot of this organization called the Anglican Communion. It is a family of 85 million people, from 165 countries around the world.

It speaks thousands of languages. It is is drawn from hundreds of ethnicities and cultures. Some of the family members live in luxury in palaces; many, many more exist below the poverty line in little more than shanty towns. We are diverse to our very core – just like the world we inhabit. And we can be found in almost every part of the world.

A few years ago I was invited to the United States, to Georgia. I thought it was a private visit to Habitat International. So I as landed, I was driven to the hotel where we were booked to stay. And I put my bag on the bed to take out my stuff and my phone rang. And I said 'who is this chasing me?' And a voice said 'Welcome Archbishop Josiah, my name is Adrian and I am the rector of St Augustine's here.'

'Excuse me, who are you?' I said.

'We knew you were coming (he replied). I googled you. Would you please come and fellowship with us tomorrow?' He said he would be happy for me to preside or preach. I said I'd prefer to preach. And he laughed.

Brothers, and my sister, when I got into that church – a small, very beautiful sanctuary – there were about 400 people. I did not see a single black face. I was the only black face there. But they made me feel so welcome I didn't see any colour. That's the point I am making here, that's our Communion. Unfortunately many people don't know that but I am telling you from my own experience, that is our communion… where you go, and you are welcome. And we must do whatever we can to keep that as a family.

For me, the Anglican Communion IS the modern world, from an ecclesial perspective. It embodies and articulates God's purposes for the world.

Let me be clear for a moment about what I am NOT claiming. I am not saying the Anglican Communion is the very best expression of what God wants for the modern world. We are not without our faults. But it is better than many alternatives.

And I am not saying that we will end up getting everything completely right either. That will be for God Himself to judge and we won't hear the verdict until Jesus returns and we all stand before Him.

But the Anglican Communion's history… its origins and the way it has developed… the way it is structured… its local, national and international contexts… its heritage and influence… place it in an extraordinary position.

So I want to make a claim – a rather large theological claim – that the Anglican Communion, in a very particular and necessary way, embodies the divine hope for the nations. And I would also claim that the Communion actually articulates what the nations themselves are hoping for. Its faithfulness in this vocation is another matter. But first let me describe that vocation itself.

At this point, I want to address three elements in turn:

The theology of nations;
The Anglican Communion's position within this theology;
The challenge the Communion faces in being God's instrument in our world today.

1. Theology of the Nations

I believe we stand at a new moment in the unfolding of the Scriptural vision of the nations. Our world is on the move like never before; our world is more connected than ever; but against that unity is a rising sense of nationalism and individualism.

Division and separation comes early in Scripture. The Nations are:

· invented as it were, in the dispersal of Babel (Gen. 11),
· oriented in the blessing of Abraham (Gen. 12:3; 22:18; 26:4),
· arranged with respect to Israel according to the oversight of angels (Deut. 32:8-9),
· reintegrated in Christ Jesus (Eph. 2:15-16),
· engaged by His Body, the Church (Mat. 28:19),
· and gathered with Israel before the throne of the Lamb (Rev. 7:9).

At work in all this is the interplay of particularity and gathering, Israel and the full array of the Gentiles.

In this interplay, we see the promises of God for humanity brought to their conclusion. Not in some grand merging of diversity where uniqueness is lost nor in a collection of distinct types like a big bag of multicultural products.

Instead the purposes for the Nations are given in a single and harmonious praise of God – a single Word, as it were, or a single Song – given in a range of distinct languages. And we see this described in Revelation Chapter 7. If I may quote,

After this I looked, and behold, a great multitude which no man could number, from every nation, from all tribes and peoples and tongues, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands, and crying out with a loud voice, "Salvation belongs to our God who sits upon the throne, and to the Lamb!" [Rev 7:9-10, RSV]

I experienced a flavour of this last month at the Anglican Consultative Council in Zambia, which gathered about 70 members from across the globe. There were occasions when we worshipped or prayed – together – but in our own tongue. It was a foretaste – where respect for the particularities of the nations is granted in the gift of the one Gospel taken up by all.

So, we can say that the Anglican Communion is about the Church's divine mission of opening Israel to the Nations, and gathering all together before the one Lamb in one song.

2. The Communion's providential placement within this theology

I believe that the modern world is a kind of human reflection for conformity to this divine plan and is characterised by human struggle.

Let's consider now how the English church has been central to this mission in recent history – and eventually, how every Gentile church has become part of the mission too – looking to each other and especially back towards England. This is seen clearly in how the Anglican Communion came to be.

So, allow me to take a diversion into history to illustrate what I see as the emergence of this clear scriptural purpose within the church and world.

i. In the 17th century, there was a clear desire by English Christians to identify their place as a part of the Christian "nations" – that is where the terms "communion" first emerges. So, by the end of the 17th century, "communion" was seen by Church of England thinkers in terms of a general Protestant "communion" of mutual recognition among national churches – in Germany, in Switzerland and in Holland among others

ii. During the 18th century, this identity focused more on the growth of the *English* church. So, the notion of "Communion" narrowed to one centred on the Church of England and her related churches – those in Ireland, Scotland, and the colonies in America. Here communion referred to a shared liturgy and perhaps doctrinal and moral ethos.

iii. But this focus on "English" Christian identity also moved during the 18th century in an explicitly dynamic and evangelistic direction. Another understanding of communion began to develop, one that grew in prominence and articulation in the 19th century: communion as an explicitly missionary movement, whose engagement gives rise to an expanding family of churches. The inner meaning of this communion took on an increasingly divine character in the minds of church leaders. Others, of course, saw it differently – we think here of opportunities for trade, and even of imperialism.

iv. Nonetheless, by the 1840s, a group of churches identified as "the Anglican Communion" had been defined, and that definition was bound to the missionary dynamic of the Church of England and her related sister churches. By 1852, the phrase "The Anglican Communion" was formally applied to the missionary fruit of English Christians who were seeing their providential purpose as a servant of the Nations. And I would stress this as another key characteristic of the Communion – now as then – to be a servant. And we must never lose sight of that.

v. By the 20th century, this missionary character had become deeply embedded in communion thinking, but to it was joined a developing understanding of communion as an ecumenical icon and instrument.

The 1920 Lambeth Conference "Appeal" to all Christians for unity was founded on the divine purpose of "communion". The word used was fellowship – another translation of the Greek "koinonia" from where we get "communion".

The appeal was made to a world where rampant nationalism had led to war on an unprecedented scale and the following peace had led to the creation of new nation states.

By now, Anglican reflections on "communion" understood that the Church's vocation was bound up with the evolving demands of newly independent nations, and their political, economic, and cultural needs.

vi. The 1963 Toronto Anglican Congress – the last Anglican Congress we have had – marked a key crystallising moment of self-description and self-consciousness for the Communion itself. It was expressed in the phrase "Mutual Responsibility

and Interdependence" or "MRI". This phrase was meant to describe both what the nations of the world needed in order for their peoples to flourish, but even more fundamentally, what the Church of the Nations was all about … mutual responsibility and interdependence.

vii. In the fifty years since Toronto, we can see this vision of MRI crystallising in the face of the challenges of the modern world, moving ever faster and become ever more complex.

The missionary character of the Anglican Communion remained vital in many parts of the world after the 1960s. In fact, it grew in energy and scope, in places like Africa and Asia.

But by the end of the 20th century, tensions and finally open conflict arose between this missionary energy and the centrifugal forces of local diversity. These forces were loosening previously unquestioned ties of common life and that began to fuel the more inward looking concerns of the older Anglo-American churches.

This conflict continues to be played out now in 2016 against an uncertain backdrop of political confusions and pressures. It is possible to read Anglican Communion theological tensions as tied up with this reality.

But there are opportunities here – perhaps as never before. It is important to see how the realities of the modern world are the Anglican Communion's own material for mission. So, for instance, as Anglicans engage their vocation and life in communion, they have had to deal with some difficult realities. Here are some:

· the difficult dynamics of patronage and colonialism and post-colonialism
· the uneven movements of national independence
· continued needs and dependence upon others
· global inequality: how to level the playing fields of initiative and power – and the unequal possession of material resources.
· and, finally, the huge pressures for co-operative reconciliation, in the midst of counter-pressures for local freedoms and local ("self"-) interests.

Not only has the Communion had to deal with these realities – and we are dealing with them – of the nations in the modern world, *it is right and proper* that we do so. For only in doing this in the Church, can God's purposes for the nations in Christ find their visible and spiritual direction. This brings us to our third element.

3. The challenge of the Communion's vocation as a quintessential modern global instrument of God

The Anglican Communion developed as an international entity. But this didn't happen in isolation. The dynamics that exert an impact on the world exert an impact on the Communion too and these have influenced how it has developed over recent decades. This can appear to be challenging and, in some ways, perhaps discouraging.

We cannot stand still – nor should we. We are a product of churches whose relationships and self-identities are developing and changing.

It is best to the see the phrase "Anglican Communion" as pointing to an evolving set of ecclesiological claims held by churches gathered together within perhaps blurred parameters but bound together by a common vocation within the world of the nations.

But the appeal – the rallying cry of Lambeth 1920 – "God wills fellowship" (or God wills communion) – still stands theologically. It was a claim made obvious by the shambles of national and international conflict and destruction. But note the implications of this claim for us: the Church is given a vocation to walk the way of the world's discord, by engaging in the divinely-assisted and oriented work of concord. We are to be at the heart of things.

Let me point here to two of the Communion's five Marks of Mission: we are called to respond to human need by loving service and we are to challenge violence and to pursue peace and reconciliation. That is what the Anglican Communion has set itself to do. These are the deepest purposes of God for the world today.

Let me speak here of an example close to home: the actual structures and decision-making dynamics of the Anglican Communion.

Now I understand that, for many, this topic can seem dry, even tiresome, as arguments go on about the authority and scope of this or that "instrument of unity" in the Communion – Primates, ACC, the Lambeth Conference, the Archbishop of Canterbury. "Who cares?" one might ask.

