

The Tractarians & Their Successors



The End of the Eighteenth Century Evangelicalism After 1790

Wesleyan Methodism

70,000 in Britain; more who felt its influence

Eventual separation

Others

Hostility, ridicule, abuse from other churchmen

Opposition from bishops

Persistence

Exposed unjust prejudices

Character & virtue overcame mistreatment

Prominent Evangelicals

Charles Simeon

Hannah More

Clapham Sect, esp. William Wilberforce

Evangelical Causes

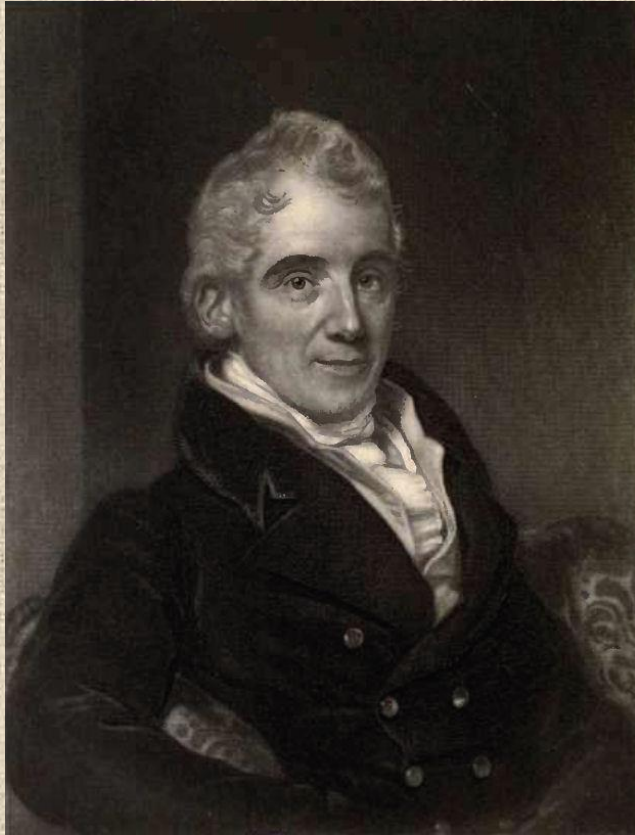
Abolition

Church Missionary Society

Religious Tract Society

British and Foreign Bible Society

The Tractarians & Their Successors



The End of the Eighteenth Century

The Hackney Phalanx

An Alternative to Evangelical Mission
Outreach from High Church Christians

Joshua Watson (1771-1855)

Devout High Churchman

Brother:

Rev. John James Watson

Rector of Hackney

Affluent wine merchant

Used personal wealth, influence to promote

SPG, SPCK

Publication of patristic texts for Greece

Library endowments

Poverty relief

Church architecture

Education

Financial assistance for clergy

The Tractarians & Their Successors



The Turn of the Nineteenth Century Two Revolutions

Industrial

Expansion of British industry

Factory jobs, urban growth, urban blight

Large populations, terrible conditions

French

1789-1799

Economic crisis gives rise to revolt

Regicide; social overhaul

Could it happen in England?



The Tractarians & Their Successors



The Turn of the Nineteenth Century Educational Attempts at Social Reform Schools for Children

Existing Options

Grammar schools

Charity schools

Village schools

Private schools

Industrial Changes

Amplified needs

Child labor

Robert Raikes' Sunday School, 1780

The Tractarians & Their Successors

Who Shall Educate?
or, Our Babes in the Wood.
Punch (23 April 1853).



The Turn of the Nineteenth Century Educational Attempts at Social Reform

Nineteenth-Century Developments

Public funding for education?

Peer tutelage to cope with large class size

Dr. Andrew Bell, *Anglican*

Joseph Lancaster, *Quaker*

Compete instead of cooperate

Church-promoted reform of Public Schools

Thomas Arnold

Headmaster of Rugby, 1828

The Tractarians & Their Successors

Ladies Not Admitted,
Punch (21 March 1896).



“Very sorry, Miss Minerva, but perhaps you are not aware that this is a monastic establishment.”

The Turn of the Nineteenth Century Educational Attempts at Social Reform Universities

Oxford & Cambridge

‘Old school’; medieval

Mandatory chapel

All fellows in holy orders & celibate

Mandatory Anglican identity (39 Articles)

Alma Mater,
Punch (15 June 1857).

Tutor:

“You are prepared
to Subscribe to the
Thirty-Nine Articles?”

