

Nineteenth Century Developments



The Fragmentation of the Tractarian Movement

Froude's death in 1836

Provokes parting of the ways

Conservatives

Keble

Dislike of controversy

Ideal: Caroline divinity, learned piety

Moderate Controversialists

Pusey

Willing to contend

Promotion of the *Via Media*

Progressively Critical

Newman

Increasingly dissatisfied with Anglican
mainstream

Essay on Development (1845)

Nineteenth Century Developments

Reactions to the Tracts and Tractarians



THE HEIGHT OF FASHION

Punch (December 22, 1866)

Ardent Ritualist:

“Oh, Athanasius, it’s charmingly becoming!”

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Reactions to the Tracts and Tractarians



PERNICIOUS NONSENSE

Punch (November 3, 1866)

John Bull:

“I pay your reverences to look after my establishment, and if you neglect your duty, I shall see to it myself.”

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Reactions to the Tracts and Tractarians

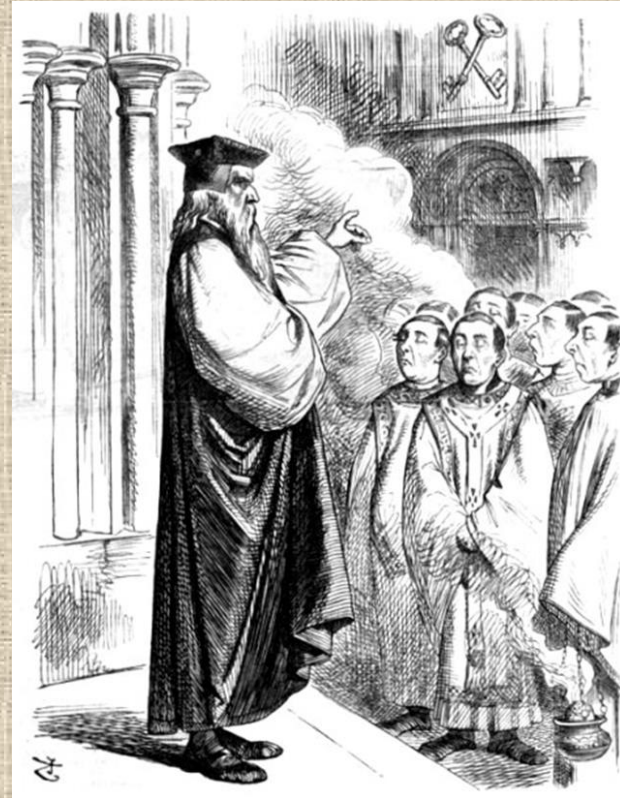


SWEET THING IN CHRISTMAS VESTMENTS

Punch (January 6, 1866)

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Reactions to the Tracts and Tractarians



OVER THE WAY

Punch (November 17, 1866)

Dr. Protestant:

“Take your gewgaws to the old lady at the cross keys opposite. She likes them, and I won't have them.”

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Reactions to the Tracts and Tractarians



INCENSE-IBILITY

Punch (December 29, 1866)

Reverend Father:

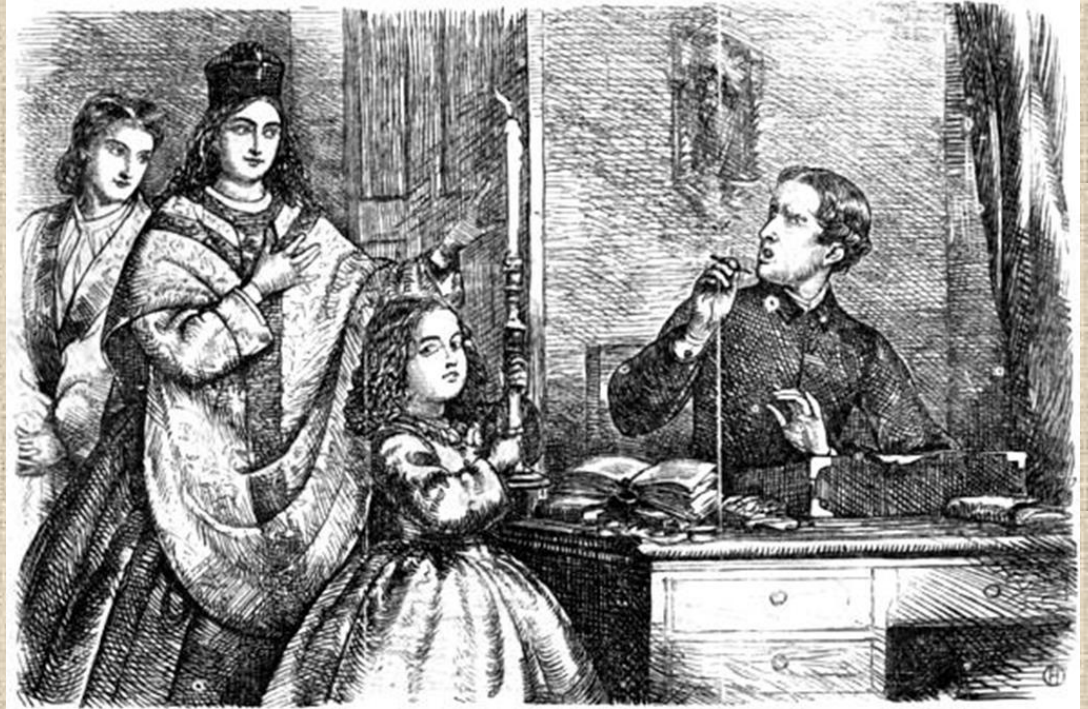
"You are sure this is something quite new?"