But wait a bit more: Such struggles are all around us. They lie at the heart of the debate about the EU for example. Or talks on trade. Or conferences such as COP21 in Paris on climate change. And perhaps we have unique role here.

If we look at these very real and profoundly significant struggles with the field of modern political life, and at their seeming failures over and over, we realise that the issue of how to order our lives in the Anglican Communion as truly "communion" from and in Christ, is a universal one.

The search for "treaties" or "federative" commitments that can achieve common decision-making by local national agents for the common good has continually escaped human capacity.

That there are parallel struggles in the Communion, with its Instruments and still-unfinished work on Covenant is a sign of the great responsibility we have been given to lead the way. It is a responsibility, however, but also a gift.

But wait: we are different from the talks in Paris on climate for example. We have the divine agency of Christ at work in our midst. His body, however conceived or defined exactly, is the actual object of ordered common life as well. Mysteriously and marvellously, in the Church-as-Communion, agent and object are one; hence, we have a sense, given us in the form of Christ as the Scriptures convey him, that both describes and promises our way forward.

This is why Archbishop Welby rightly connects Communion life with the great challenges of the world around us.

In his recent Presidential Address at the ACC in Lusaka, for instance, he emphasised

especially the challenges of sectarian violence in the world, and of climate change itself, and challenged Anglicans and their Communion on just the basis I am presenting – going so far as to say that our life as Communion is an essential aspect of Christian discipleship. He said:

"*To be Christian we must include, we must be reconciled. Where our present condition leaves us today is with wars, humanitarian crises multiplying, and an unbreakable link in each country between what is happening internationally and domestically, which means that everyone's domestic policies will constantly be disrupted by overseas events.*

"Those countries that confront climate change by seeking to make sure they have access to raw materials that others will not then have access to condemn the world to conflict. In a struggle that is deeply ideological and theological, our response must be based in a story of relationship, of mutual protection, of order and human flourishing which overwhelms the demonic narrative of disintegration and demonisation of the other which faces us."

And he concludes*:*

"*The church will be core to building this beautiful story, not through force, or authority, but by our authentic living out the difference that Christ makes. This is where intentional discipleship is not merely a Christian virtue but an essential for the survival of the world.*"

That is Archbishop Welby.

To live out our difference in intentional discipleship has to be done in the midst of a dark world where tragedy is a category in which many of us live today. It was in this world that Jesus lived, and moved and made decisions, and we know through him that God has not abandoned us. God shows us in Christ that God is on the side of the world, and of every human being, seeking changed hearts that lead to life, not death."

There is no question but that the Anglican Communion is, on the ground, something unsettled and in motion. But that motion is a divine motion.

We believe that the unsettling character of our movement is because of the profound nature of our engagement with a deeply conflicted world, a world that is awaiting signs and direction and even power, for its reconciliation as distinctive peoples ordered to common service and praise.

So what is our message, as the Anglican Communion in this fast-moving, ever changing, wounded world? What is our message?

This is what it looks like for Christians to order their Church in a world whose own order yearns for redemption. The work of building communion is hard. And I will say that again – it is hard. Sometimes – often – we are swimming against a tide of political impulses across and within the nations of the world.

Yet we are united by purpose, by our divine mission. In an ever more complex world, we are called to be at the heart of diverse cultures, and this is the beauty of Anglicanism. We do not go to cultures and change cultures. Rather, we allow the

cultures there to actually adapt to what it means to be followers of Jesus Christ. And that is where our communion is different … living the life of Christ in the Holy Spirit, working for transformation, for good, because Communion is not just for the Anglicans. The mind of God in Christ is that the world partakes in this Communion which is the gift of God to us.

And we are not alone as we model communion. We can be utterly sure that Christ, who is himself in Communion, promises He will never leave us.

WILLIAM DERHAM DD, FRS:
A PARSON SCIENTIST OF THE ENGLISH ENLIGHTENMENT
A Clerical Quartet

Canon Professor John Morgan

While we generally think of the eighteenth century – the age of the Enlightenment – as being dominated by continental thinkers and scientists, especially of France, or associate any British Enlightenment with Scotland rather than England, there is very good reason to think of a distinctively English Enlightenment. In England, during the long eighteenth century, there were numerous achievements, or advances, in philosophy, theology, natural philosophy (science in a broad sense), as well as technology. The late Roy Porter advanced the notion of a distinctively English Enlightenment and argued this view in his comprehensive monograph, *Enlightenment.*[1]

Many of those involved in developments in knowledge and understanding of the natural order during the period were clergy – both Anglican and dissenting. Within the eighteenth-century Church of England there was intense debate over philosophical and theological issues, some stemming from the ramifications of the thought of John Locke. Roy Porter contended that, "Enlightenment goals – like criticism, sensibility or faith in progress – throve in England within piety".[2] B. M. Young referred to this as being part of a clerical Enlightenment. In this he follows the view of J. G. A. Pocock that the English Enlightenment was "decidedly clerical … demonstrating that the clerical culture was not inimical to stimulating fruitful intellectual controversy".[3] The debate was of a different nature to the one that took place early in the eighteenth century between orthodox and free thinkers or deists, suggesting in Young's view that there was a confidence emanating from a clerical culture, "which was not as readily cowed as depictions of the period in terms of intellectual and socio-political inertia have suggested".[4]

On examination, a questioning of the once common picture of the Church of England in the late seventeenth and eighteenth centuries as largely intellectually moribund, outside the work of outstanding philosopher theologians such as Berkeley and Butler, appears to be borne out.

The involvement of clergy in scientific matters – natural philosophy, to use its title in that period – was of a different kind to the theological debate mentioned above. It was generally non-polemical. It took its cues and inspiration from the aims and approach of the Royal Society. Many clergy were involved in the foundation and early decades of the Society and churchmen saw the thought and work of Isaac Newton as providing an apologia for belief in God. One historian of science expressed it thus:

> Sheltered under Newton's great name, science and religion had developed a firm alliance, symbolised by that very British person, the scientific parson of the Anglican Church.[5]

Among the Anglican clergy there were four in particular, a veritable quartet: John

Ray, William Derham, Steven Hales and Gilbert White. They made contemporary, and in at least three cases, lasting contributions to the world of science. Three of them were active parochial clergy, while John Ray became a non-practising priest, but nonetheless maintained a lifelong attachment to Anglicanism and his vocation as a "divine". The four of them variously engaged in the observation and expansion of knowledge of the natural order: two engaged in experimentation and invention – Derham and Hales; two wrote treatises in the form of natural theology – Ray and Derham; while the other two, Hales and White, assumed the same theology without always invoking it directly. Each was an acute observer of the natural order – students of "the book of nature", in the full meaning of the phrase.[6] They understood nature as the product of a beneficent deity who could be understood, in part, through the works of creation. Three of them, Derham, Hales and White, remained in the same parishes for most of their lives. Two, who lived in Essex, were friendly with each other – Ray and Derham – with Derham writing a brief life of Ray, while Hales and White knew each other for some years from Selborne in Wiltshire, where White lived as perpetual curate and Hales had a second living nearby, where he spent many summers. White also refers to Hales in his own famous publication, *The Natural History of Selborne.* Oddly, White, the best known of the quartet in modern times, was the only one not to become a Fellow of the Royal Society.

William Derham (1657–1735): Rector of Upminster and Canon of Windsor

William Derham was a notable member of the quartet, partly because of his wide range of interests, and also because he was the only one of the four to achieve a measure of preferment in the church. In addition to his parish duties, at Upminster in Essex for 41 years, he was appointed Canon of Windsor in 1716 through the Prince of Wales (later George II), to whom he had been appointed chaplain. Derham apparently employed a curate for most of his time in Upminster, which at the beginning of the eighteenth century was a town of some 309 inhabitants. A list of curates shows that there were either five or six during Derham's rectorship. The living was worth £200 a year, a not insubstantial sum at the time.[7]

Derham made numerous contributions as a natural philosopher. He estimated the speed of sound, engaged in measurement of various kinds, kept systematic meteorological records, undertook astronomical observation and engaged in natural history. He wrote two works of natural or physico-theology, which drew on the work that he undertook as a natural philosopher, both of which were best-sellers in their day. He was also a significant figure in the development of both ecology and statistics.

He came from a poor family in Gloucestershire and entered Trinity College, Oxford, as a servitor. He graduated BA in 1679. While at Oxford he had the opportunity to learn of the work being undertaken there in natural philosophy. Wadham College was the first centre of it, especially under its then Warden, John Wilkins, later Bishop of Chester and one of the founders of the Royal Society. Trinity under Ralph Bathurst, its

President, was also somewhat of a centre for "scientific interests". Bathurst seems to have taken an interest in Derham and promoted his ordination by Bishop Seth Ward. Both Bathurst and Ward were early members of the Royal Society. The Oxford of the day, despite the presence of some 370 alehouses in the city, as noted by Antony Wood in 1678, was a place where mathematics and an interest in natural philosophy flourished. The legacies of Boyle, Hooke, Wren and other founders of the Royal Society lingered on in Oxford. Derham recalled that he had been taught anatomy by a Dr Wills, and he would also have studied mathematics and some natural philosophy, in line with the Oxford pattern of the time.[8] However, there are no accounts of Derham as a student being engaged in experimentation of any kind, unlike Stephen Hales at Cambridge. Probably he had little leisure time outside his formal studies and work as a servitor – the latter in order to pay his way in College. He was made a Doctor of Divinity of the University in 1730.

Derham was ordained as a priest in 1682 and served briefly as chaplain to Lady Jane Warke. He seems always to have been a keen observer of his immediate locale, beginning with his time as Vicar of Wargrave in Berkshire from 1682, to which living he was presented by Mr Neville, the local squire. He was alone for much of this period. The early death of his first wife in 1684, and the fact that he did not remarry for some years, possibly allowed him time to begin following interests in natural philosophy when not engaged in ecclesiastical duties. He became Vicar of Upminster in Essex in 1689 on the nomination of Mrs Jane Bray. Derham's second marriage in 1697, to Anna Scott, some 18 years younger than himself, seems to have been a happy one. They had five children, one of whom died in infancy. The second son, William, became President of St John's College, Oxford, and it was to him that Derham bequeathed his scientific instruments and papers. Unfortunately the papers have been lost.

