

over the church, pushed his power to the extreme and sent Sir Thomas More and John Fisher, Bishop of Rochester, to the scaffold. They were followed by Lambert and Margaret, Countess of Salisbury and mother of Reginald Pole, af-



C. H. BREWSTER, D. D., Bishop of Connecticut.

terwards Cardinal Pole, who would have been executed himself had he not been safe beyond the sea.

Thus the foregone conclusion that when Henry's reign of blood should be ended it would be followed by another in which the persecuted under Henry's reign were to assume the role of persecutors.

Suppressing Monasteries. The habit of suppressing monasteries to supply moneys for other purposes continued during Henry's reign, and even Wolsey suppressed a number of them to supply endowments for his colleges.

In 1536 the smaller monasteries were regularly suppressed by an act of Parliament, but the greater monasteries were surrendered one by one to the king by their actual occupants, and where the abbots and monks declined to surrender they were tried and executed.

The conduct of the abbots and monks had practically nothing to do with the suppression of the monasteries, for monasteries which were reported to be wholly blameless were suppressed with the rest, and from one of the most notorious



JOSEPH H. JOHNSON, D. D., Bishop of Los Angeles.

monasteries, that of the priory of Christ Church at Canterbury, were selected by Henry and Cromwell most of the canons and other officers of the church when it was re-founded as a secular chapter.

Henry gave the greater part of the vast revenues of the monastic houses to be squandered or gambled away by his courtiers. Cromwell attempted to bring about a union between Henry and the Protestant Princess of Germany, and chose for Henry's fourth wife Anne of Cleves. She found no favor in Henry's eyes, and as a result Cromwell lost his head, and the marriage was annulled.

Under his son and successor, Edward VI, the religious reformation was wrought, and when his sister Mary came to the throne she set about to undo first the work of Edward and then the work of Henry.

The Roman See Established. The supremacy of the Roman See was established, but under Elizabeth this action was reversed. In 1531 a book of articles of religion, forty-two in number, were put forth, and in 1532 the prayer book was revised. The church now began to put on a



JOSEPH ELOUNT CHESHIRE, JR., D. D., Bishop of North Carolina.

more distinctly Protestant character, and the prayer book and the forty-two articles of faith have ever since been the watchword of the two parties in the church.

The English Church thus retained the old fabric of ecclesiastical government with a service book chiefly drawn from ancient sources, but with a system of doctrine breathing a spirit more foregoing of the reformers of the period.

Passing over the reign of Mary, in which she made strenuous efforts to again fasten the Church of Rome upon the people of England, and during which time the lords and commons of England knelt before Cardinal Pole, the papal legate, to receive his absolution for the national schism, comes the history of the reign of Elizabeth and the practical establishment of the Church of England in all its fullness.

Elizabeth declined the title of head of the faith, as the succession of the Duke of Monmouth excluded the future succession of Mary, whose husband, the Prince of Orange, was the hope of Protestant Europe.

James II, while a Catholic, at first did not attempt to suppress the Church of England, but later issued a declaration of indulgence granting full religious liberty to all his subjects. This, according to the history of the English Church, was suspected of being the cloak for the ascendancy of the Catholics, and when the queen gave birth to a son and the likelihood of a Protestant succeeding to the throne was removed, James was forced to flee to France, and William and Mary ascended the throne.

The English Church Established. The Church of England was now firmly established and down to the present has remained the dominant church in England. Efforts have been frequently made to disestablish it, as it is considered a cumbersome institution and an un-



FRANK R. MILLSPAUGH, D. D., Bishop of Kansas.

der the church and cut the forty-two articles down to thirty-nine, which still remain.

She attempted to reconcile the papal party and anti-papists and undertook to impose the Church of England upon the people, not by force, but by reason. The English service was established by law, and she argued that the law should be obeyed. Pius IV made overtures to the queen, but his successor, Pius V, held that Elizabeth was not only schismatic and heretic but a usurper to the English crown.

Mary of Scotland. He held the lawful queen to be Mary of Scotland, who afterwards went to the block because of this claim. The English Roman Catholics and the Puritans now began to cause considerable trouble for the Church of England, and the strife between the Romanists and the Church of England developed into the war between England and Spain, the latter country being governed by a Catholic king who had once aspired to the hand of Elizabeth and who now became her bitterest enemy and the supporter of the claims of Mary Tudor. England was now distinctly Protestant and the protector of Protestantism in Europe.