Incensor:

"Oh, yes, Reverend Father. It has all the beauties of the 'Jockey Club,' without its profanity."

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Reactions to the Tracts and Tractarians



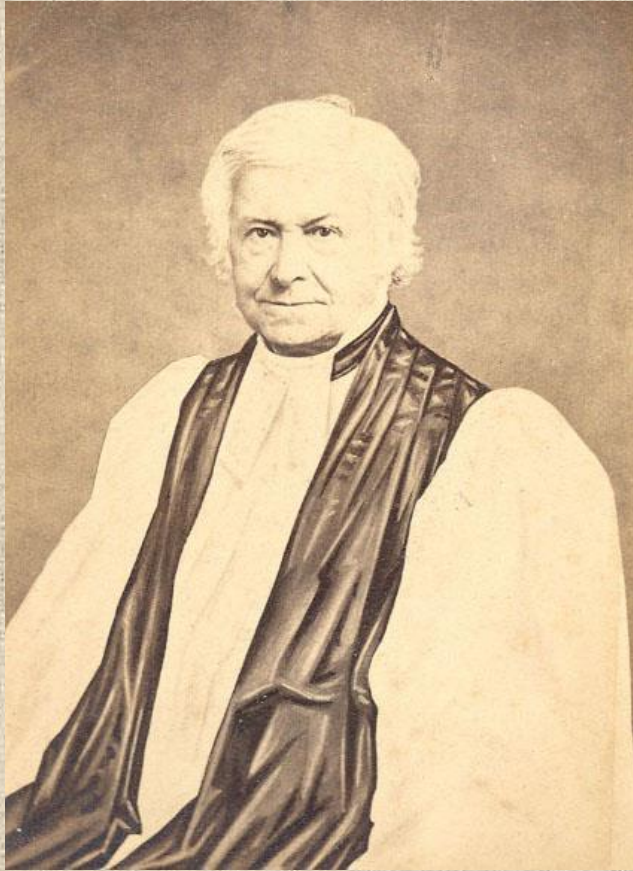
THE RITUAL MOVEMENT

Punch (September 15, 1866)

The Rev. Augustine Cope:

“I am grieved to find that you have no respect for solemn things.”

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Meanwhile in North America
General Convention, 1835

Commitment to frontier expansion

Missionary Bishop Jackson Kemper

Born New York, 1789

Baptized by Bp Benjamin Moore

Taught by John Henry Hobart at Columbia

Deacon (1811), Priest (1814) at Philadelphia

Appointed Missionary Bishop, 1835

Could not find many willing easterners

Decided to recruit and train westerners

Need for training

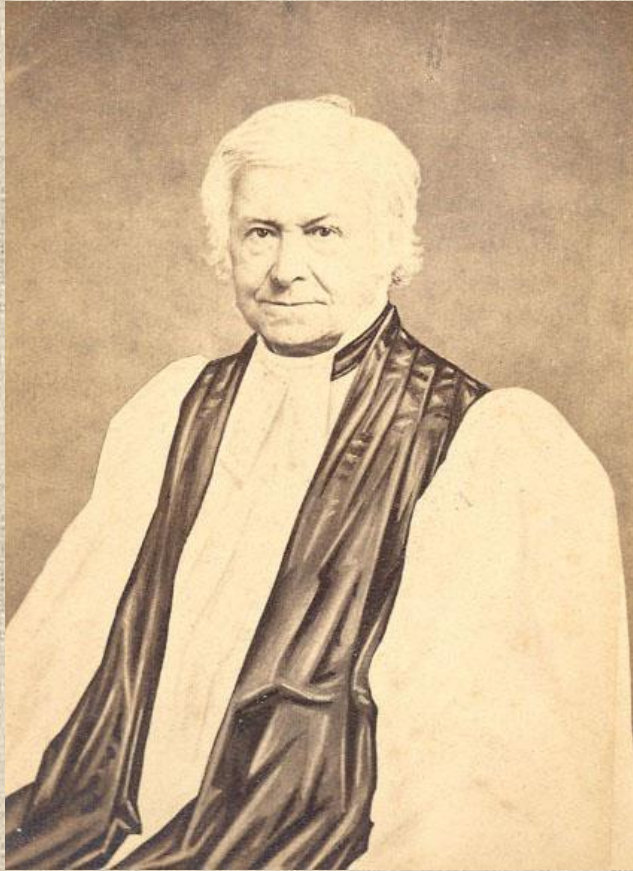
Led to founding of institutions

Kemper College, St. Louis (1840)