He began more serious work in natural philosophy and the recording of the world around him from his earliest days at Upminster – interests in bird life, local flora and measurement of the physical landscape, using a portable barometer to estimate the height of buildings, such as the Monument in London, and keeping meteorological records for Upminster. He began to submit communications to the Royal Society from early in his time at Upminster, beginning in 1697. All these activities helped to fill his days when he was not engaged in his clerical duties. It is clear that he possessed an enquiring mind and was a meticulous observer. The relative proximity to London allowed him to attend meetings of the Royal Society after his election to Fellowship.

Derhams's Work and Writings

An early interest in the mechanics of clocks led to his publication of *The Artificial Clockmaker* in 1696. In the original Preface to the book he wrote that it:

> …was first drawn up in a rude manner, only to please myself, and divert the vacant hours of a Solitary Country Life. …published purely in hopes of its doing

> some good in the world… (for those) who have time lying on their hands … it may hinder the commission of many sins, which are the effect of idleness.[9]

He was to add in a later addition to this that:

> I think myself excusable to God and the world, for the expense of so much time, in a subject so different from my profession.

A concern that his work in matters of natural philosophy was a diversion from his clerical duties was something that Derham referred to on a number of occasions, and for which he sought to justify himself on the basis of it serving religious ends.

The book also shows Derham to have gained a good knowledge of concepts of time and of the mechanics of clocks. The work was soon well known, both locally and internationally. He collected various timepieces. An interest in measuring time was consistent with his interests in measurement or quantification in other areas – a common preoccupation of the period. Descartes had earlier maintained that only that which can be measured is real. Sir William Petty, an early member of the Royal Society, had talked of expressing himself in terms of number, weight or measure rather than in words. The scientific instruments of the period were necessarily crude by our standards. Over the course of his life Derham acquired – probably among others – many of these, including barometers (both portable and fixed), a microscope, telescopes, an air pump and micrometer, all of which he used in his scientific work. Some of these were obviously concerned with measurement. He also designed and built some instruments. The possession of various scientific instruments – especially those related to the weather – by the better off, and not always to be used for their intended purpose but rather as scientific furniture, became a mark of being a participant in enlightened culture. For Derham and his fellow natural philosphers such instruments were tantamount to tools of trade.

The mechanical philosophy of Descartes in the seventeenth century possibly led to ideas about the deity expressed in terms of regularity. Notions of God as a divine clockmaker or watchmaker who had brought the world into being and set it in motion became common during the eighteenth century. One question arising from this, however, was always present: Did God establish the laws of nature and leave them to continue, or did he in any way interfere with their working, or could He do so after establishing them as laws? This kind of philosophical speculation was not, however, something that interested Derham. His approach was that of an observer and investigator of the world around him, as well as the expanse of the universe. All things in nature were the work of God, and the extent and pattern of their working were to him demonstrations of the existence of a wise and benevolent deity.

Fellowship of the Royal Society from February 1703 brought Derham into close contact with other prominent parson scientists and the leading natural philosophers of

the day – including Isaac Newton. Upminster was a longish ride of about fifteen miles from where meetings were held in central London, by then a city of approximately six hundred thousand people. After evening meetings of the Society, Derham would return home on horseback. A diary entry by a visitor to London shows him socialising with various luminaries, including Newton, at the Grecian Coffeehouse after a meeting.[10] He was an avid contributor to the Society's house journal, *Philosophical Transactions.* Some 45 contributions by him were published in it, including his account of estimating the speed of sound. Others included reports of his measuring work with the aid of his portable barometer, weather observations at Upminster and other places, as well as reports on such subjects as sunspots and other solar activity. There were also reports of various botanical, entomological and ornithological phenomena, and even of medical matters.

A particularly significant contribution in the area of practical experimentation and measurement made by Derham was his calculation of the speed of sound. Isaac Newton had calculated it on purely mathematical grounds for the first edition of the *Principia* ,but Derham, beginning in 1705, employed an empirical method and came very close to the modern measurement. With the aid of his "long" telescope – 16 feet – he observed the flash of shotguns fired in different directions at prearranged times from a variety of locations, including "sakers" (cannons) fired from Blackheath 12.5 miles away. Using the telescope and trigonometry, he had worked out the precise distances of each location from Upminster. He observed the muzzle flashes from each of the guns and noted the time that the sounds then took to reach him at the tower of his church, where he had a door and platform constructed. Synchronisation and calculation of the time between the tower and gun locations was achieved by the use of pendulum watches. He then cross-tabulated the results and estimated the speed of sound by dividing the distance from where the guns were fired by the time the sound took to reach him.[11]

Derham appears to have been a caring and conscientious priest. It was said to be the case that he acted as a physician among his parishioners. This is nowhere fully documented. It is mentioned in the *Biographia Britannica,*published just 15 years after his death, and also by a later historian of Essex – who drew largely from the entry in the earlier work:

> Among other instances of his bounty, he was a physician to the Bodies as well as to the souls of his parishioners; none or but few of them having occasion to apply to anyone else but him for relief in the time of illness. Such was his skill in Physick, as well as in all other branches of knowledge.[12]

It would not be surprising to discover that the good Parson Derham engaged in this reasonably often, like many other eighteenth-century parish clergy, such as James Woodforde later in the century. Correspondence with the fashionable Anglo-Irish

physician Hans Sloane (Secretary, and later President, of the Royal Society) on the subject of family health shows him to have visited his flock and also to have been a good observer of medical conditions. In one letter to Sloane he wrote:

> I beg the favour of your advices for my wife, who about 8 days since unhappily went along with me to visit a sick parishioner: whose distemper proved to be the smallpox of which she died.

He then proceeded to outline some of the symptoms exhibited by her, "which hath put my wife into a great consternation", and to ask for "directions as to what she had best to do by way of protection … in case any symptoms of the smallpox should further advance". In a later letter he reports that the symptoms had gone![13]

Derham became friendly with the priest naturalist John Ray towards the end of the latter's life. After the death of his patron and collaborator, Willughby – who had given shelter to Ray following the resignation of his Fellowship at Trinity College, Cambridge, because of his refusal on conscientious grounds to disavow the Solemn League and Covenant, to which he had never subscribed – Ray returned to his natal village of Black Notley in Essex. It was not far from Upminster.

Derham paid a visit to Ray in 1704 and the correspondence between them survives. After Ray's death, his papers were lent to Derham by Mrs Ray, and Derham later published some of Ray's writings, to which he appended a brief biography. In 1692 Ray had published *The Wisdom of God Manifested in the Works of Creation*, a work of *physico* or natural theology. This book was an attempt to demonstrate, by examination of the natural world, the existence of an all-wise and benevolent creator who could be apprehended by humans through observation of the natural order. Derham followed the same theme and acknowledged his debt to Ray, "my Friend, the late great Mr Ray", in his Boyle lectures of 1711/12. Ray's exact and pioneering work on the classification of plant species justly earned him the title of the "father of English natural history". It is significant that Ray always referred to his proper calling as being divinity.[14] The two activities were associated in his understanding.

Derham also edited, with others, further editions of Ray's works. He published two works of theology by his own authorship, an edition of Albyn's *Birds of England* and the collected papers of Robert Hooke, under the title *Experiments and Observations*. Of course there were his many communications to the Royal Society, published in *Philosophical Transactions*, and the earlier work on clocks and timekeeping.

Meteorology was another of Derham's activities and seemed to be a lifelong interest. He maintained a series of meteorological records for Upminster during most of his incumbency and compared his observations with reports of temperatures, rainfall and weather from various other locations in England and overseas. He collaborated in the project inaugurated by James Jurin, Secretary of the Royal Society, which sought to maintain and report on simultaneous observations across many locations, ranging from

Great Britain to Bengal, St Petersburg and Cambridge, Massachusetts, in the years between 1723 and 1733, by means of weather diaries kept by correspondents, but unfortunately not always using standardised instruments. In no way, however, could Derham and his associates be said to be climatologists. They did not, for example, take into account the physical differences between localities and their effects on weather activities, and did not see that there were such things as single weather systems. The procedure adopted by Jurin and Derham and their collaborators was "a form of natural history – a collection of weather here and there, at this time and another". He read his weather reports at Royal Society meetings and they were duly published in the *Philosophical Transactions*. He later drew these together in an abstract that was published in an edition of *Physico-Theology*.[15] An interest in weather patterns was an aspect of Enlightenment activities that reflected, in part, a desire both to understand the workings of nature and also perhaps to control it, although probably most people still imputed the control of weather to God. Derham, however, appears to have left this an open question when considering the storms that swept England in 1703.

Natural Theology and Natural Philosophy

Natural theology employs a teleological form of argument, that the world has a purpose or design directed to an end, and therefore behind it stands a creator. Possibly the idea of a natural theology is as old as the belief in a deity: the "wonderment" of an individual considering or musing upon nature and its works led to a quest for origins. The idea of a deity as a first cause in natural theology may have been derived from such an activity. It is distinguished from revealed religion based on sacred writings – scriptures – or from direct religious experience, such as personal revelation. Within a culture informed by Judaism and Christianity the idea of a natural theology assumes a more explicitly theological dimension, which is related to revelation as a support to it. It was, and still is, widely deployed as apologetic.

Sir Thomas Browne, the seventeenth-century polymath, thus wrote of the sources of his faith:

> There are two books from whence I collect my divinity: besides that one written one of God, another of his servant Nature – that universal and public manuscript exposed unto the eyes of all.[16]

Natural theology, or physico-theology, as it was titled during the late seventeenth and eighteenth centuries, received attention and prestige in England because of its association with Newton, who was a convinced theistic, although non-trinitarian, believer. The relationship between natural theology and science – natural philosophy– probably began with Francis Bacon's use of the term in *On the Proficience and the Advancement of Learning*. He acquired his understanding of it through the writings of Michel de Montaigne, who in turn had derived it from the medieval theologian

Raymound de Sabauinde, who had endorsed both reason and nature as sources of faith in his book *Liber Creatororam,* renamed *Theologia Naturalis*.