Owing to the oppression of James I and James II, and the greater assumption of power by the Romanists, the abuses of power in the Romanist, the abuses of



LEIGHTON COLEMAN, S. T. D., LL. D., Bishop of Delaware.

every kind, the indolence and extravagance of favorite courtiers, stirred the spirit of the English almost as much as the projected marriage between Charles I and the Spanish Infanta.

While England accepted the latter, Charles wedded Henrietta Maria, sister of the king of France and a Catholic. Charles attempted to succor the different Protestant kings and princes of Europe in order to restore his popularity with the people, but met with many reverses through incompetency and mismanagement and exhausted the resources of his country in both money and men.

He gave authority to William Laud, archbishop of Canterbury, to reduce the English church to complete uniformity and ceremonial. He also gave great offense to his subjects by encouraging licenses of all kinds and especially Sunday sports. His constant neglect and insults to Parliament resulted in the war between Parliament and the king, which ended with the beheading of the king in 1649.

The Puritans. While the Puritans left their impression on the Church of England, they made little effort to disestablish it. They were so



ISAAC LEA NICHOLSON, S. T. D., Bishop of Milwaukee.

busy preaching the doctrine of eternal damnation to everybody who did not adhere to their own belief that they had little time to organize even their own church. Charles II came to the throne a Catholic, if anything, although it would be hard to fasten any religion on this king. He agreed to declare himself a convert for 200,000 pounds a year and the use of 6,000 French troops, which were to be placed at his disposal by Louis XIV. By a single act he suspended the penal laws against Roman Catholics and dissenters alike, but parliament forced him to withdraw his declaration of indulgence, and passed a strict act making the reception of the sacrament according to the forms of the Church of England and the renunciation of the doctrine of transubstantiation a necessary qualification for office.

England determined never again to have a Catholic king, and the Commons sought to deprive the Duke of York, heir to the throne and a Catholic, of his inheritance, and preferred rather King Charles II's illegitimate son, the Duke of Monmouth. This effort was doomed to failure.



WILLIAM LAWRENCE, S. T. D., Bishop of Massachusetts.

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The English Church Established. The Church of England was now firmly established and down to the present has remained the dominant church in England. Efforts have been frequently made to disestablish it, as it is considered a cumbersome institution and an un-

just tax on all English people of different beliefs.

The union between church and state in



ARTHUR C. A. HALL, D. D., Bishop of Vermont.

England is not regarded with favor, and as the policy of the state and the church drifts farther apart its disestablishment in the minds of men becomes more certain.

Already the conflict between the two has begun, and on some propositions, notably that of marriage and divorce, the church maintains one position, while the state supports another.

It is claimed by some that the most distinguished leaders of the Church of England are looking forward with hope toward its disestablishment, and it may soon stand on its own base as does the Protestant Episcopal Church in America, or by a wave of religious fervor be swept back into the Church of Rome.

ITS HISTORY IN THIS COUNTRY.

The Heroic Struggles of the Infant Organization for Recognition. The history of the Protestant Episcopal Church in the United States is of especial interest at the present moment in connection with the triennial convention of the church which is to be held in this city on Wednesday next. While all good churchmen are necessarily aware that such an inquisition exists, it is unfortu-



HUGH MILLER THOMPSON, S. T. D., LL. D., Bishop of Mississippi.

nately true that but few are familiar with the facts regarding its early history and the heroic struggles made by the infant organization to obtain recognition from the mother church, and how it finally succeeded in affiliating itself with the Church of England through the unwearied efforts of Dr. William White and other undaunted champions.

To the State of Pennsylvania and the city of Philadelphia belongs the honor of opening the battle for recognition. It was here that the historic meeting of clergy and laity was held May 21, 1784, of which Dr. William White was chosen chairman, and from this opening meeting sprang the magnificent organization whose stately edifices adorn our fair land and whose missionaries are found in every land undaunted by climate, disease or danger, true descendants of these

meeting of May 21, 1784, there grew, under his fostering care, the organization or association of the Protestant Episcopal Church in the State of Pennsylvania, a consummation which was reached one year later, on May 28, 1785.

The important document relating to this named as the objects had in view by the clergy and congregations in this act of association the following: "For maintaining uniformly in divine worship, for procuring the powers of ordination and for establishing and maintaining a system of ecclesiastical government." This was the first step toward the formation of the American episcopate as it now exists, and the Protestant Episcopal Church in the United States and the birthplace of this great ecclesiastical organization was in the city of Philadelphia.

Aroused Other States.