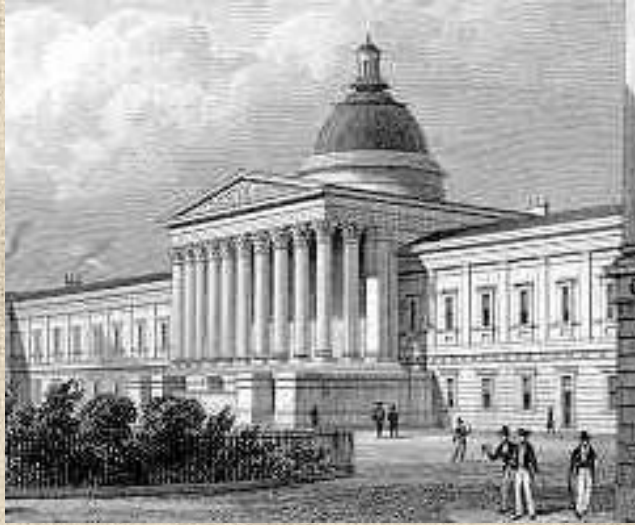
Puncheonby

(with alacrity):

“Am 'th please 'ah, —
ah — how mu-ch —”



The Tractarians & Their Successors



The Turn of the Nineteenth Century Educational Attempts at Social Reform Universities

University College, London

1828 undenominational alternative

No faculty of theology

No religious requirements

King's College in the Strand

Founded 1829

Anglican rebuttal to University College

Durham University

Founded 1832

Deanery & Chapter of Durham Cathedral

The Tractarians & Their Successors



The Turn of the Nineteenth Century Intellectual Challenges to Faith

Enlightenment Rationalism & Secularism

French & German intellectuals

Doubt, suspicion of traditional faith

Rise of scientific method, useful discoveries

Pragmatism, rationalism, industrialism

‘Modernity’

Biblical Criticism

English reception of German scholarship

Herbert Marsh (1757-1839)

E.B. Pusey (1800-1882)

High Churchmanship resists corrosion

Not so for others...

Few Strong Anglican Intellectual Rebuttals

Best scholars in other disciplines (classics, lit)

Bishops concerned with governance, society

Evangelicals engaged in

Philanthropy

Controversy with other Christians

Literary & poetic responses to “rationalism”

The Tractarians & Their Successors



The Need for Reform

By the 1820s

A shared sense

of need for social reform

of need for ecclesiastical reform

Various opinions on how to get there

Inside the Church:

Little forward movement from authorities

Thomas Arnold, 1832

“The Church as it now stands
no human power can save.”

Outside the Church:

Strident anti-clericalism

Vociferous criticism of the Church

Some desire to dispense with Christianity

Repeal of Test & Corporation Acts, 1828

Legal acknowledgment of unenforcement

Dismantling Settlement Conformity

Greater Toleration for Roman Catholics?

Xenophobia, prejudice still strong

Yet: Catholic Emancipation Bill, 1829

The Tractarians & Their Successors

A Pan-Anglican Oversight,
Punch (19 October 1867)



Anxious Wife: “Any help for our difficulties, dear?”

Resigned Husband: “O, no, Love. We poor curates are not even mentioned!”

The Eve of the Oxford Movement Need for Church Reforms

Financial inequities

Few high-ranking clergy, large share of wealth

Many low-ranking clergy, scraping by

Pluralism & Absenteeism

Nepotism

Exposés: Two revelations of inequities

The Black Book, or Corruption Unmasked

The Extraordinary Black Book

Sensationalism constructed from good sources

Abetted popular unhappiness with Church

The Tractarians & Their Successors

*Sunday Music
as Cant Would Have It*
Punch (May 31, 1856).