Nashotah House (1842)

Racine College (1852)

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Meanwhile in North America

General Convention, 1835

Commitment to frontier expansion

Missionary Bishop Jackson Kemper

Outreach/Church Planting

European settlers

Parishes in every territory/state

Prosperous of emerging 'civilization'

Moderation, respectability

Native populations

Scripture translations

Hobart Church, Duck Creek, WI:

Oneida congregation

Cornerstone, 1st act as MB

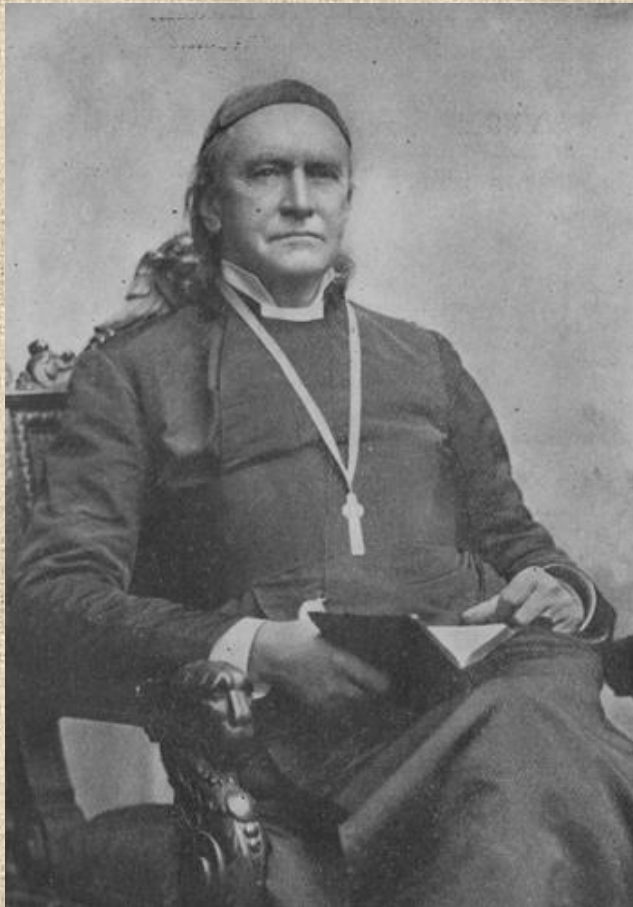
Ordinations

Wm. Adams

JL Breck

Enmegahbowh (Ottawa) deacon

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Meanwhile in North America General Convention, 1835

Commitment to frontier expansion

A Near Neighbor: Bishop Benjamin Whipple

Not a Nashotan

A NY High Churchman

Rector in Rome, NY and Chicago

Elevated to Bishop of MN (1859)