The example set at Philadelphia aroused other States to like action, and the clergy of Massachusetts and Rhode Island awakening to the necessity of concerted action, under the guidance of the Rev. Samuel Parker, of Trinity Church, Boston, adopted the Pennsylvania fundamental principles, with some slight additions, the first and most important of these expressing "the opinion of the convention" that this independence be not construed or taken in so rigorous a sense as to exclude the churches in America separately or collectively from applying for and obtaining from some regular Episcopal foreign power an American Episcopate."

The expression, "this independence," referred to a paragraph in a letter written by Dr. White, August 16, 1784, in which he says: "Fundamental principles, which you have seen were merely meant as instructions to a committee in their consultations with our brethren in the other States for the forming a general constitution for the continent, which we think should be attempted before we venture to form a constitution for this State in particular."

"The independence asserted is intended in the most unlimited sense, but we do not think this precludes us from procuring a bishop from England, he becoming on arrival a citizen of the United States. Proper measures for procuring an Episcopate we wish to see taken at the ensuing meeting in New York, but as to his support, I know no source for it but a parochial living."

The Philadelphia Convention.

As a direct and natural consequence of these meetings and the correspondence with the mother church, on November 14, 1784, at Aberdeen, Scotland, the Rev. Samuel Seabury, D. D., Oxon., was consecrated the first American bishop by the bishops of the Catholic remainder of the church in Scotland. Entering into a contract with the church from which he received his episcopate, Bishop Seabury lost no time in beginning his episcopal work. A formal welcome was extended to him in Middletown, Conn., in August, 1785. In this connection, it may be stated, that Bishop Seabury although a graduate of Oxford, was born at North Grafton (now Ledgard), Conn., was also a graduate of Harvard and was the son of a Congregationalist minister, who became a convert to the Church of England.

At the convention in Philadelphia, in 1785, the pages of the Journal of that body show a "Proposed Plan for Obtaining the Convention of Bishops, together with an address to the Most Reverend the Archbishops and the Right Reverend the Bishops of the Church of England." For the purpose of attesting the widespread desire of the churchmen represented in that convention, for the episcopate as a necessary bond of union. In true republican simplicity, and far from the removal of popular prejudices, the framers of the plan sought to prevent the assumption on the part of future bishops of the lordly titles of the English prelates. The plea was summed up in the following words: "The petition which we offer to your venerable body is

Reference is felicitously made to the possibility of obstacles arising from political complications; and stress is laid on the fact that in view of the separation of the church and the state, the civil rulers of the United States, cannot officially in the application for the episcopal consecration.

It was in this address, that, as Bishop White asserts, "a foundation was thus laid for the procuring of the present Episcopacy."

To this address a courteous reply was received, signed by the archbishops of Canterbury and York, as well as a large number of the house of bishops. Suc-

cess and the convention, representing every diocese in every State, and in distant lands, stands today a united body.

The Act of Parliament. Shortly after the convention of June, 1786, there came into the hands of Dr. White a communication from the archbishops of Canterbury and York, which was followed by a letter from the archbishop of Canterbury alone, inclosing a recent act of Parliament, authorizing the consecration of bishops for America. On receipt of these letters the committee appointed for this purpose convened the convention at Wilmington, Del., on October 19, 1786.

Herewith is the title of the act of Par-

[1567]

ANNO VICESIMO SEXTO Georgii III. Regis.

C A P. LXXXIV.

An Act to empower the Archbishop of Canterbury, or the Archbishop of York, for the Time being, to consecrate to the Office of a Bishop, Persons being Subjects or Citizens of Countries out of His Majesty's Dominions.



WHEREAS, by the Laws of this Realm, no Person can be consecrated to the Office of a Bishop without the King's Licence for His Election; and that Office, and the Royal Mandate under the Great Seal for His Confirmation and Consecration; And whereas every Person who shall be consecrated to the said Office is required to take the Oaths of Allegiance and Supremacy, and also the Oath of due Obedience to the Archbishop; And whereas there are divers Persons, Subjects of Citizens of Countries out of His Majesty's Dominions, and inhabiting and residing within the said Countries, who profess the Publick Worship of Almighty God, according to the Principles of the Church of England, and who, in order to provide a regular Succession of Ministers for the Service of their Church, are desirous of having certain of the Subjects of Citizens of those Countries consecrated Bishops, according to the Form of Consecration in the Church of England; Be it enacted by the King's most Excellent Majesty, by and with the Advice and Consent of the Lords Spiritual and Temporal, and by [18 A 2] the

[1668] ANNO REGNI VICESIMO SEXTO, &c. Cap. 84.