Left: evangelical, tract

Right: Puritan, liquor bottle

Center: C of E, beating drum

The Eve of the Oxford Movement

Decline of Church, Clergy, & Churches

Absenteeism, pluralism, low morale

Country churches in disrepair

New building/conservation in some cities

Some classical architecture

Movement toward the gothic from 1750

Liturgical Life

Eucharist

Quarterly celebrations the norm

Some calls for monthly

Church Music

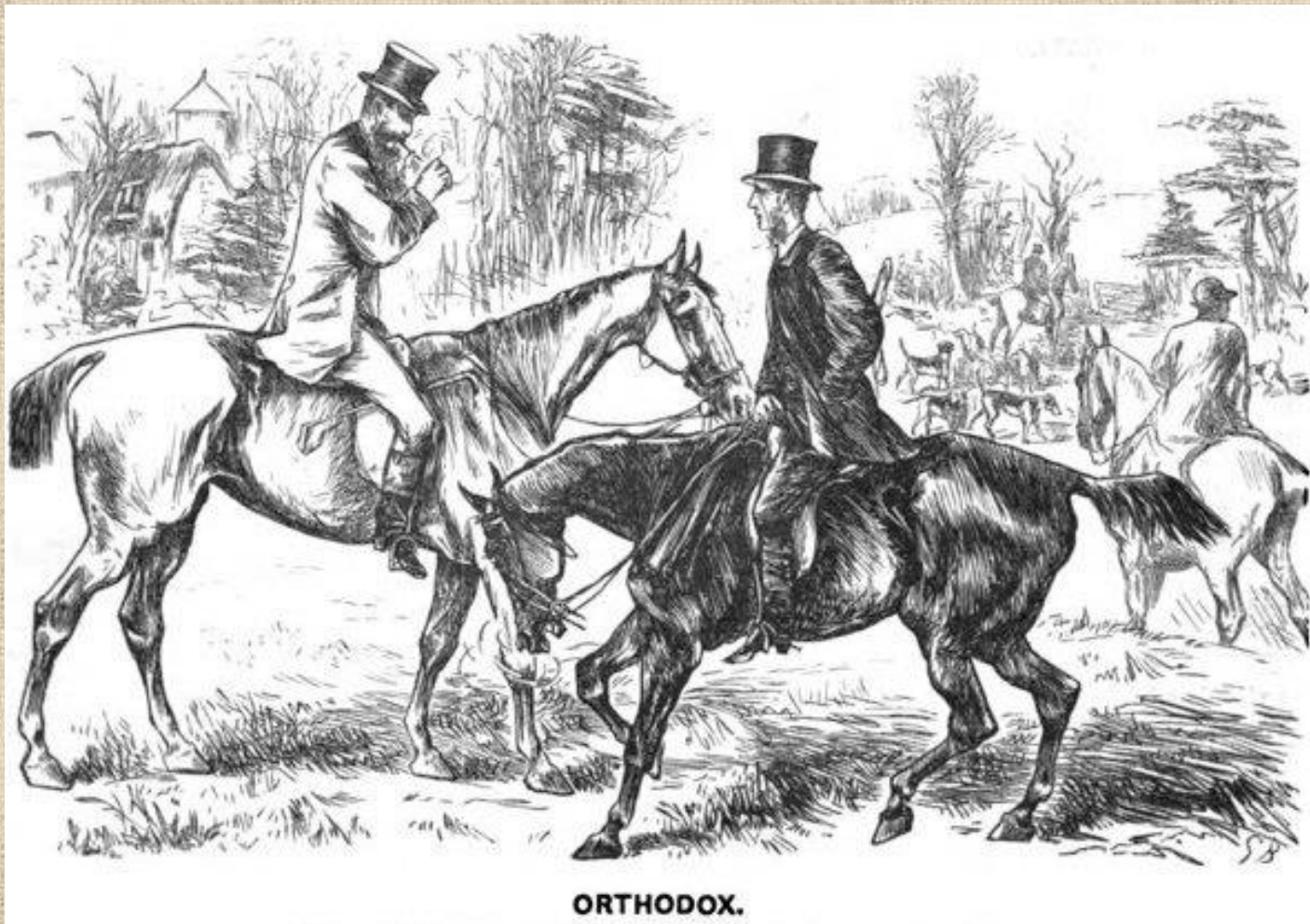
Hymnody: Evangelicals

Psalmody: Reformed

Choirs: Later Anglo-Catholic development

The Tractarians & Their Successors

The Eve of the Oxford Movement
Decline of Church, Clergy, & Churches
Absenteeism, pluralism, low morale

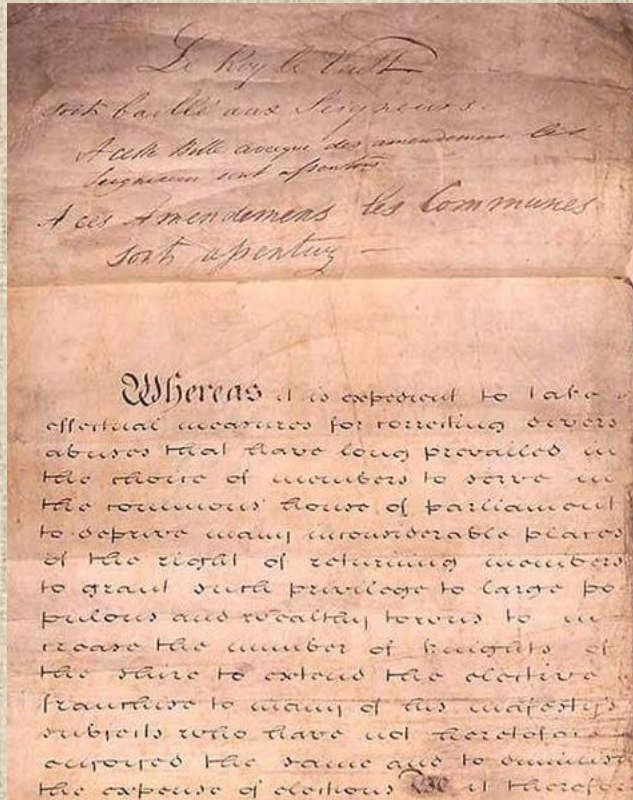


Orthodox
Punch
(March 23,
1867)

Hunting friend:
“But I thought
you made a
Difference
in Lent.’

Conscientious,
but Sporting
Parson:
“So I do —
Always
Hunt in
Black!

The Tractarians & Their Successors



The Eve of the Oxford Movement Ecclesiology

Royal Supremacy = Church as arm of State?

Slow realization: had to be more than this

Church beholden to, empowered by, State?

Or beholden to, empowered by Christ?

Divine institution?

Apostolic succession?

Freedom from secular control?

Internal determination?

The Reform Act (1832)

New era of social & political thought & life

Attention to 'abuses' in need of 'reform'

House of Commons

Church of England

Reform from within?

'Legitimate & lasting' kind of reform

Improved ideas & practice of Church

Reform from without?