Ministries to poor immigrant communities

Translates ministry to native peoples

Ordained Native Americans

Enmegahbowh

Ottawa

Priest, 1867

Paul Mazakuta

Sioux

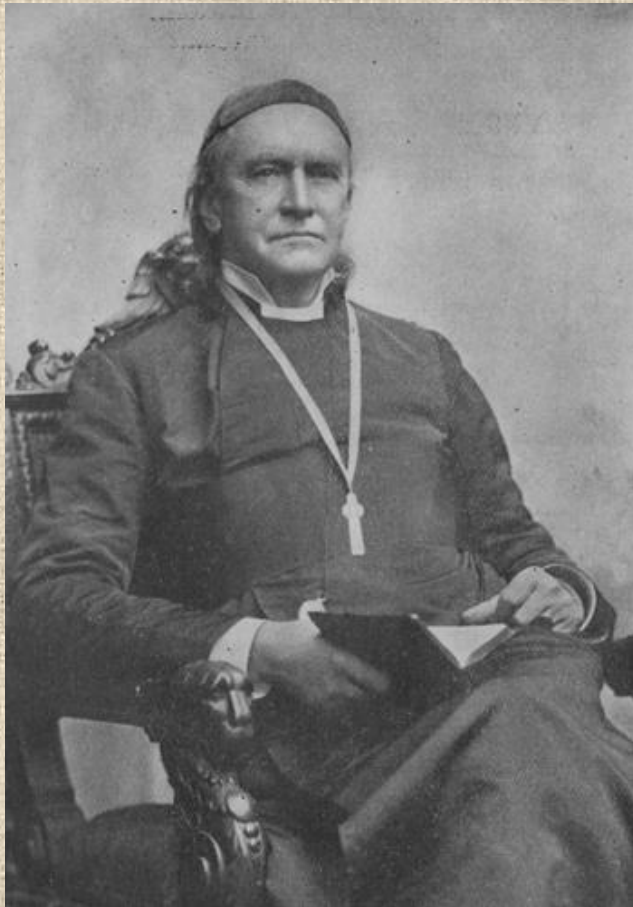
Priest, 1869

David Pendleton Oakerhater

Cheyenne

Deacon, 1881

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Meanwhile in North America
General Convention, 1835

Commitment to frontier expansion

Pressures on Indians, esp. post-Civil War

Westward expansion

Appropriation of lands

Decline of herds

Competition for resources

Reservations

Mass executions

Mankato, December 26, 1862

303 to be hanged

265 pardoned (by Lincoln)

38 hanged

Whipple's pleas for clemency

Whipple's Legacies

Seabury Seminary, Faribault MN

Breck School, Wilder MN

1870s failing health

'Snowbird'

Good Shepherd, Maitland, FL

Greatest Hindrance: Not Enough Priests

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Meanwhile in North America Episcopal Church Women

Ministers to native Americans & blacks

Little leadership in established parishes

Found ministries in service-oriented work

Tractarianism: opportunities for women!

Religious communities: suspect as in England

Anne Ayres

Sisterhood of the Holy Communion (1852)

St. Luke's hospital; sick children

William Muhlenberg's parish

Sisterhood of St. John the Baptist

Brooklyn

Ministered to poor German immigrants,

Lower East Side

Deaconesses

1889

'to assist the minister in the care of the poor and sick, the religious training of the young and others, and the work of moral reformation'

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Meanwhile in North America
Episcopal Church Women

Missionaries: 39% by 1916

Organization, Funding, Promotion

Women's Auxiliary to the Foreign Mission

1871

Eventually grows too important to ignore

United Thank Offering, 1889: funds missions

Exclusion from policy discussions

Persistent

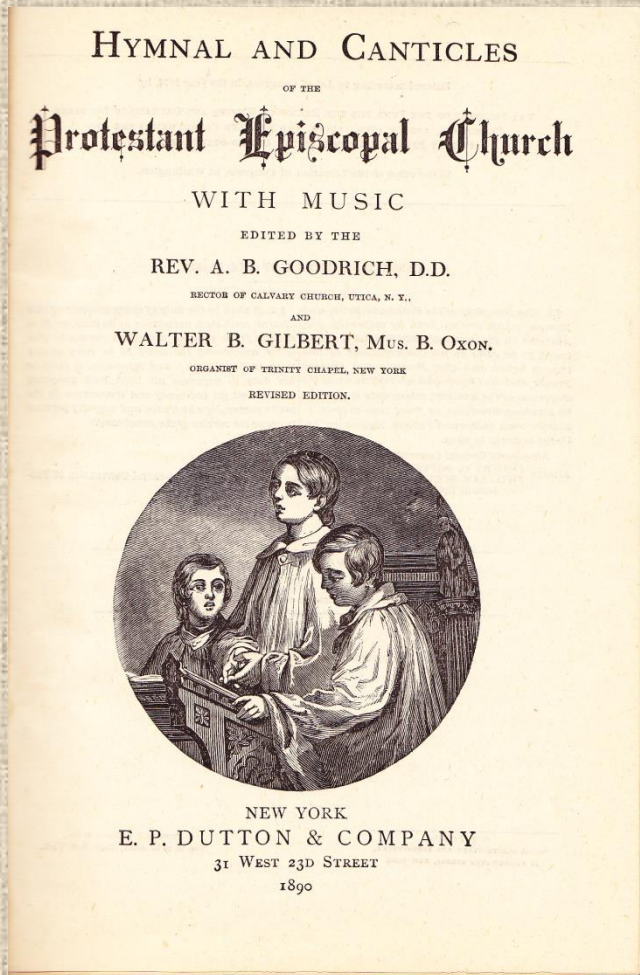
Auxiliary's influence = beginning of voice

1919

Failed attempt to elect women to GC

Not until 1970!

Nineteenth Century Developments



American High Church Social Action
'National Church Ideal':

Acting like the Established Church...