The Arch-bishop of Canterbury, or the Archbishop of York, or either of them, may consecrate Bishops, without the King's Licence for the Election, or requiring them to take the Oaths.

the Authority of the same, That, from and after the passing of this Act, it shall and may be lawful to and for the Archbishop of Canterbury, or the Archbishop of York, for the Time being, together with such other Bishops as they shall call to their Assistance, to consecrate Persons, being Subjects of Citizens of Countries out of His Majesty's Dominions, Bishops, for the Purposes aforesaid, without the King's Licence for their Election, or the Royal Mandate, under the Great Seal, for their Confirmation and Consecration, and without requiring them to take the Oaths of Allegiance and Supremacy, and the Oath of due Obedience to the Archbishop for the Time being.

II. Provided always, That no Persons shall be consecrated Bishops in the Manner herein provided, until the Archbishop of Canterbury, or the Archbishop of York, for the Time being, shall have first applied for and obtained His Majesty's Licence, by Warrant under His Royal Signet and Sign Manual, authorizing and empowering him to perform such Consecration, and expelling the same of Names of the Persons to so be consecrated, nor until the said Archbishop has been fully ascertained of their Industry in good Learning, of the Soundness of their Faith, and of the Purity of their Manners.

III. Provided also, and be it hereby declared, That no Person or Persons consecrated to the Office of a Bishop in the Manner aforesaid, nor any Person or Persons deriving their Consecration from or under any Bishop or Bishops, shall be eligible to be elected, or to be admitted to the Office of Deacon or of Priest by any Bishop or Bishops to be consecrated, or by the Successors or Successors of any Bishop or Bishops so consecrated, shall be thereby enabled to exercise his or their respective Office or Offices within His Majesty's Dominions.

IV. Provided always, and be it further enacted, That a Certificate of such Consecration shall be given under the Hand and Seal of the Archbishop who consecrates, containing the Name of the Person so consecrated, with the Addition, as well of the Country whereof he is a Subject of Citizen, as of the Church in which he is appointed Bishop, and the further Description of his, not having taken the said Oaths, being exempted from the Obligation of so doing by virtue of this Act.

9 FINIS.

ceeding this a prolonged correspondence was maintained through the kindly offices of John Adams, who was then American Minister at the court of St. James, from the very moment of the cessation of hostilities between Great Britain and the Independent States of America.

First Convention in America.

The first general convention of the church was held in 1782. There were only four bishops present, and they had been consecrated in Scotland and England. At this convention the Rev. J. T. Claggett was consecrated Bishop of Maryland, the first Episcopal consecration in America. This convention is the thirty-ninth triennial convention, and the church's policy has ever been continued by this body. Immediately after the Revolution the times were most difficult, owing to the attitude of the mother church in England. A reminder of these troublous times may be seen in the prayer books in the old churches in Boston, New York and Philadelphia. The prayers for the king are carefully pasted over and the new words demanded by this republic written in. Then, later, during the civil war, when this country was so divided, a rupture was threatened between the churches in

the North and South, but that was tideed lament giving authority for the consecration of bishops outside of the dominions of King George III, by virtue of which Dr. White and others were consecrated bishops by the archbishop of Canterbury in 1784. The translation of the caption is: "In the year of the reign of King George III, of Great Britain, France and Ireland, the twenty-sixth."

Set Sail for England.

After the passage of the act of the general convention of clerical and lay deputies of the Protestant Episcopal Church in the States of New York, New Jersey, Pennsylvania, Delaware and South Carolina, held at Wilmington, in the State of Delaware, on Wednesday, October 12, 1786, the bishops of Pennsylvania and New York, set sail for England, early in February, 1787, and on the 14th day of February, 1787, at Lambeth Chapel, at the hands of the Archbishop of Canterbury, Dr. Moore, the Archbishop of York, Dr. McKim, the Bishop of Bath and Wells, Dr. Moss and the Bishop of Peterborough, Dr. Hinchcliffe, William White and Samuel Provoost were duly and canonically made bishops of the Church of God.

After this no obstacle remained to prevent the consecration of a bishop on American soil who should unite the English and Scottish lines of succession. This long-delayed act was finally accomplished when Thomas John Claggett was made a bishop of the Church of God, by the laying on of hands of Provoost, Seabury, White and Madison.