'Pragmatic & efficient' mode of reform

Parliament; mandates; accountability

The Tractarians & Their Successors

The Eve of the Oxford Movement Ecclesiology

A Crisis: National Church in Ireland

Supported, as in England, by rates & tithes

Unpopular: most Irish were Roman Catholics

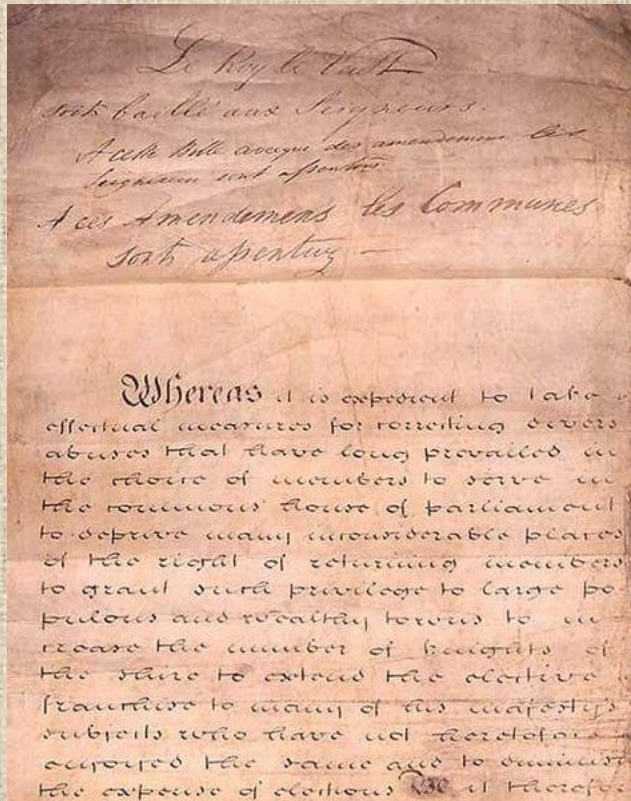
“In order to lessen the burden on the tithe-payer, Lord Althorp introduced a bill into Parliament in February of 1833, to save £60,000 of church money in Ireland by reducing the number of bishoprics from 22 to 12, a reasonable suggestion in view of the smallness and poverty of most Irish sees.”

Moorman, *AHCE*, 336

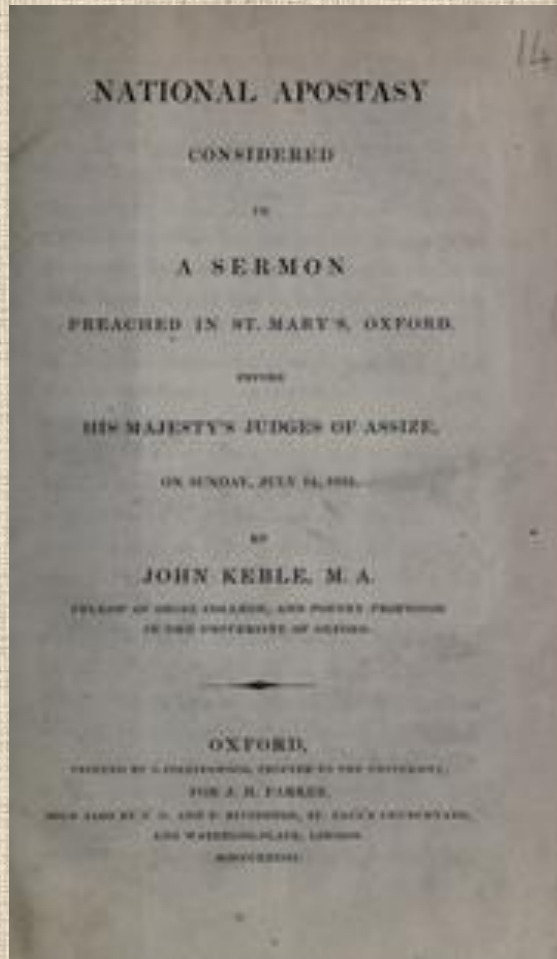
Rejected by many on principle

Not government's place to eliminate sees

Secular interference in ecclesiastical affairs



The Tractarians & Their Successors



The Eve of the Oxford Movement Ecclesiology

A Crisis: National Church in Ireland

John Keble, July 14, 1833: 'National Apostasy'

Not headline generating

Gets some of Oxford thinking

Spurs the 'Oxford Movement'