Bacon wrote that:

> Natural theology is also rightly called Divine Philosophy. It is designed as that knowledge or rudiment of knowledge concerning God, which may be obtained by the light of nature and the contemplation of his creatures.

Bacon's approach was to downplay purely metaphysical enquiry in favour of empirically observable facts. This was to be the starting point for the experimentalist outlook espoused by the Royal Society, expressed in its motto *nullius in verbo*. English philosophy also became distanced from metaphysical interests and methodology.[17]

The natural philosopher Robert Boyle endowed through his will a set of lectures to be delivered annually. The lectures were intended to defend the Christian religion against those considered "notorious infidels, namely atheists, deists, pagans Jews and Muslims", with the provision that controversies between Christians were not to be mentioned. Successive Boyle lecturers linked Newton's theories to divine action in creation and in sustaining the universe. In this, science was placed alongside religion, and not, as in the Aristotelian and medieval views, as just "the handmaid of religion". The first Boyle lectures were given in 1692 by Richard Bentley, an avid disciple of Newton and a classical scholar, although not a practising natural philosopher as any kind of experimentalist.

In 1711 and 1712 Derham delivered the Boyle Lectures in the Church of St Mary le Bow, London, as 16 lecture sermons. He was chosen for this task by the then Archbishop of Canterbury, Thomas Tenison. The lectures were published in 1713 as *Physico-Theology: or a Demonstration of the Being and Attributes of God from His Works of Creation*. While his approach was derived from that of Ray, and did not say anything that could be regarded as startlingly new, the book became a popular work throughout Europe. By the end of the eighteenth century it had run to 13 editions or printings in England, and had been translated into Italian, French, Swedish and German. It shows both wide learning and a questing, if not questioning, approach to the natural world.

Derham claimed, in the opening part of the work, that because he was "a member of the Royal Society, as well as a Divine, I was minded to try what I could towards the improvement of philosophical matters to Theological Uses". So, Derham surveyed the known world and also what was revealed about it by natural philosophy. This approach has strong elements of Baconian methodology.

> Let us … inspect every Part … search out the inmost Secrets of any creatures; let us examine them with all our Gauges ,measure them with our nicest Rules, pry into them with our microscopes and most exquisite Instruments, till we find

them to bear Testimony to their infinite Workman.

He obviously considered such work to be a religious duty:

> …the works of the Lord (even those esteemed the meanest) … (they) deserve to be sought out enquired after, and curiously and diligently pryed into by us.[18]

He concluded that:

> … the works of the Lord are great … God's works are manifest to all, even those living in ignorance of God have inferred from them the excellence of a deity … and it is therefore our duty, in the light of viewing the works of creation as demonstrations of the infinite Wisdom and powere of God …that we should all be excited to the constant fear of God, and to a steady hearty obedience to all his laws.[19]

Finally, this should issue forth in worship. The purport of the lectures, and the procedure in the lectures and book, are summed up in its subtitle: *A Demonstration*.

Natural History and Natural Theology

Beginning with Robert Boyle, the emphasis in English writing in natural theology passed from the physical world to the creatures created by God and then to the "mechanisms" whereby these creatures functioned. The "mechanisms" were then adduced as further instances of the Creator's wisdom. The eye was a particular source of fascination as an organ, its study being enhanced by the use of the microscope, especially from the time of van Leeunwhoek's microscope, which was an improvement on that of Robert Hooke, with whose work Derham was well acquainted.[20]

John Ray had written of the eye as being "not only designed, but designed for seeing", so finding purpose in this, as in all other aspects of the creation that had been initiated by the God in whom he believed.[21] Derham devoted a great deal of attention to the eye, "surveying the parts and mechanism of this admirable organ, the eye" and eventually concluding that it provides evidence of God as a sublime creator purposeful in all things:

> None less than God could I say thus contrive an Organ, as magnificent and curious, as all the Animal World would be in perpetual darkness, so it would labour under perpetual inconvenience, be exposed to perpetual harms, and suffer perpetual wants and distresses.[22]

Natural history – the observational study of the living world, rather than the contemplation of the inanimate universe in all its features and regularity of its working

– became the primary focus and manifestation of natural theology during the first part of the eighteenth century. The study of the universe in its workings – astro-theology – emerged as a more prominent theme in the middle of the century. However, by the end of it, a return had been made to physico-theology as being based on biological life.[23]

The concern with biological life, apart from human life, was the domain of the "parson naturalist": a familiar figure from English clerical life. The study of animals, birds, plants and insects was a preoccupation of many clergy during the eighteenth century and grew to be of even greater significance during the nineteenth. Perhaps because it did not require money to acquire apparatus, or was congenial to the empiricism of the English temperament, or even because it was an ironical pastime, many clergy took to it as an avocation. However, it was of long lineage among the English clergy and can in one form, a concern with plants in particular, be traced back to monastic origins. Moreover, at the same time, it was a phenomenological approach to living things and thus in line with observational and experimentalist activity rather than a theoretical one. This again contrasts with the general difference between science and philosophy in England and on the continent, an approach based on empirical observation rather than speculative activities.[24]

The Heavens Espied

The Dutch natural philosopher and lens-grinder Christiaan Huygens, donated to the Royal Society three sets of lenses, the largest of which was to be employed along a 126-foot focal-length telescope known as an aerial telescope. The aerial telescope – invented by Huygens – had the objective set in an iron tube at one end of a pole attached to a swivelling joint, with the eye piece at the other end. This pole was then suspended from a vertical mast. The observer manipulated the objective with a cord running along the pole, on which the telescope itself was mounted. Derham was offered the use of this lens but felt unable to accept because of the cost of transporting and mounting it at Upminster. He had been offered the Maypole from the Strand as a mast from which to suspend it. Derham recommended instead that another clerical Fellow of the Society – the Reverend James Pound – be given use of it. Pound and his nephew James Bradley, later a clergyman, a gifted astronomer who also became FRS and Astronomer Royal, erected it using the Maypole in Pound's parish of Wanstead, also in Essex, where they made a number of discoveries with it.[25]

Derham owned at least three smaller refracting telescopes, as well as his optical ones, and made a number of important observations from his improvised platform on the church tower. These included his many studies of the planet Jupiter and a star cluster that had been previously described by the Astronomer Royal, Halley, as nebulae – the rings of Saturnand the planet Uranus. He wrote that he had ideas for improving on Newton's catatropical telescope but never went on to develop them by actually building a replacement for it.

In his work *Astro-Theology*, a "companion" to his other work, Derham surveys

the heavens – the universe – as "the work of the CREATOR, the principal agent, the good manager of the Matter", who sustains the universe. Derham mentions here, with accuracy, Newton's theory of gravity:

> "What the cause of gravity is, Sir Isaac Newton doth not pretend to assign, his Design being not to engage himself in framing Hypotheses, but to explain the phenomenon by experiment only, and to raise his noble Superstructure upon them", this is despite that, "the matters of first and final causes are evident. I will not venture to say how it comes to pass, that Bodies act at such immense Distances from each other, but chose rather to acquiesce in adoring the wisdom and power of the great author of all things".[26]

Again, for Derham, the only possible conclusion was to worship and adore God, because the heavens and laws of nature are "manifest demonstrations of the infinite CREATOR'S wisdom and care, and another cogent argument to excite the highest Veneration and Praise in his creation".

Like Derham's earlier work, *Astro-Theology* went through various English and foreign editions, although it was never as popular as the former. Dr Johnson was to quote from both in his *A Dictionary of the English Language*, although largely from *Physico-Theology*.

Both books were used apologetically during the following decades, and the work of both Ray and Derham was drawn upon unashamedly – and to a large extent unacknowledged – by William Paley in the cosmology of his book *Natural Theology,* published in 1802. This was the work that held Darwin bound to theistic views for a considerable period.

The Beginnings of Ecology?

One of the interesting aspects of physico-theology is the status that it gives to an understanding of the relationship between human beings and nature. Hence, the question of human responsibility for the earth as the outcome of God's design arises. John Ray had attempted to place humanity within the creation in relation to the outcome of God's creative work and to changes in the physical environment. Both Ray and Derham interpreted nature as a unity, based on physical and biological principles and supported by the argument from design.

For Ray the earth was a place of constancy in which improvements or changes could be made by humans but where nature was always superior to human acts and balanced its own shortcomings. Everything, according to both Ray and Derham, was designed for a purpose and intended to serve God's intentions. Derham's understanding and contribution build on Ray. However, it is the application by Derham of the argument from design in the area of population growth, and the understanding of a balance between animal and human life, that are significant. He was the first to make use of the

concept of a balance of nature. He refers repeatedly to the notion of balance in nature throughout *Physico-Theology*,writing of the role this played in sustaining the earth:

> Thus the balance of the Animal World, throughout the ages, is kept even, and by a curious harmony and Just proportion between the increase of all Animals, and the length of their lives, the world is, throughout all ages well, but not overstored,...One generation passeth away and another Generation ariseth.[27]

The ratio of births to deaths, the limitation of longevity – the reduction from biblical life spans through history – has thereby ensured "a steadiness between the earth's population and the earth's capacity to support it". This approach later became an element in Malthus' theory of population.