In the year 1787 the Church of England gave to the provinces which had maintained their allegiance to the crown the episcopate so long withheld from the American colonists.

On the 12th of May, 1787, Charles Inglis, D. D., some time missionary of Dover, Del., and late assistant minister and rector of Trinity Church, New York, was consecrated in the chapel of the Palace of Lambeth the first colonial bishop of the English Church. His see was the province of Nova Scotia, with New Brunswick, Canada and Newfoundland included.

On this page is a fac-simile and the text in full of the act of Parliament, the caption of which is given above, and is a quaint illustration of the printing in the days of the Georges.

DIOCESE OF WASHINGTON.

History of Its Creation and Its Jurisdiction. The diocese of Washington is the youngest daughter of the Protestant Episcopal Church in this country. In fact, it was only the last general convention, the one held in Milwaukee in 1861, which authorized the division of the diocese of Baltimore, which brought into existence the diocese of Washington. It had long been recognized that there should be a diocese with Washington as its center, but the diocese of Baltimore would never have agreed to having the city of the bishop transferred to Washington from Baltimore.



JOHN HAZEN WHITE, D. D., Bishop of Indiana.

For many years the parishes of the District of Columbia were in no shape to support a separate and independent diocese, but as the church here grew in numbers and in wealth its ability to support a bishop was demonstrated, and an appeal was made to the general convention to authorize the organization of the diocese of Washington. This the convention did, but it was not fair to the diocese of Baltimore that it should have the care of the churches in the counties which and up to his time been supported by Baltimore and Washington, and therefore four counties of Maryland were added to the diocese of Washington.

Equally Divided.

Acting on the authority of the general convention, the diocesan fund of the diocese of Baltimore was divided equally between the diocese of Baltimore and the



ROBERT A. GIBSON, D. D., Bishop of Virginia.

new diocese of Washington, and the churches of the latter diocese collected themselves to add a sufficient sum to the money thus obtained and raise the endowment fund of \$100,000, which position they have fulfilled. Two months after the meeting of the general convention a diocesan convention of the diocese of Washington was held at St. Andrew's Church for the purpose of organizing a diocese and electing the first bishop.

During the period which elapsed between the general convention and the diocesan convention the friends of the different candidates for the honor of being the first Bishop of Washington were very active.

It was realized that there was apt to be a hard contest between the friends of the different candidates, if the rule requiring a two-thirds vote of both the clergy and the laity sitting separately was adhered to, and a strong effort was made to change this, so that a majority would suffice. This effort both succeeded and failed. It was successful in that it was agreed that hereafter a majority might control if the usual rules in regard to such measures were agreed to, but it failed in that it was decided that for the first convention of the diocese of



THOMAS FRANK GAILOR, D. D., Assistant Bishop of Tennessee.

Washington it was better to adhere to the old rule requiring a two-thirds vote for the successful candidate.

To Conservative Action.

To this conservative action Bishop Satterlee owes his election. The convention began its sessions on December 4, 1865. Among the leading candidates for the bishopric were Rev. Dr. Randolph H. McKim, Rev. Dr. Alexander Murray-Smith, and Rev. John H. Elliott. Each of these is now a delegate to the general convention. In addition Rev. Dr. Morcan Dix, rector of the Trinity Church, New York, who was elected to the House of Deputies at this convention, was warmly supported and received as

ANNO REGNI
GEORGII III.
REGIS
Magna Britanniae, Francie, & Hiberniae,
VICESIMO SEXTO.
At the Parliament begun and holden at Westminster, the Eighteenth Day of May, Anno Domini 1784, in the Twenty-fourth Year of the Reign of our Sovereign Lord GEORGE the Third, by the Grace of God, of Great Britain, France, and Ireland, King, Defender of the Faith, &c.
And from thence continued, by several Prorogations, to the Twenty-fourth Day of January, 1786; being the Third Session of the Sixteenth Parliament of Great Britain.
LONDON:
Printed by C. EYRE and the Executors of W. STRAHAN, Printers to the King's most Excellent Majesty, 1786.

humble disciples whom the first missionary told to go and preach the Gospel to all the world. At this meeting the fourth of the "Instructions or fundamental principles" adopted provided "that the succession of the ministry be agreeable to the usage which requireth the three orders of bishops, priests and deacons; that the rights and powers of the same be ascertained; and that they be exercised according to reasonable laws, to be duly made." The Pioneer Dr. White. In these words it is easy to recognize the master hand of Dr. White. Out of the