...when there is no Established Church

Small

Disproportionately wealthy & influential

American geo-political prowess

'Colonial' ventures of the 1890s

The Uniqueness of The Episcopal Church

Blend of Catholic & Protestant elements

Mission to the nation as a whole

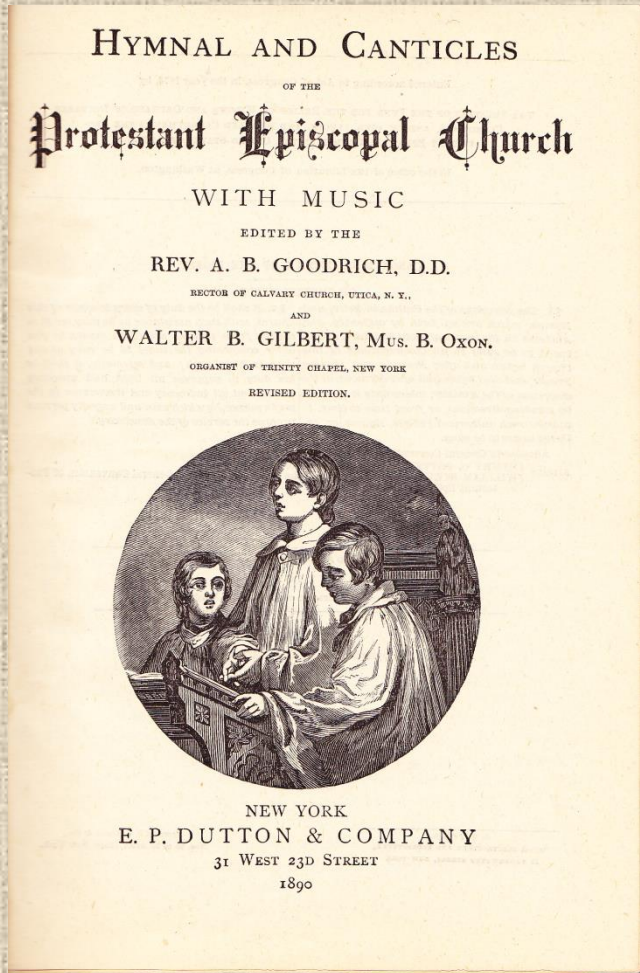
Middle-ground 'ecumenical' starting points

Not 'consensus' (but still really important!)

Moderate, conservative moral vision

'Religion' for American society

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American High Church Social Action The Uniqueness of The Episcopal Church The Hobartian Ideal REVISED

Less elitist, less detached

More involved, responsible, socially active

Retains 'establishment' feel; gentility

Helping the less fortunate, giving back

Educated & privileged

Desire to better society

Ethically, morally, etc.

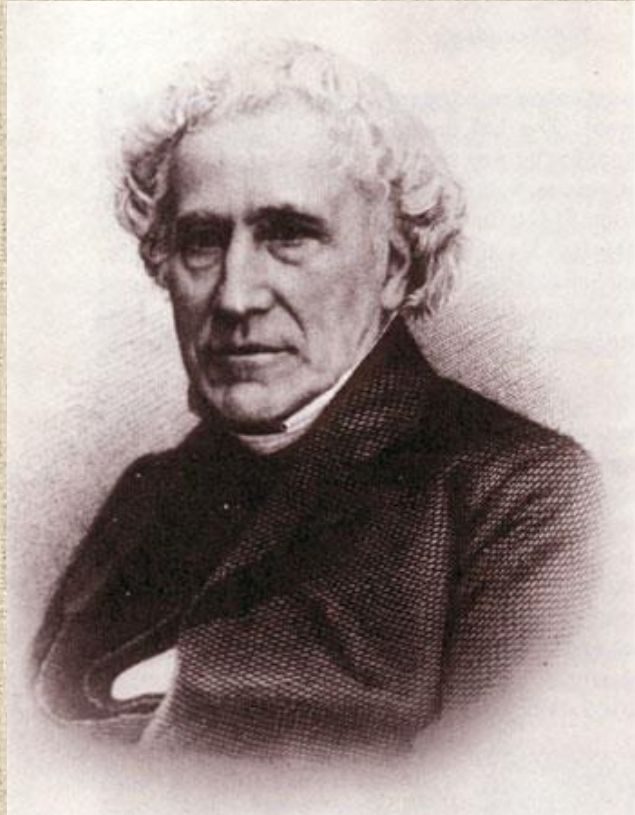
Confluence of several Anglican 'streams'

High Church

(Post-Tractarian) Anglo-Catholicism

F.D. Maurice's 'Christian Socialism'

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American High Church Social Action The Uniqueness of The Episcopal Church Important Figures

William Augustus Muhlenberg (1796-1877)

Education

Rector, Flushing, NY

Founds school 1828

Innovative

Influences Breck, others

Christianity: practice, not abstraction

School: formation, not information

Religion/Theology

Pusey & the Carolines:

Holiness of life

BCP

Scripture & antiquity

Jeremy Taylor's Christian liberty

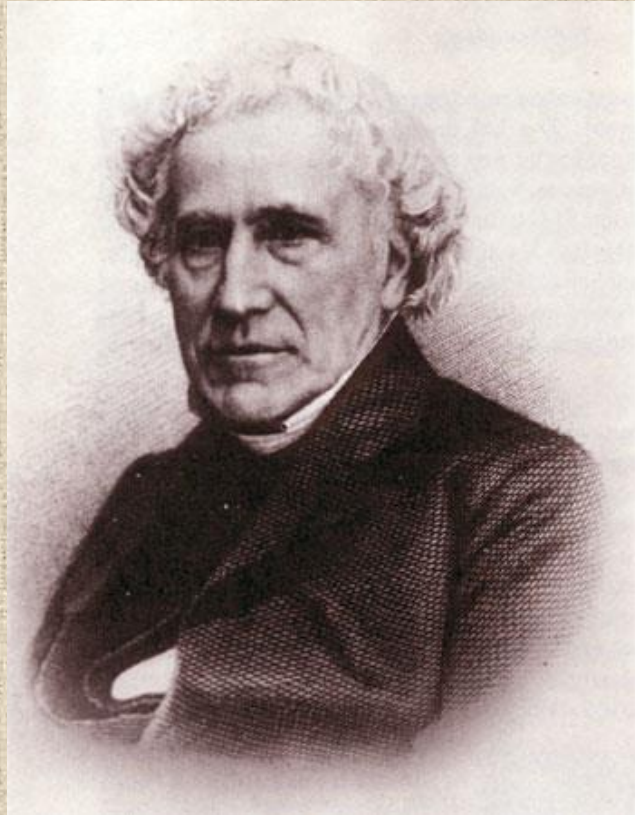
1840s: "Evangelical and Catholic"

Christ; Scripture; Live & Share Gospel

Tradition; Order; Universality

Conservatism allows free expression

Nineteenth Century Developments



American High Church Social Action The Uniqueness of The Episcopal Church Important Figures

William Augustus Muhlenberg (1796-1877)

Religion/Theology

Became fan Tractarianism

Visited Newman in 1843

Scandalized by Newman's conversion

Early advocate of weekly Eucharists

Not Anglo-Catholic as in Ritualist, etc.

Ministry/Outreach/Communitarian Projects

Holy Communion, NYC

Sisterhood of ... Holy Communion

St. Luke's Hospital

Church Industrial Community of St.

Johland

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American High Church Social Action The Uniqueness of The Episcopal Church Important Figures

William Reed Huntington

All Saints, Worcester, MA 1862-1883

Grace Church, New York 1883-1909

Secretary, Prayer-Book Revisions Comm.

Co-editor Standard Prayer-Book of 1892

Chicago-Lambeth Quadrilateral

began in 1870 essay by Huntington

‘The Church Idea, an Essay toward Unity’

“basis on which approach may be by
God's blessing, made toward Home
Reunion”

The Quadrilateral

Holy Scriptures

Creeds (Apostles' & Nicene)