So far as Creation – nature – in all its works is concerned, Derham believed that everything had its place, regardless of any utility to humans. Outside utility the emphasis becomes one on "the wider interrelationship of all nature". Perhaps reflecting his own interests, the scholar of ecology, Clarence Glacken, claimed that:

Some ideas of Ray and Derham have a kinship with modern ecology, especially with auto ecology. … modern ecological theory(so important in our own attitudes) owes its origins to the design argument: the wisdom of the Creator is self-evident, everything in the creation is inter related, no living thing is useless and all are related one to the other.[28]

The unity of all nature – as a design – therefore becomes allied with the overall quest for the understanding of the whole and the quest by humans to understand the workings of nature. For Derham, this quest should be encouraged, as part of the admiration for what God has given. He expressed it thus:

> My text commends God's works, not only for being great, but also approves of those curious and ingenious enquirers that seek them out, or pry into them. … the more we pry into and discover of them, the greatere and more glorious we discover them to be.[29]

Derham and Statistics

The notions of Derham and the physico-theologians regarding the balance that occurred in population growth took their rise from the work and insights of John Graunt, William Petty and Gregory King in the late seventeenth to early eighteenth centuries.[30] They had, among other things, examined the ratio of male to female births and studied bills of mortality in London. In the minds of the physico-theologians this became associated as a matter of statistical regularity – although they did not use the term statistics – and further illustrated the wisdom of the Creator in design. The development of this by Derham stimulated the rise of population theory and an appreciation of the value of such "political arithmetic". Within statistics it was an

early use of the idea of stable ratios.[31]

Derham's quest for illustrations of the working of the design underlying creation led to him – as we saw – demonstrating the balance that both he and Ray viewed as part of divine wisdom – a balance between the demand for available resources and the human need for them. Derham therefore also examined the rates of reproduction in relation to survival – of births to deaths – and sought to show there to be a steady and sustainable growth in population across the world. The balance was thus, he claimed, maintained between births and deaths.[32]

Because births outnumbered deaths, he believed this was:

> … an admirable provision for the extra Emergencies and occurrences of the world; to supply unhealthful places, where Death outruns Life: to make up the Ravages of great Plagues, and Diseases, and the depredations of War and the Seas: and to afford a sufficient number for Colonies in the unpeopled parts of the Earth.[33]

He drew up tables to illustrate this, based on historical local areas in Great Britain, including from his own parish of Upminster, and also from across Europe and other parts of the known world, apparently somewhat indiscriminately. Bacon had commended the use of tables although he did not employ numbers in his concept of tables.

In pursuit of his demonstration of another aspect of the all-wise creator, Derham had engaged in a form of statistical analysis. The word "statistics" was not introduced into the English language until 1785 by Sir James Sinclair, in an attempt to estimate the happiness of the Scottish people. It was, it is claimed, the mode of computation employed by Derham, probably the aggregation of numbers and comparisons and an early use of ratios – all of which he drew on in order to support admiration of the creator's design and purposes, leading finally to the worship of an all-wise God – which ultimately inspired the statistical work of Florence Nightingale in public health. She drew up tables showing and comparing rates of survival in hospitals and other settings against one another, devising various graphical forms to portray them.[34]

It is said that she gained her fundamental insight into the use of statistics – which became for her a religious duty – from a study of Derham's *Physico-Theology*. The concept of stable ratios was invaluable to her approach. Any exact or detailed evidence of this seems impossible to locate. Miss Nightingale was a devout, albeit unorthodox, theist, and Derham's work, being a theological classic, most likely would have made its way into her reading. According to Karl Pearson, Derham's work led directly to that of the German clerical scientist Johan Peter Süssmilch. The latter,who declared himself to be a follower of Derham, became a direct founder of modern population theory.[35]

Derham–An Estimate

The literary scholar and historian of ideas, Basil Willey, wrote that Derham was in no way remarkable, either as a scientist or theologian, and that there was little of intellectual excitement in his writings.[36] However, by being so readily dismissive he ignores those parts of Derham's work that adumbrated various ideas capable of extension. Willey also possibly downplays the influence of natural theology in the development of science, although he acknowledges a "holy alliance of science with religion" in the period.

Certainly Derham was not among the very first rank of scientific minds in the eighteenth century. Karl Pearson, the statistician and historian of statistics, adapting the entry from the *Biographia Britannica,* calls him, "a useful and industrious yeoman".[37] His biographer, Atkinson, calls him "one of the minor, but not uninteresting or insignificant, physico-theologians".[38]

He stands as a scientific enquirer and experimentalist, inspired by his faith that he sought both to proclaim and to justify by recourse to his own observations, discoveries and insights in light of the natural philosophy of his day. In this, he proved a successful populariser of what we would now call the argument from design.[39]At the same time, in his own scientific work, William Derham appears to be a worthy exemplar of the ethos of the Royal Society in furtherance of its Baconian mission.

While not the most outstanding of the clerical quartet mentioned, he is, as a representative of clergy scientists during the English Enlightenment, both in aspiration and achievement, distinguished by virtue of his myriad interests and insights, certain of which provided strong starting points for the work of others who followed.

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10. The visitor was the Yorkshire antiquary and diarist, Ralph Thoresby, F.R.S., a correspondent and "ingeniose friend" of Derham. He provided weather observations to Derham for the project inaugurated by James Jurin and Derham, as well as searching for records for details of marriages, births and burials, at Leeds and Harwood in Yorkshire, for what became part of Derhams's work on the maintenance of stable population ratios.
11. For details of this, see Derham's account in *Philosophical Transactions* 1706-1707, 25, pp. 6–15. It was published in Latin.
12. *Biographia Britannica OR The Lives of the Most Prominent Persons Who have flourished in Great Britain and Ireland from the earliest ages to the Present Times* (London,1750), pp. 1649–1653. See also T. L. Wilson, *History and Topography of Upminster* (new edition, London 1881 –first published 1879), p.109.
13. Sloane Mss British Library, Ms 4040 f.213, 30 August 1706 and f.216, September 10, 1706.
14. See Charles Raven, *John Ray, Naturalist: His life and Works* (Cambridge, 1942), and also Scott Mandelbrote, "John Ray", in *New Oxford Dictionary of National Biography*, vol. 46, (Oxford, 2004), pp. 178–183.
15. Theodore S. Feldman, "Late Enlightenment Meteorology", in Torre Frångsmyr, J. L. Hilbron and Robin E. Rider (eds),*The Quantifying Spirit in the 18th century* (Berkeley, 1990), pp. 146–153. On the use of weather diaries, see Jan Golinski, *British Weather and the Climate of Enlightenment* (Chicago and London, 2007), Chapter 3, "Reading and Forecasting",pp.76–107.
16. Sir Thomas Browne, *Religio Medici*,vol. 1.16, quoted Peter Harrison, in van Berkel and Vanderjagt, op. cit.,p. 7.
17. Francis Bacon, *Works* 3; 349, quoted, Stuart Peterfreund, *Turning Points in Natural*

Theology, p. 14.See also Catherine Calloway, *Natural Theology and the Scientific Revolution* (London, 2014), pp. 15–19; and John Henry, *The Scientific Revolution and the Origins of Modern Science* (Basingstoke, 2004) pp.43, 95–97.
18. William Derham, *Physico-Theology* (4th edition, London, 1716),pp. 37–39 (hereafter *Phys.-Theol.*)
19. Ibid., pp.429–431.
20. See Brian J. Ford, "Scientific Illustration In The Eighteenth Century", in Roy Porter (ed.),*Eighteenth-Century Science, The Cambridge History of Science*, Volume 4 (Cambridge, 2003), p. 579. Robert Hooke's form of microscope and his book *Micrographia* would have been well known to Derham. It is not clear from where he –Derham – obtained his microscope and whether it was the type made by Hooke or the more sophisticated one invented by van Leeunwhoek, whose work was also well known to Derham. It is likely that Derham owned both types of microscope.
21. See Raven, op. cit., p. 468.
22.Derham, *Phys.-Theol*., pp. 111–112.
23. John Gascoigne, "From Bentley to the Victorians: The Rise and Fall of British Newtonian Natural Theology", in John Gascoigne, *Science. Philosophy and Religion in the Age of Enlightenment* (Farnham, Surrey, 2010),pp. 231–233. John Hedley Brooke, *Science and Religion Some Historical Perspectives* (Cambridge, Canto edition, 2014), pp.266–296; Thomas L Hankins, *Science and the Enlightenment* (Cambridge, 1985), pp. 115–119; and John Henry, *A Short History of Scientific Thought* (Basingstoke, 2012), Chapters 14 and 16.
24. Patrick Armstrong, *The English Parson Naturalist* (Leominster, 2000), pp. 1–42.
25. William Derham, *Astro-Theology or A demonstration Of the Being and Attributes of God from A Survey Of the Heavens* (3rd edition, improv'd. London, 1719), Preface A4, referring to his difficulties in being able to use it, and also p.ii, where Derham refers to Huygens' telescope as "Mr Huygens' glass of 126 feet…which few grinders do surpass". See also Atkinson, op. cit.pp. 387–388.
26.Derham, *Astro-Theol.,* p.156.
27.Derham, *Phys.-Theol.,* p.253.
28. Clarence J. Glacken,*Traces on the Rhodian Shore. Nature and Culture in Western Thought From Ancient Times to the end of the 18th Century*(Berkeley, 1967), p.423. Glacken claimed, on p.415, of both Ray and Derham, that they "created largely by synthesizing the ideas and discoveries of others a religious and philosophical view of the unity of nature that was based on physical and biological principles and supported by the argument from design. By modern standards these ecological principles are crude but they are an advance over the utilitarian simplicities of the classical period and the many conventional pieties of the Middle Ages in their attempt to understand what Darwin later called the web of life."
Derham (*Phys.-Theol.*, p.432) wrote in the enlightenment spirit of the best of all possible worlds of "…what kindness God hath shown to his creatures in providing

everything conducive to their life, Prosperity and happiness …how they are all contrived and made in the best possible manner, placed in the fittest Places of the World for their habitation and comfort: with every, in the best Manner and accommodated with every, even all the minutest things that may minister to their Health, Happiness and Office, Occasions and Business in the world."

29.Derham, Book xlv of *Phys.-Theol.*, see especially p.260, and Glacken, op. cit., p.427.

30. See Karin Johannison, "Society in Numbers", in Frångsmyr et al. (eds), op. cit., pp. 348–350.

31.Glacken p.426, and see also Karl Pearson, ed. Egon Pearson, *A History of Statistics in the Seventeenth and Eighteenth Centuries Against the Changing Background of Intellectual, Scientific and Religious Thought* (London, 1978),p. 281. See also Andrea M. Rusnock, *Vital Accounts. Quantifying Health and Population in Eighteenth Century England and France,* (Cambridge, 2000),Chapter 1, "A New Science: Political Arithmetick", pp. 15–39.