A university-set conversation

About churchmanship & ecclesiology

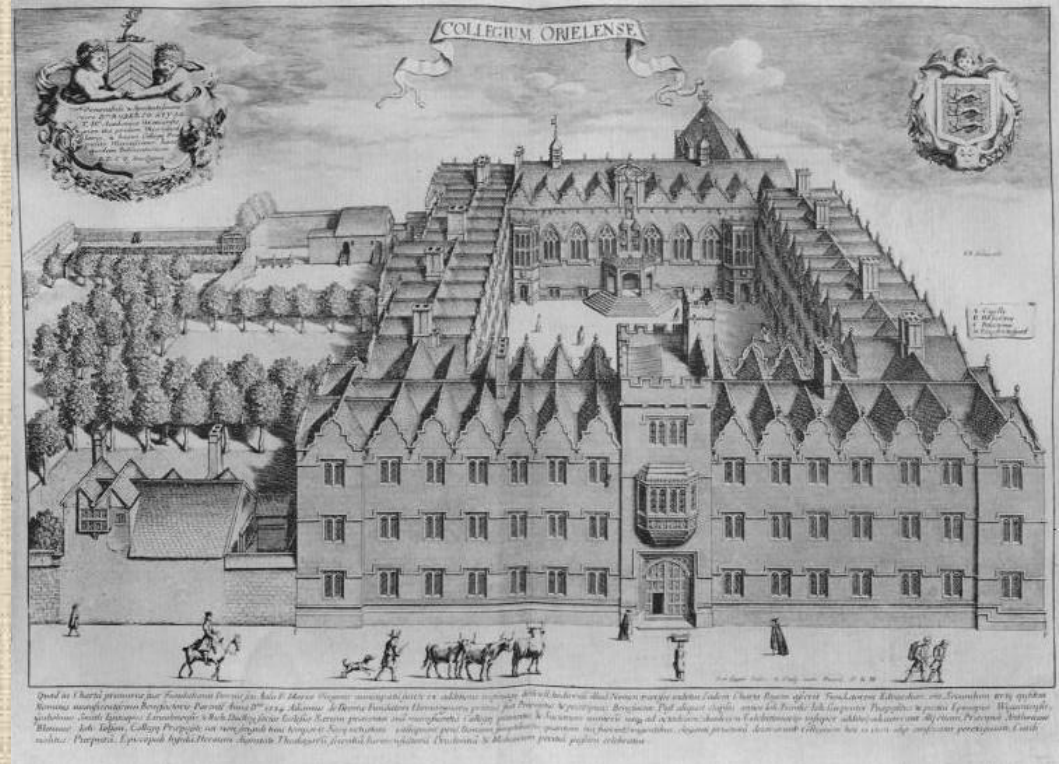
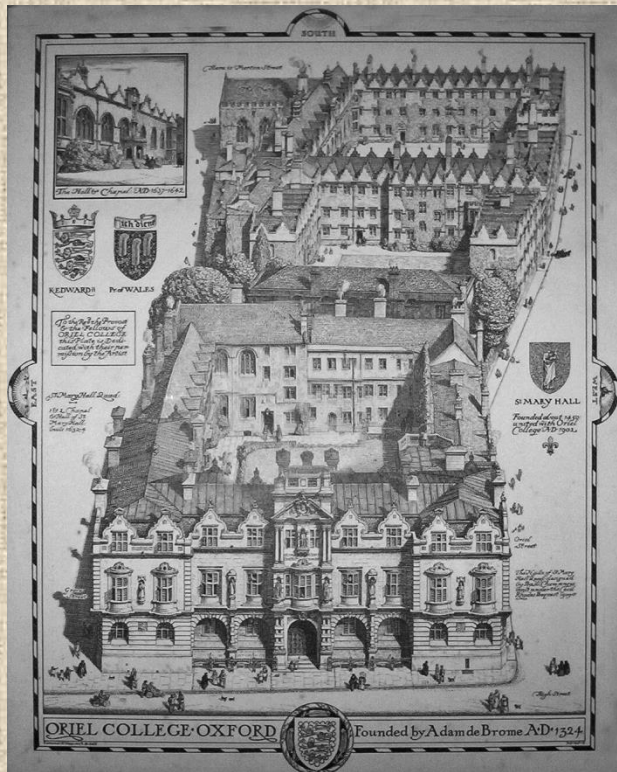
Emphatically episcopal

Advocated reform from within

The Tractarians & Their Successors

The Oxford Movement Context

Center of Anglican theological formation
Conservative, but aware of other currents
Oriel College: more progressive



The Tractarians & Their Successors

The Oxford Movement Oriental College 'Reformers'

The Noetics: critics of authority & parties

Advocated a 'national' church

Not 'liberals'; Broad orthodoxy

Edward Copleston

Blanco White

Richard Whately

The Tractarians: partisan renewalists

John Keble (1792-1866)

Caroline Divines, Richard Hooker

Professor of Poetry; curate to his father

Richard Hurrell Froude (1803-1836)

enthusiastic; poetry & imagination

interested in French thought; died young

Edward Bouverie Pusey (1800-1882)