Dominical sacraments

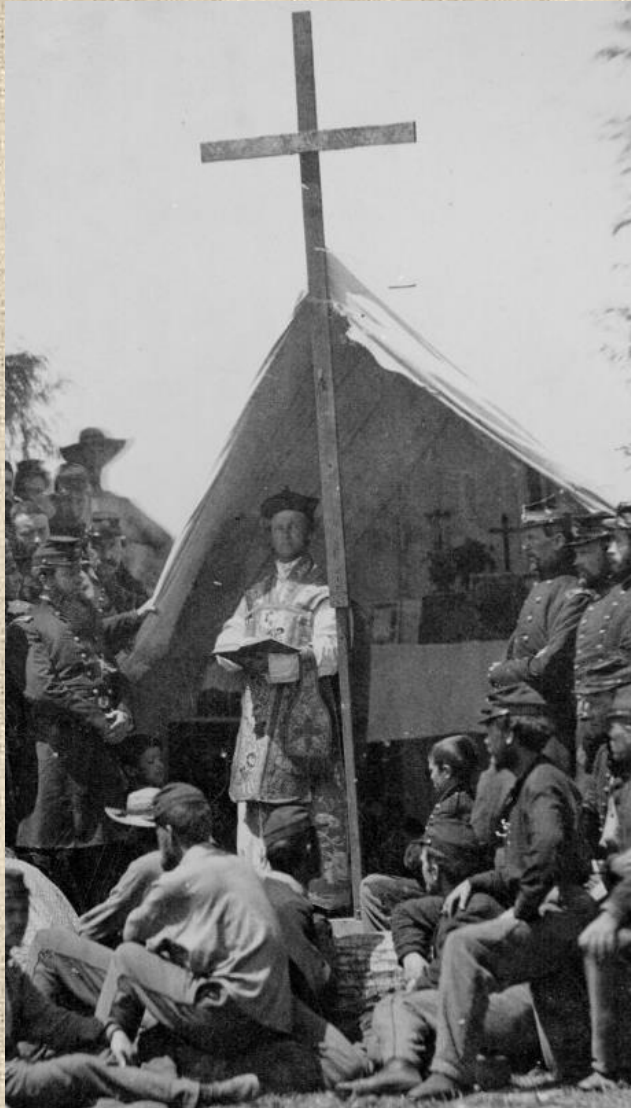
Historic episcopate, locally adapted

Others

James Otis Sargent Huntington (OHC)

Vida Dutton Scudder (SCHC)

Nineteenth Century Developments



“Catholicism” in America

Roman Catholics in America

At Revolution: less than 1% of population

19th C: new patterns of immigration

End of British colonialism

Irish Potato Famine

Two Types of Protestant Response

Anti-Catholic Prejudice, Pressure, Violence

Attacks: Catholic parishes, dioceses

‘Political Organizing’

ad hoc prejudices

Appreciation, Appropriation, Adaptation

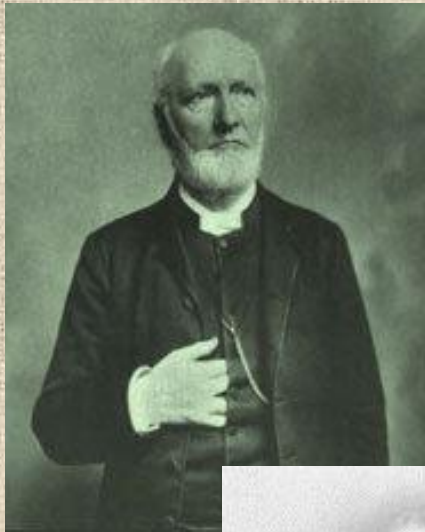
Conversions:

700,000 in 19th C (not all Episcopalians)

29 priests & deacons, 1 bishop 1840-70

Protestant ‘reintegration’ of ‘catholicity’

Nineteenth Century Developments



“Catholicism” in America

Roman Catholics in America

Two Types of Protestant Response

Appreciation, Appropriation, Adaptation

Protestant ‘reintegration’ of ‘catholicity’

Mercersburg School/ Theology:

(opposed by Princeton, esp. Hodge)

German-Americans

Philip Schaff

John Williamson Nevin

Reformed Church in the United States

“Reformed and Catholic”

Schaff

heresy charges before Synod, 1845

cleared 37 to 3

Nevin

The Mystical Presence

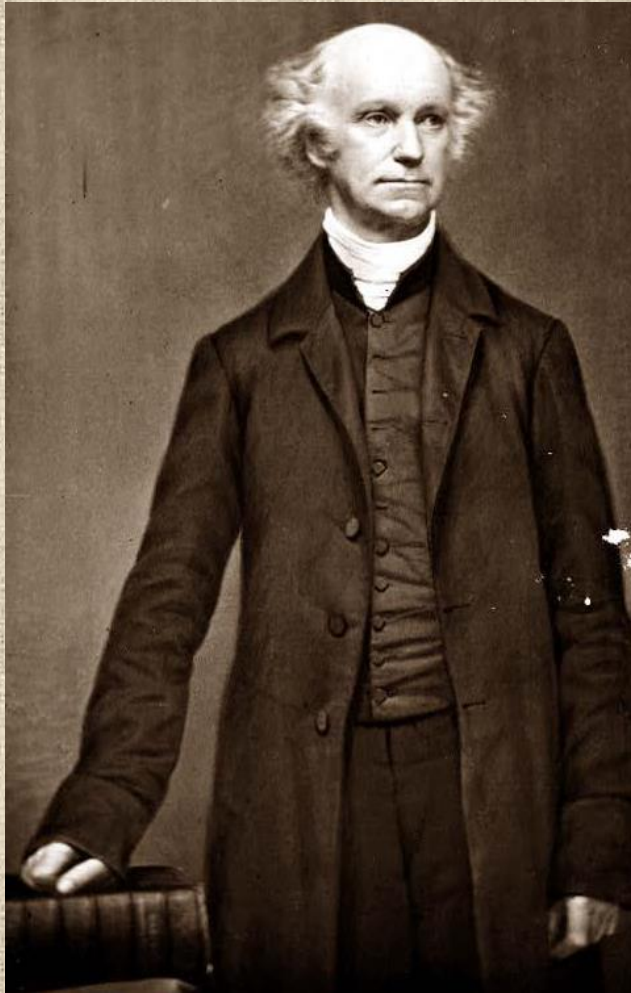
objective efficacy of the sacrament

atonement

grounded in Christ’s person

not merely his work

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Anglicans Appropriate, Too (In Different Ways) High Church/‘Tractarianism’