32.Derham, *Phys.-Theol.*p. 177, Pearson, op. cit., pp. 291–295; and see also Frank N. Egerton, "A History of the Ecological sciences, Part 18: John Ray and His Associates Francis Willughby and William Derham", *Bulletin of the Ecological Society of America*,October 2005, pp. 301–311.

33.Derham, *Phys.-Theol.*, see pp. 175 ff. – for his table and remarks on Graunt and King. See also, ibid., p. 263, "the peopled world is kept at a convenient stay: neither too full nor too empty".

34. Pearson, pp. 289 and 295: Eileen Magnello, "Florence Nightingale: The Passionate Statistician", in Raymond Flood, Adrian Rice and Robin Wilson (eds), *Mathematics in Victorian Britain* (Oxford, 2010), pp. 273 ff.; and Eileen Magnello, "Florence Nightingale: The Compassionate Statistician", *Radical Statistics*, 102, 2010, pp.17–32.

35. Pearson, op. cit., p.296.

36. Basil Willey, *The Eighteenth Century Background* (London, Peregrine Edition, 196*2),* p.44.

37. Pearson, p. 282.

38. Atkinson, op. cit., p. 368 and p. 392.

39. Pearson, op. cit. p. 282,and cf., especially, p. 281, where he says that Derham's books, by reason of their popularity in Britain and translations into European languages, "exercised a great influence over general thought" and led to modern statistics.

BOOK REVIEWS

Bells and Bell-ringing
by John Harrison

This slim volume, with all of 60 pages, provides a useful introduction to bells and bell-ringing. The author has been a ringer for many years, has given talks to many local groups and also written extensively about bells and bell-ringing, so he writes with real authority and knowledge.

To quote the back cover of his book, John writes that his work is an introduction to the complex and fascinating world of bells and bell-ringing. In a number of short chapters he covers the bells themselves, how they are cast and the way they are hung.

He explores how the English style of change ringing has developed from the early days in the 18th century, and the intricacies of modern change-ringing. Further chapters deal with the ringing community, the development of Guilds and County associations, and the relationship with the Church.

The book is well illustrated with diagrams and photographs, making a very attractive volume. With a glossary of ringing terminology, and a list of sources of further information in books and websites it provides a useful reference for enquiries.

Here is a very useful addition to the library of anyone coming new to a church with a ring of bells, for in a small volume it provides an insight into an activity which is a mystery to many, hidden from most people's view in a church tower.

Mrs Janet Rees, Reader and Tower Correspondent,
St Mary and All Saints Church, Great Budworth

The Marriage Files: The Purpose, Limits and Fate of Marriage
by Patricia Morgan Wilberforce Publications
ISBN 978-0-9575725-3-9, 277pp, pbk £10.99 / Kindle eBook £6
(Available from amazon.co.uk)

This is a readable, fascinating and timely resource for all who wish to understand the background to the modern debate about marriage and family life. For clergy it is arguably essential reading.

It is sponsored by The Oxford Centre for Religion and Public Life (OCRPL) and the Society for the Protection of the Unborn Child (SPUC). The author, a distinguished researcher and writer on social matters such as crime and family policy, was senior fellow of a social policy think-tank and presented material to a House of Commons Committee reviewing marriage legislation in 2013.

The strength of the book is that it provides detailed, in-depth forensic review of how Western society came to change so radically the legal and moral framework that had underpinned the traditional family as a social institution. It traces the political and ideological developments that led to recent legislative change and provides well-researched information about the history of ideas that lies behind the emergence of pressure groups who became key protagonists.

A primary concern of the author is the effect upon children of the changes to family structure that we are seeing in our time. She writes:

> The British government's consultation paper on same sex marriage in 2012 made no mention of creating a family, procreation, mothers and fathers, children, family ties or communities, except to refer to the needs and aspirations of the "transgender community". With marriage just "about two people who love each other" and enabled to "express their love and happiness", children are not "significant in terms of the continuance of a group identity – national cultural or familial", only as personal add-ons like a dog or carpet. Any idea that marriage serves Edmund Burke's alliance between the unborn, living and the dead is left well behind in amnesia concerning any historical, philosophical, moral or cultural legacy that relates to social being.
>
> The 'couple paradigm' has been characterised as: "'me', 'me', 'me' marriage" – representing the "victory of marriage-as-narcissism… primarily about an individual being comfortable and happy, even if it is just temporary". No longer indivisible from the "process of having, educating, caring for and imbuing with goodness children who will go on to become the future guardians of society", marriage is just "about you and your lover … ensconced in a loving bubble...." or "vacuum … wrenched from any broader notion of social or generational responsibilities …merely to satisfy an individual's own needs."

In the secular state that is modern Britain, boundaries and goalposts have shifted, making so-called 'British values' such as now are being promoted by government unrecognisable to the older generation. This has a profound bearing on the understanding of marriage and family. Again, Patricia Morgan comments:

> Clearly, same sex or equal marriage is far more complex than just a cosmetic change or matter of sharing existing rights with a few more people. Not least, inherent contradictions prevent this being assimilated to the template of the conjugal union. Where marriage is available to those of the same sex, it is not about procreation. Where consummation and fidelity are irrelevant, it is not about sex. Practically, what initially happens is that the question of 'how is equality achievable for same-sex marriage' becomes 'how is conjugality made compatible with same sex union?' To avoid discrimination, and enforce uniformity where there is none, the latter must provide the shape of things to come. When not addressing the matter in terms of misrepresentation, advocates for redefining marriage increasingly acknowledge that (for them) the desirable effect will be the radical transformation of the institution. Rather than just expanding the pool of eligible people allowed to enter an established and unchanged institution, the nature of the prize being distributed is, unavoidably, altered in the process. The departure from the traditional conception of complementary and generative union negates marriage's constitutive norms, stripping men and women of any institution that belongs to them. They are deprived of the distinctive union across the sexes which reflects their unique capacity and responsibility for creating and rearing children. Aristotle's verdict would be that 'The worst sort of inequality is to try to make unequal things equal.'

In a searching analysis of 'the fortunes of marriage' (i.e. traditional conjugal marriage), Morgan cites a wealth of epidemiological evidence from the social sciences and medical research, demonstrating the health benefits flowing from the traditional family (one man, one woman and their own children). Yet she also illustrates the extent to which traditional marriage is 'an institution despised', observing that, 'The tacit consensus of academics, children's charities and public bodies has long been that nothing should be said about the manifold implications of changing family structure, unless it be to cheer it all on.' Morgan points out that,

> The view of theologian Thomas Aquinas – whose sacramental view of marriage has so influenced Christian marriage theory – coincides with that from modern evolutionary psychology and sociobiology. In both, the male is joined to the primordial mother-infant dyad given the long period of human dependency.
>
> 'The judgements of [former] Minister Lynne Featherstone and [then] London Mayor Boris Johnson that conjugal marriage is 'dark age' or 'Stone Age' are in

line with 17th century enlightenment philosopher John Locke's characterisation of mankind's 'first society'. In ancient Greek and Roman society the family resembled a religious cult, with the father as high priest tending the family altar where the ancestors were manifest. Membership of the early 'polis' or city was itself inseparable from an association of families, all with their own particular heritage.

A design for what might best protect the interests of children coming into the world would best incorporate the act for generation into an institution for their upbringing – even if, by natural accident or otherwise, no children were born from a given union. To exist, marriage has had to be sealed or consummated by the same reproductive act that reflects the complementary natures of male and female. As a condition for a 'proper' marriage, it ties the unique generative act essential to new life practically and symbolically to the institution for rearing children. In the context of intimate personal ties children are provided with the concepts and values which generate the self and help to root them in a particular place, language, culture and history. Otherwise, "you expose children to the risk of coming into the world as strangers, a condition in which they may remain for the rest of their lives." Without modern state welfare, survival is imperilled, and everywhere investment and affiliation is weakened or undermined.

Morgan adduces a vast amount of medical and sociological evidence that the prevailing secular ideology (now espoused and being enshrined in law by the elites of Western society) is producing outcomes which are simply not conducive to the health and flourishing of persons.

One effect is to remove power and authority from the locus of the family to the State, which becomes ever more controlling. An aspect of all this is the worrying use of international human rights law to diminish the position of the traditional family. Morgan writes:

It was once solemnly stated (Preamble to the Convention on the Rights of the Child) that the family is recognised and protected as a *"fundamental group of society and the natural environment for the growth and well-being of all its members and particularly children."* The protection did not target the couple but the family, which "is entitled to protection by society and the State" (Article 16§3 of the Universal Declaration of Human Rights and 23§1 of the International Covenant on Civil and Political Rights) *"while it is responsible for the care and education of dependent children"* (Article 10§1 of the International Covenant on Economic, Social and Cultural Rights). The recognition given by society to the couple derived from its contribution to the common good through the foundation of a family, not by the existence of feelings which come within the scope of private life, just like consensual sexual relations between adults. (See:

www.zenit.org/en/articles/the-dilution-of-the-family-in-human-rights.)

The role of LGBT rights in the overthrow of this understanding of the family is inseparable from that emergence of a right to recognition for emotional relationships and coupledom autonomously and independent of any social purpose. No more than the presence of a child or public arrangement does this even make cohabitation necessary since, according to the Court "*individuals of full age, who, (...) are in same-sex relationships and in some cases cohabit*" also lead a family life (§ 49). Thus the Court has abandoned the idea where marriage is the form and the family is the substance, of a unique "*right to marry and to found a family*". Having established the principle of equivalence under the 'protection of family life' between a same-sex couple without children and a biological family, abstract egalitarian logic reduces the (objective) differences to a simple (subjective) and irrelevant difference of sexual orientation. In turn, as stability is a relative criterion so "*the length or the supportive nature of the relationship*" also cannot be determinative.