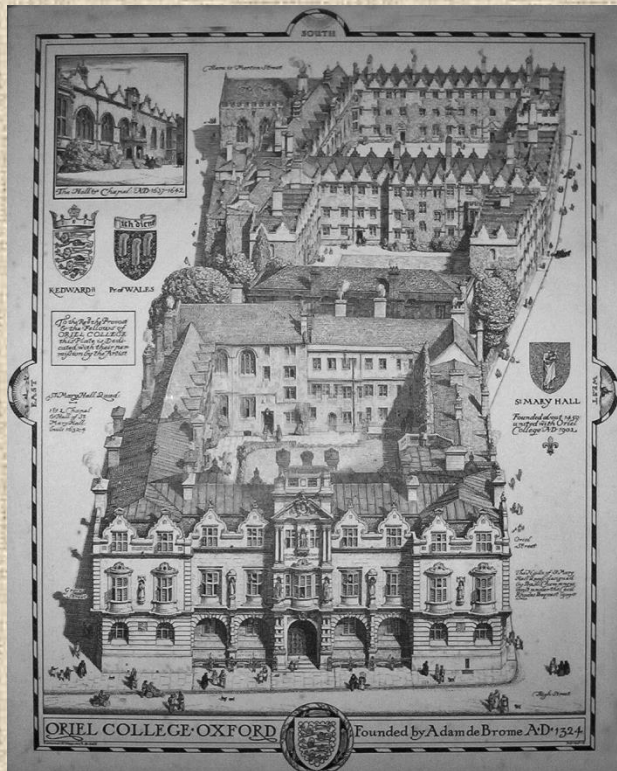
Regius Professor of Hebrew

'shy scholar'; 'quiet' to Froude's 'loud'

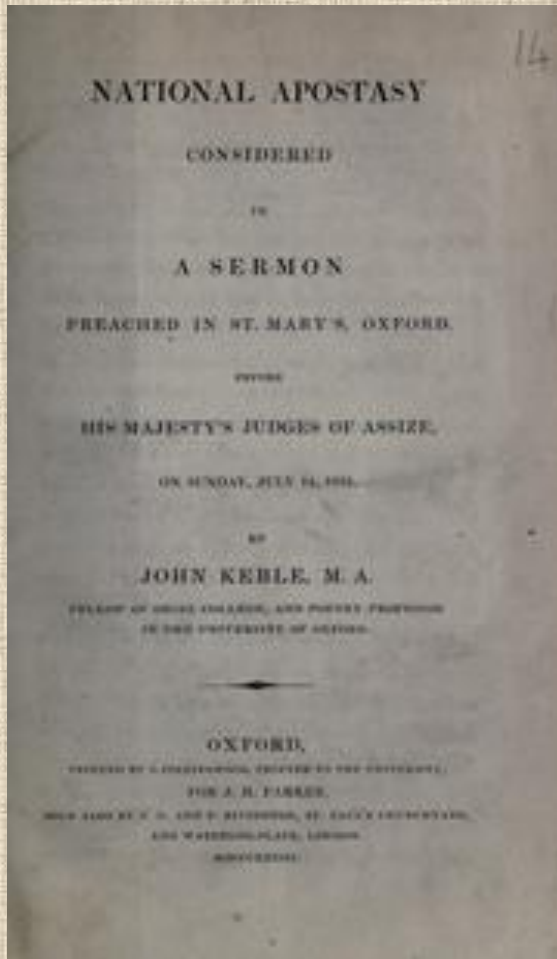
John Henry Newman (1801-1890)

dynamic; dominating personality

different background: less conservative



The Tractarians & Their Successors



The Oxford Movement

Rough Timeline of Movement's Beginnings

Keble's Assize Sermon, July 1833

Inspires two styles of reform-from-within

Static and Conservative

defensive

Caroline Divines as models

churchmanship; learning & holiness

Summer 1833, Hadleigh Rectory

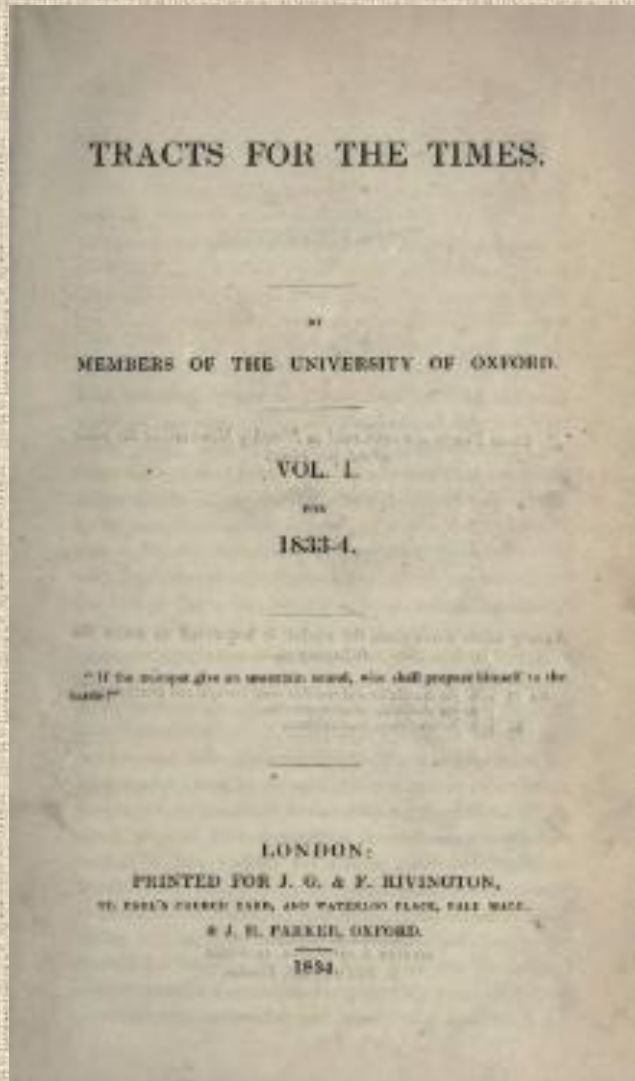
Dynamic and Radical

aggressive

Tracts for the Times (not terribly Caroline!)