Hobart: some common ground with Oxford

Political/ecclesiological issues (Erastianism)

Interest in patristic, pre-Reformation church

Vision of church not subordinated to state

Pre-Great Awakening liturgics & spirituality

SACRAMENTAL form

Baptism

Confirmation

Eucharist

Confession

Rebuttal of Evan. emphasis on adult renewal

Not everyone a fan of the Oxford Movement:

1844 GC:

Evangelicals try to discredit Tractarianism

Condemn as Romanism

Bp Ch. P. McIlvaine (Ohio): *Oxford Divinity*

Oxford = Rome

Impair justification; undervalue subjectivity

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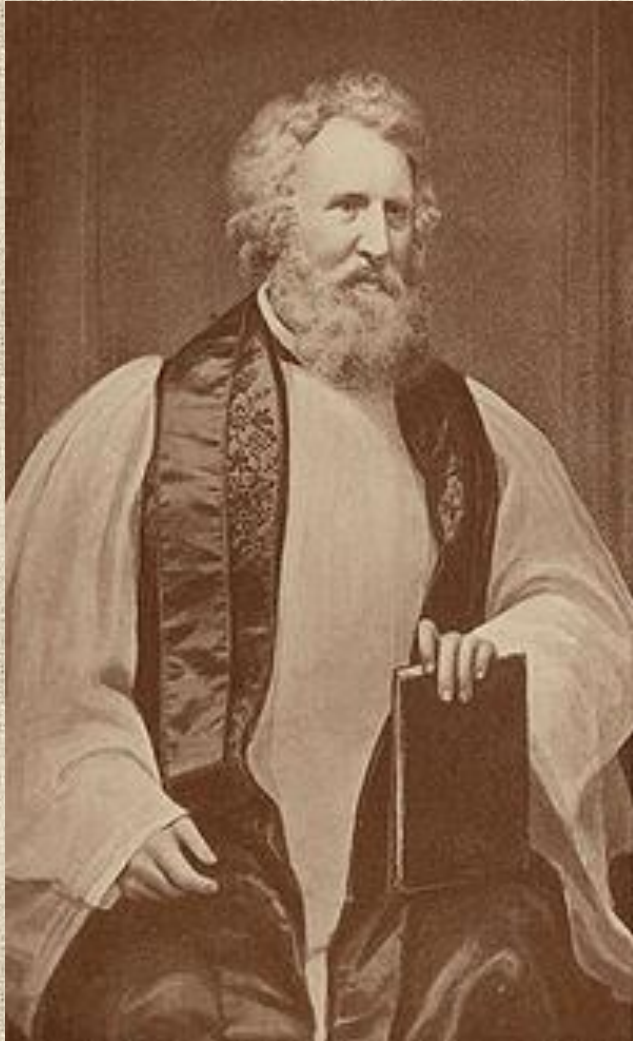
The
Catholic Church In
England And America:
Three Lectures
(1844)



John David Ogilby

Anglicans Appropriate, Too (In Different Ways)
Not everyone a fan of the Oxford Movement:
Bp Ch. P. McIlvaine (Ohio): *Oxford Divinity*
High Church will not go along
Concerned about 'Romanism'
Student conversions at General
Inquiry & Resignation: John David Ogilby
Used Newman's *History of Arianism*
Would not condemn RCC as 'heretical'
Appreciative of much of the Tractarian vision
Outside of General Convention
Episcopal Elections
Disciplinary & Heresy Trials
Diocesan Visitations
New Seminaries
High Church
Nashotah House (1842)
Berkeley Divinity School (1854)
Seabury Divinity School (1860)
Evangelical
Philadelphia Divinity School (1862)
Episcopal Theological School (1867)

Nineteenth Century Developments



Anglicans Appropriate, Too (In Different Ways)

Not everyone a fan of the Oxford Movement:

Influences from Cambridge ecclesiology

Liturgics and architecture

Pre-Reformation forms & practices

Clothing: J H Hopkins Sr.

Essay on Gothic Architecture

Law of Ritualism:

usable

but not mandatory OT liturgical models

Church planting, building, architecture:

shifts toward Gothic

Upjohn, Congdon

Influential figures

Muhlenberg:

Evangelical Catholics

DeKoven:

Anglican Catholics/Anglo-Catholics

Nineteenth Century Developments

Anglicans Appropriate, Too (In Different Ways)
Gothic Architecture
Upjohn