Thus, 'family life" under Article 8 of the Convention has come to be characterised by no more than the existence of feelings, which now solicit protection. All this might witness to how, when marriage or the presence of a child is renounced as a criterion of family life, it is difficult to establish other objective, or non-arbitrary, criteria. As decisions now belong to judges, these are contingent and related to cultural developments which, in turn, are meant to act as guides to national courts and legislators. Step by step, legal and political decisions have led the Court to the opposite of the original intention of the authors of the Convention, who wished to protect families from the State, and not to entrust to the State the power to define the family. According to the original conception of the authors of the Convention and other major texts of the post-war period, the State emanates from society which is constituted by families, and therefore the family precedes the State. According to the new conception, it is the State which, through its hold on society, redefines the family according to dominant thinking and demands. Human rights theory might have been founded upon natural law humanism. Now, as an instrument of the implementation of liberal individualism, it reinforces the State's hold over society in exchange for the promise of greater individual freedom.

It would be good to think that this book, with its wealth of research evidence that the traditional model of marriage and family life is best for the health, welfare and flourishing of persons, will be read by all those church leaders who are facing immense pressure to endorse and 'bless' the direction which secular society – in its rebellion against our Creator and Redeemer – is now following. Those who teach will be 'judged more strictly' (James 3:1).

Reviewed by a member of the Association

PATRONAGE

Anthony Jennings

Patronage has an illustrious history. In Saxon times, the thegn instituted the priest, and gave him somewhere to live, and the glebe and tithe system from which he made his living. The domain became the parish when the parish system evolved during the middle Saxon period; In Augustine's day there was already an attempt to create parishes, but the process took time. With the Norman invasion, a more feudal pattern of land tenure developed, but the manorial system was consistent with the practice of Saxon kings giving estates to their chief supporters. Money and wealth came from ownership of the land, the basis of the manor.

The Norman lord of the manor was dominant in his community, but his power brought responsibility for his estate. He felt the need for a priest to minister within his lands, just as the Saxon thegn had done. He owned the land, so his was the right to build and own the church and other Church buildings on his estate. He needed somewhere for the priest to live. If he didn't want to accommodate him in the manor house he built the parsonage and housed the priest in it. It was the duty of the priest to live in the priest's house and use it for the provision of spiritual welfare for the lord and all those getting their living from the estate.

This was the beginning of what we call patronage. The advowson was the right to appoint the clergy to a parish, and, since the benefice was provided by the patron, the right to the profits of the benefice estate. This power gave the lord a sometimes uneasy relationship with the Church as it became more institutionalised. In the late Saxon period the lord still appointed the priest, albeit with the bishop's consent, but at some time around 1200, when King John alienated the Pope, the power of the lord declined to the extent that he now had to submit his chosen incumbent to the bishop for approval, as does the patron today.

In Saxon and Norman times the parish priest had little security and could be deprived of his living without recourse, being a mere vicar, rather than a rector. But, quite early on, this was understood to be undesirable, and Pope Innocent III at the Fourth Lateran Council of 1215, and then Innocent IV, improved the vicar's status by requiring a parsonage and a living to be provided by the appropriating body in such a way that he could not be arbitrarily deprived of it, limiting the powers of both patron and bishop. The clergy freehold was born.

The bishoprics were institutions that had grown to support the parishes. The bishops owed service of knights to the king in return for land given to them, which they used to establish their own estates. The bishop began to appoint the priest, and bishops started to acquire more patronages themselves. This was the beginning of a decline in the fortunes of the private patron that still goes on today.

The monasteries appropriated clergy estates in great numbers in the early medieval period, as the gentry ingratiated themselves with God, and owned the rectory and

had responsibility for housing the clergy. But their power and influence came to a dramatic end after the Reformation, with Henry's dissolutions by means of the Acts of 1536 and 1539. Many buildings were sold to favoured courtiers. The patronages were acquired by these wealthy private individuals who had acquired the monastic estates. They were called lay rectors. Advowsons, which gave the right to control the rectory and vicarage, were valuable and were bought and sold. The priest and his living (a larger house was now often needed for married priests) were now supplied by these 'impropriators'. This gave private patronage a new lease of life which continued through to the 18th century squirearchy and beyond, to this day.

Today, patronage is governed by the Patronage (Benefices) Measure 1986. Very briefly, it provides for a mechanism whereby, upon notification of a vacancy by the bishop's representative, the patron may present a priest to the benefice provided that this has the approval of the parish and bishop, and after consultation with the other incumbents in any group or team. The patron also has the right to call a meeting with the PCC and the bishop to discuss the vacancy and proposed appointment. The bishop has the right to refuse an offer to present, but has to give written notice of the grounds for refusal, and the patron can then appeal to the archbishop. These rights of the patron cannot be overridden, but unfortunately, the bishop has wide powers of suspension of the right of presentation, though even here the bishop must consult with the relevant patron or patrons, and give reasons for the suspension. The suspension must be for a period not exceeding five years, but, provided further notice is given within the five year period, the bishop can extend it, provided further consultations then properly take place as required.

Private patrons fulfil a very useful role that is not always appreciated by the central authorities. In relieving the burden on churchwardens trying to find a good candidate for ministry in their parish, they are vital to the work of the Church at the local level, work which under the parish system all depends on the efforts of dedicated and unpaid lay people. Powers in the hands of local people, however, have increasingly been regarded with suspicion by bishops and diocesan bureaucrats, and the history of the Church since Victorian times when parsonage dilapidations were first institutionalised has been one of steadily increasing centralisation of power and control by means of legislation. Even the thousand year history of the clergy freehold was finally brought to an end in 2009. Structures with a long history like patronage are therefore sometimes nowadays seen as anachronistic, inconvenient and obstructive to that central control.

Under the Renewal and Reform programme, based on the goals for the Church articulated by General Synod in 2010, a task group has been set up to look at the simplification of legislation. Personally (and despite being a lawyer myself!) I am all in favour of simplification of legislation, provided that it is not prejudicial to the parish clergy, churchwardens and private patrons that the English Clergy Association is there to safeguard. Two of the measures being looked at are the Endowments and Glebe Measure and the Patronage (Benefices) Measure. I only found out by chance

in 2015 that there was a consultation with a deadline a few weeks after I heard about it, so I immediately made some representations on behalf of Save Our Parsonages in relation to the Endowments and Glebe Measure, and, with its agreement, on behalf of the Patrons' Consultative Group in relation to the Patronage Measure.

As regards the Endowments and Glebe Measure, the proposal was to deprive the PCCs and incumbents of the right to consult on glebe transactions. Since the title to all glebe lands was summarily taken from the parishes and transferred to the dioceses in 1976, something that still causes deep resentment at parish level, this proposal adds insult to injury, and I objected accordingly. As regards the Patronage Measure, it was proposed that the right of presentation should lapse after the statutory nine months to the bishop rather than the archbishop, but this could be prejudicial to the patron, since the timeframe within which the patron has to go through the formalities for presenting to the benefice depends on the bishop notifying the designated officer and the designated officer notifying the patron promptly or the patron hearing about the vacancy, so this could be open to abuse.

There were also no proposals to simplify the cumbersome formalities that bind the patron. If there is a real will for simplification, why not make things easier for the private patrons who try to do such a good job, by simplifying the formalities that are required of them, many of which they find quite bewildering. A number of patrons I have spoken to had little knowledge of the detailed requirements in the measure. One patron who is a member of Save Our Parsonages did not even know about the registration formalities when he wanted to transfer his advowson to his son, and had no idea whether he was registered or not, let alone that he had to serve notice of transfer subject to representation rights, and that if he wanted to present, he had to make a declaration of membership in a prescribed form and comply with a two month deadline, and then send notices in different forms to the bishop and the PCC by another deadline. These are people who lack the advantage of the teams of lawyers available to the diocesan secretaries, and that disadvantage means they are always in danger of non-compliance with some formal requirement or other. The strict registration requirements and the restrictions on the right of transfer of patronage and the rather absurd declaration of membership could surely be scrapped. Non-compliance with these formalities are all hurdles at which the patron could fall – but of course they are happy with that at diocesan level. The bishops want to see those patronages lapse in their favour. Much less bother. But it is not right that patrons should be deprived of their ancestral rights by some technicality. Particularly as bishops are adept at ignoring the notification requirements for interregnums.

Anyway, my representations last year were acknowledged with thanks by the Clerk to Synod, but I don't seem to have got onto any mailing list as a result. When I enquired again about any further opportunity to consult on the Patronage Measure in October 2015, I was told that the task group would probably be consulting again in 2016 'with dioceses, parishes and other stakeholders'. But why am I, or Save Our

Parsonages, or the Patrons' Consultative Group, not on any mailing or reminder list? Are we not stakeholders? If not, what are we? I was certainly not consulted further.

Having said all that, I am encouraged by the latest response I have just had from the Clerk to the Synod. It has apparently been decided that the period before lapse is to be extended from nine months to twelve, and the period for presentation will begin with the service of the bishop's officer's notice or the benefice becoming vacant, whichever is later. But the patronage will lapse to the bishop, no longer the archbishop, except where there is deadlock following past disagreement. On the Glebe Measure, there is also success, and the PCC will continue to have the right to be consulted on a glebe transaction. I shall therefore continue my battle, and put forward some more ideas for simplification. There is considerable urgency, as this apparently needs to be done by the time this journal goes to press.

Anthony Jennings is Director of Save Our Parsonages and the Rectories and Vicarages Trust, and on the council of the English Clergy Association and the committee of the Patrons Consultative Group. He is a member of the Bloomsbury Conservation Area Advisory Committee and a trustee of Bourne Preservation Trust and writes about conservation, architecture, and law.

CHAIRMAN'S COMMENTS: Where do we go from here?

After having celebrated the 75th anniversary of the founding of the ECA, it is perhaps right that we should review our activities and what we stand for. The Council is therefore looking to see how to preserve what is good, what new initiatives might be introduced and to identify what if anything needs to be changed.