energize churchmanship; rally to the cause

The Tractarians & Their Successors



The Oxford Movement

Rough Timeline of Movement's Beginnings

Tracts for the Times

Tract I

September 1833:

'Thoughts on the Ministerial Commission...'
appeal to clergy: defense of holy orders
apostolic succession; episcopacy
ontological view of holy orders
not mere pragmatism/functionality

Tract II

September 1833

'The Catholic Church'

Tract III

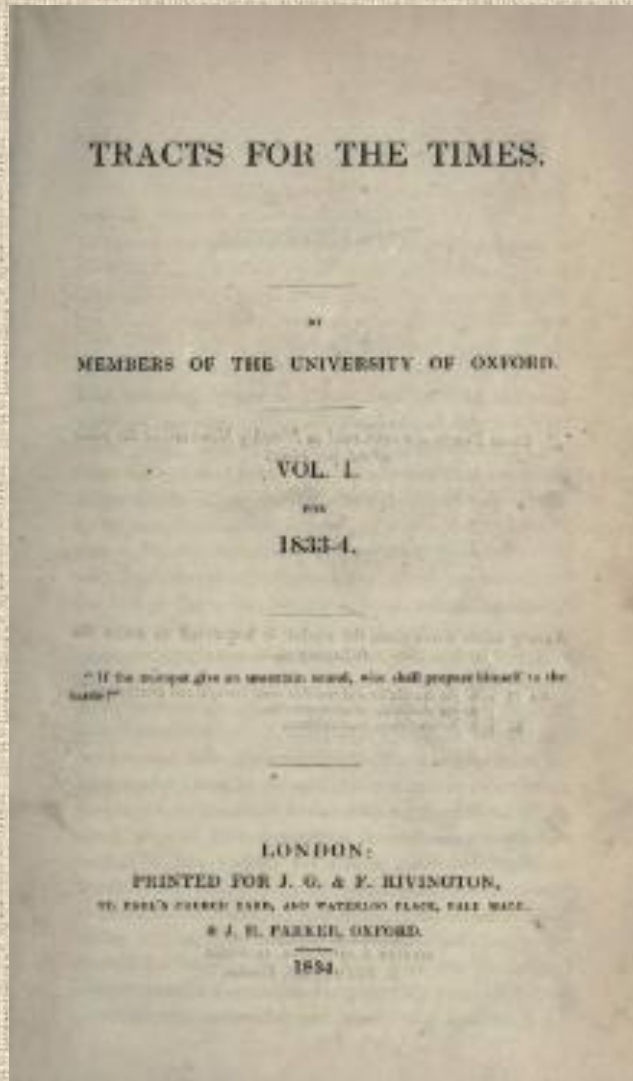
September 1833

'Thoughts on Alterations in the Liturgy'

First three by Newman (inspired by Froude)

End of 1833: 20 Tracts produced

The Tractarians & Their Successors



The Oxford Movement

Rough Timeline of Movement's Beginnings

1834

30 more tracts, (incl. Newman's 38 & 41)

'Church of England as Via Media'

C of E truly & purely catholic (cp. others)

Apostolic & Patristic

Free from Romanism & Protestantism

Tract 20 (Newman)

'Popery must be destroyed...'

'...it cannot be reformed.'

Popularity of ideas/Growth of the movement

Pusey joins in (had been more stand-offish)

H.E. Manning (Archdeacon of Chichester)

Charles Marriott (*Library of the Fathers*)

The Tractarians & Their Successors



The Oxford Movement

Rough Timeline of Movement's Beginnings

An Ecclesiological Model & Fragmentation

C of E as a 'Branch' of the Catholic Church

Via Media between Rome and Protestantism

popular model, but a vocal minority reject it

too much of a compromise

disliked Reformers/Reformation

wanted more medievalism (romantic)

Froude dies, 1836; movement splits

Conservatives:

Keble

dislike controversy; like Carolines

learning and holiness

Moderate controversialists:

Pusey

promotion of the Via Media

Progressively critical:

Newman

critical of Anglican ecclesiology

"Development"

The Tractarians & Their Successors



Post-Tractarian Developments

‘Ritualism’ in the Church of England

From Tractarian *ideas* to parochial *practice*

If Church, clergy, sacraments *are*...

...what should be *done*?

1840: WJE Bennett, St Paul’s Knightsbridge

Changes to liturgical custom

Candles

Chanting (more than Psalms)

Surpliced choir

Preaching in surplice

ad orientum, not at north end of ‘table’

Provokes negative reaction

Deviation from ‘Anglican’ way

Too ‘Catholic’

Bp of London C J Blomfield has to intervene

Disapproves of ‘Ritualist’ practice

Knows others are bending rubrics, too

Censures offenders on both sides

Ritualists take encouragement

The Tractarians & Their Successors



Post-Tractarian Developments

‘Ritualism’ in the Church of England

From Tractarian *ideas* to parochial *practice*

If Church, clergy, sacraments *are*...

