

**AN ANALYSIS OF THE FIFTH
BOOK OF HOOKER'S
ECCLESIASTICAL POLITY,
ADAPTED TO SCHOLASTIC AND
POPULAR USE**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649052424

An Analysis of the Fifth Book of Hooker's Ecclesiastical Polity, Adapted to Scholastic and Popular Use by G. A. Starkey

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

G. A. STARKEY

**AN ANALYSIS OF THE FIFTH
BOOK OF HOOKER'S
ECCLESIASTICAL POLITY,
ADAPTED TO SCHOLASTIC AND
POPULAR USE**

AN ANALYSIS
OF
The Fifth Book
OF
HOOKER'S ECCLESIASTICAL POLITY,
ADAPTED TO SCHOLASTIC AND POPULAR USE.

BY THE
REV. G. A. STARKEY, B.A.,
ST. JOHN'S COLLEGE, CAMB.,
CURATE OF MEOPHAM, NEAR GRAVESEND, KENT.

WITH
INTRODUCTION BY THE REV. O. F. OWEN, M.A., F.S.A.
(CH. CH., OXON).

*Author of "Schools of Ancient Philosophy," "Translation of the
Organon of Aristotle," &c., &c.*

"*Ἰνα πάντες ἔν ὧσι.*"—JOHN XVII. 21.

London:
W. MACINTOSH, 24, PATERNOSTER ROW

1873.

110. k. 500.



USWIN BROTHERS, PRINTERS.

INTRODUCTION.

WE may premise, in fact would impress upon the student of the following analysis, that it is framed not only to meet his requirements educationally or preparatory to examination, but also to enlighten the views, especially at the present day, of the general searcher after real truth and Church discipline.

Heresy in law is an offence against Christianity, consisting in a denial of some of its essential doctrines publicly and obstinately avowed. It has been defined "*Sententia rerum divinarum humano sensu excogitata, palam docta, et pertinaciter defensa.*" The general definition of a heretic, according to Lyndewode, extends to the smallest deviations from the doctrines of Holy Church, or as the Statute 2, Hen. IV., c. 13, styles such persons, "teachers of erroneous opinions contrary to the faith and blessed determinations of the Holy Church." So strongly is the desire to follow his own choice implanted in a man's mind, that we find the punishments inflicted for heresy upon the Donatists and Manichæans by Theodosius and

Justinian, as ineffectual to check it as those upon the Anabaptists and Arians in the time of Elizabeth and James. The Church has been in every age harassed by many who depart from the faith; and to show that it in most cases is not a true spirit of investigation which sets men on following the phantom of their wish, we have only to turn to the Apostle's prediction of the character and disposition of such teachers. "Men shall be heady, high-minded, lovers of themselves, speak evil of dignities," &c. When we read this and similar passages, shall we say that we are so wonderfully improved since Hooker's time, in solid ecclesiastical learning, profound conscientious thought, and above all in the spirit of humility, as to render his vindication of the Church's polity unnecessary, or his arguments less incontrovertible?

That there were indeed in those days "giants of learning and piety, with whom the present generation contrasts almost as a pigmy race, is proved by the fact that they gave us almost too much pabulum" where we now get too little. Science and art have made enormous strides, and produced potent influences on the intellect, but so long as the moral judgment is less clear, the liberty of thought less identified with obedience to divine and ecclesiastical prescription, heresy is developed worse now than then, with the additional evil of having less learning and less spirit of truthful inquiry. Speaking of Hooker, Clement the Eighth observed, "There is no learning that this

man hath not searched into, nothing too hard for his understanding ; his books will get reverence by age, for there is in them such seeds of eternity, that if the rest be like this (first book), they shall last till the last fire shall consume all learning." A divine of the present day, in sad contrast, remarked that he, as a teacher, had to clear away a whole area of ignorance and presumption, before he could arrive at the citadel of conviction in his auditor: a strange contrast, indeed !

True, the controversial heat of the times in which Hooker lived, and the circumstances both domestic and polemic in which he was placed, might have been expected to produce in his mind excitability and error of judgment. But as to this we find exactly the reverse, especially in his fifth book, wherein even the ardency of pious zeal does not for a moment affect the soundness of a single syllogism. His observation that "The Scripture was not sent to beget disputations and pride and opposition to government, but charity, humility, moderation, obedience to authority, and peace to mankind, of which virtues no man did ever repent himself on his death-bed," is carried out fully and sincerely, notwithstanding the, in many instances, unfair and violent animadversions of his opponents. When he gives "a reason for the hope that is in him," he does it "with meekness and fear." Whether under domestic trial or social persecution, he practised what he preached to George Cranmer, "labouring daily to submit his will to

that of his Creator, and to possess his soul in patience and peace." It is no wonder that, actuated by the true influence piety and sound learning have, even on uneducated minds, his clerk, resisting subsequent innovations by a Genevan minister, almost sealed, it may be said, by his death, the devotion he had borne to his "Master Hooker" in his lifetime.

As the argumentative credit of a book necessarily depends upon the characteristics of the author's mind, some examination of these in Hooker may be of advantage to the reader.

First then, subtlety must not be confounded with sophistry; for as Aristotle shows, the former must in a good sense permeate all true logic; the latter is an abuse and perversion.* Hooker's mind was especially subtle as to detecting fallacy and refuting it; also as to discovering fresh arguments for truth, supported by uncommon research, powerful memory, and not least, a vivid but practical imagination. This last never runs away with his judgment, hence it is not surprising he should be termed "the judicious." Many controversialists injure their cause by advancing too much, and a comparatively weak argument, annexed to potent ones preceding, damages instead of enhances a proof. We fail to find any such error in the pages of "The Ecclesiastical Polity." Except when it is absolutely necessary to exhaust a question, and

* Vide *Sophistical Elenchi, Aristot. Organon*, by Owen (Bohn).

perhaps in cases where proofs accumulate on his mind so multifariously as to induce our amazement that they should be so accurately marshalled, Hooker stops when another would have proceeded; and this fact is at once shown by comparison between his writings and those of his opponents.

Secondly, his mind was intensely logical, and we may look upon this element not only as idiosyncratic, but evolved from his education at Oxford, and the distinctive mental processes of his day. In the time of Mary, just preceding, we find Cranmer, Ridley, Latimer, and others, reducing their arguments before the Commissioners to the absolute syllogistic modes of "Bokardo" Celarent, &c. It is true that occasionally we find him speaking dubiously, where a more rigid divine would have unhesitatingly denied or affirmed, as for instance in the case of Papists, who have in a sense accepted Christ, but have to all intents built upon the only foundation something antagonistic or diluting to the truth; but even here, although we entirely dissent from any questionable position, even as to religious inquiry merely, we yet think that Hooker, doubtful lest he should speak beyond what he was able fully to ascertain, preferred charity to judgment, and allowed hope to suspend decision. In all matters of faithful Protestantism, ecclesiastical duties, vindication of prescriptive forms, usages, rites, and doctrines, as practised and maintained by the Church of England, he is indisputable, firm and explicit.