It is clear that the clergy must always be at the heart of the ECA and its activities. The Association is there to support all clergy in their ministry, particularly in this time of considerable change and uncertainty for the Church of England, and that must be our core aim. We must therefore be prepared to campaign where necessary and ensure that the clergy have a voice where changes are proposed, so that right decisions for the Church as a whole are reached. It follows therefore that the ECA must be representative of the whole of the Church of England in all its diversity with respect to gender, churchmanship and forms of ministry.

The Journal of the Association is a well produced publication that contains matters of interest to members as well as keeping them informed. This is a most important mouthpiece and we feel it should be distributed in the dioceses and to theological colleges, etc., so that the voice of the Association is more widely known and the existence of the Association is given greater prominence. There are, of course, publication and distribution costs associated with the production of a quality journal, but we feel this is an important part of the work of the Association.

The Benefit Fund of the Association, which is a registered charity, also satisfies an important need for clergy to take a holiday away from their parishes, and making such grants to clergy, many of whom could not otherwise afford a family holiday, is a very practical way of supporting the clergy in their work. We can make a real difference for some clergy, but the demand for such grants has increased over the years and due to the inevitable financial constraints on our resources we cannot give as many grants or for as much as we would ideally like.

We are also looking at what other practical ways we can assist clergy, particularly with advice and assistance in time of difficulty.

So this is very much a work in progress. But I thought members would like to know that the Council is looking to the future of the Association and how it may best serve the clergy of the Church of England in the foreseeable future.

Peter Smith

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Our Society is non-political, non-racist, non-sectarian and membership is open to all those who agree with our aims and objectives.

GRANTS FOR "A REST FROM DUTY"

THE ENGLISH CLERGY ASSOCIATION BENEFIT FUND

(registered charity no. 258559)

From the Almoner

The English Clergy Association can sometimes help by way of a grant towards a holiday. We know from the postcards and letters we receive how much our help has meant to the recipients. We are able to make in the order of 50 to 60 holiday grants a year. These grants are specifically for holidays, or rests from duty, for serving or retired clergy of the Church of England (as set out below).

Eligibility

The Association is able to make grants towards "a rest from duty" to those who are:

(a) clergy of the Church of England, engaged in full time ministry or part time ministry in the Church; or
(b) clergy engaged in some other employment, occupation or calling; or
(c) clergy who have retired from ministry in the Church or from other employment, occupation or calling but who perform duties calculated to advance the work of the Church of England.

A request for an application form should be made either by letter or by e-mail:

The Rev'd Richard Hall, LL.B., M.A.
45 Howard Park, Greystoke, Penrith, Cumbria CA11 0TU
e-mail: revrichardhall45@gmail.com

A note from the ECA Treasurer

You can now nominate the English Clergy Association Benefit Fund to receive all or part of any tax refund due to you. Please complete page CH2 of your Self Assessment Tax Return, entering code UAH88UG in box 5. If you are able to tick the Gift Aid declaration your donation will be augmented by a further 25%.

Postcards 2016 (addressed to The Revd Richard Hall)

"The grant from the English Clergy Association made a big difference to my sabbatical finances. In particular it enabled us to have a wonderful holiday in Scotland that we will remember for years to come. It meant that the opportunity of sabbatical did not become a financial burden to my family. Thank you. May God bless you and your fellow trustees in your ministry."

"Thank you so much for your grant which went towards our holiday in the Charante region of France. Our family has really enjoyed two weeks of sunshine, swimming and fantastic food. It has been a really relaxing and refreshing holiday and we are very grateful for your generosity."

"Just a note of thanks to the ECA for the holiday grant you gave us for this year. Our children are utterly enjoying the farm, the animals and life in utter French countryside. We are rested, refreshed and very grateful as this wasn't possible without your kindness."

"Very sincere and grateful thanks for the holiday grant which was most generous. I have not been able to go abroad for a few years, and a little sunshine was most appreciated. I had a restive time.....and once again my appreciative thanks to the Association for the kind grant."

"Please would you pass on my gratitude to the Trustees of the English Clergy Association for their kind and generous grant which paid for our stay at St Katherine's and for our transport costs and food. Their help has made our experience much less stressful."

"We are very grateful to you and the English Clergy Association for helping us to realize our dream holiday in the USA to celebrate our 25th anniversary and 32 years in Christian ministry. We are having a very good time. God bless."

"I just wanted to say a very big thank you for the Trust's assistance towards my post-Christmas break this year. I had a very enjoyable break in Leipzig and Berlin. Please be assured of my prayers and best wishes."

"I am writing to thank you and the trustees once again for providing a holiday grant which we used to join friends for a fantastic (and restful) week in Penzance at the end of August. With gratitude and every good wish."

“I am writing to say thank you again for making it possible for us to have a holiday away from home. We’re just beginning our second week here in Devon after a wonderful week in Wales. Lots of really good family time away from the Parish. Thank you so much for making this possible.”

“Thank you for making it possible for us to visit this beautiful country (Italy).”
“Just a note to say thank you very much for the generous contribution you gave towards our family holiday here in Spain. It has been just what we needed and very much appreciated. Many thanks.”

WILLS — Making a Donation in your Will

The Association and our Benefit Fund are helped greatly if there are legacies and bequests. By making a posthumous gift of money or property you may also reduce your estate's Inheritance Tax liability.

The options for a donation in your Will are:

- a legacy of a specific sum
- a bequest of specific property
- a bequest of the residue of your estate or a share of it with other charities or individuals

What to do to help us in your WILL:

If you wish to include a donation in your WILL please first consult your solicitor.

A simple form of legacy might include the following words:

"I hereby bequeath, free of tax, the sum of £ to

the English Clergy Association Benefit Fund (Registered Charity No. 258559) OR to The English Clergy Association (4 St John's Road, Windsor, Berks SL4 3QN) and the receipt of the Hon. Treasurer or other proper Officer for the time being of the English Clergy Association shall be a complete discharge of such legacy."

This wording can easily be adapted to cover the bequest of a property or of all, or part of, the residue of your estate. In any case of doubt please ask your solicitor or get in touch with the Chairman, Secretary or Treasurer. This is especially appreciated if you intend to lay down conditions as to how the bequest should be used.

To THE ENGLISH CLERGY ASSOCIATION:

***New Members** I desire to become a Member of the English Clergy Association, and to receive its Journal, and herewith enclose the Annual Subscription of £15.00 (year ending December 2017). *(For the retired, the subscription is £7.50 p.a. including the Journal.)* Free for ordinands in training and those in their first year of ministry. Please indicate if this applies to you.

***Renewal Subscription for Members**
I enclose my Subscription of £15.00 for **2017** *(retired subscription £7.50)*.

Name in full:

Parish and Postal Address:

Post Code Telephone

Diocese and Deanery

Date

Please complete as clearly as possible. Receipts *on request*: please tick here if required { }

BANKERS ORDER

Messrs (Bankers and branch)

Address

Post Code

Please pay COUTTS & CO. (18-00-02), 440 Strand, London WC2R OQS, for the credit of the ENGLISH CLERGY ASSOCIATION. account 21299490,

the sum of £15.00/£7.50*

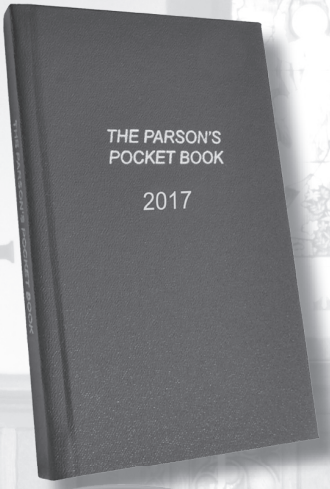
on the…….. day of ……..…… 201….. and annually, until further notice.

Name Signature

Address

Sort code and account no.
Please complete the Banker's Order, remembering to sign it, and return it through the post to **The English Clergy Association**, Hampton Vicarage, 54 Pershore Road, Hampton, Evesham, Worcestershire, WR11 2PQ. This Order entails no liability beyond your Annual Payment and you may withdraw it at any time.

THE PERFECT ORGANISER
FOR CLERGY AND CHURCHWARDENS



A Diary & Lectionary for Anglican Clergy.
107th issue.

This comprehensive diary includes the Lectionary for Common Worship for Sundays and weekdays and Holy Days with additional readings.

Measuring 100mm x 162mm, 224 pages with a robust case bound cover and a ribbon, it will remain intact throughout the year.

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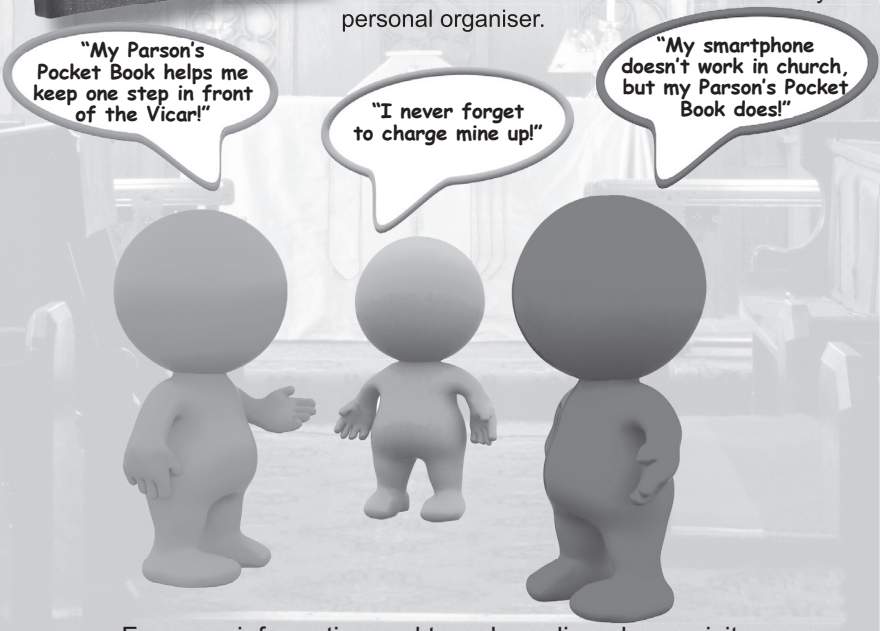

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