...what should be *done*?

1845, St. Saviour's, Leeds

Built by Pusey; funds the construction

Liturgical/Ascetical program

Staffed by semi-monastic team of clergy

Choral Daily Office

Auricular confession

1848, Christmas midnight Mass introduced

1849, daily Mass

Bp of Ripon:

“You are a plague-spot in my diocese.”

Even Pusey had misgivings!

By 1851, 9 of 15 clergy had gone to Rome

The Tractarians & Their Successors



Post-Tractarian Developments

Real Presence in Art & Architecture

Venues fit to communicate belief

Cambridge Camden Society (1839)

Became Ecclesiological Society (1845)

Fostered study & promotion of

Gothic aesthetic

Pre-reformation art & architecture

Robust sacramental theology required

Proper furnishings & appointments

Even entirely new buildings themselves!

Development of a visual & material rhetoric

Victorian retrieval of patristic emphases

The Tractarians & Their Successors



Post-Tractarian Developments

From 'Ecclesiology' to Ritualism

What to enact in 'ecclesiological' spaces?

A return to

Eucharistic vestments

Liturgical gestures, sign of the cross, etc.

Candles, incense, etc.

A 'return' to Roman-derived services

Musical Contributions

Translations of Latin & Greek hymns

New hymns

An abundance of material

1859: 138 hymns published

1860:

enlarged to 273

Hymns Ancient and Modern

Auricular Confession

Unpopular, but not unsupported by the Prayer Book

Grows in use despite opposition

Even some bishops are opposed

Bp Tait deprives Alfred Poole in 1858

The Tractarians & Their Successors



Post-Tractarian Developments

Auricular Confession

Unpopular

But not unsupported by the Prayer Book

Grows in use despite opposition

Even some bishops are opposed

Bp Tait deprives Alfred Poole in 1858

Bp Blomfield disapproves of practice

Guides and manuals

The Priest in Absolution, 1877

The Priest's Prayer Book, 1884

Includes old 'extras':

candles, palms, oil

secreta

(Kind of like Michno)

Renewed concept of priestly vocation

Life of devotion

Not merely 'profession'

The Tractarians & Their Successors



Post-Tractarian Developments 1850s

Appeal to the Ornaments Rubric in favor of
Chanting, surplices, ad orientum, candles
Eucharistic vestments

Opponents disrupt Ritualist worship services
Some bishops could not easily prosecute
Encouraged others to interrupt worship

Firm Ritualists proceed to

Confessional boxes

Holy water stoups

Stations of the Cross

Some recourse to Roman aesthetics
(defiance!)

1854: first legal prosecution of Ritualism

Verdict mostly in favor of the accused

Crosses permitted

On credence table

Not on altar

Vestments: legal under Ornaments Rubric

The Tractarians & Their Successors



Post-Tractarian Developments 1860s

1860: English Church Union
Pro-Ritualist

1865: Church Association
prosecution of Ritualists

Rev. A.H. Mackonochie

Vicar, St. Alban's, Holburn

'Advanced Ritualist'; also saintly & beloved

Accused

Elevating the Host

Lighted candles

Incense

Mixed chalice

Prosecution

Court of Arches: Guilty on first 2 counts

Parliament: Guilty on all 4 counts

Suspended for 3 months

Spiritual penalty

Imposed by secular court

The Tractarians & Their Successors



Post-Tractarian Developments

1867: The Ritual Commission

1874: Public Worship Regulation Act

Concerned more with procedural matters

Didn't clearly specify legal v. illegal actions

Put further pressure on Ritualist clergy

Some imprisoned for contempt of court

Revival of Religious Communities

First among women: Lucy Pusey, 1841

Later among men

1863:

J L Lyne

Benedictine House

1866:

R M Benson

Society of St. John the Evangelist (Cowley)

The Tractarians & Their Successors



Post-Tractarian Developments

1888-89: Church Association v. Bp King

Edward King, Bishop of Lincoln

Accused on 7 Points

Mixed chalice

Ad orientum

Invisible manual acts

Sung Agnus Dei

Ablutions in sanctuary

Lighted candles on altar

Sign of the cross in blessing

November 1889

Guilty on 1, 3, 7

Innocent on others

Bishop King

Accepts verdict

Alters his practice

The Tractarians & Their Successors



Post-Tractarian Developments

Continuing Hostilities

Ritualists undeterred

Church Association: abuse & protest

1904: Royal Commission on Ritual Matters

14 members, 12 laity

118 meetings, 164 witnesses called

Report:

Law too narrow ...

...for religious life of present generation

“it needlessly condemns much ... which many of [the Church’s] most devoted members value”

Condemned:

Reservation

Benediction

Invocation of the Saints

Recommended Prayer Book revision

Hoped to provide clear guidelines

Was never conducted