

tragic end, by a solemn sentence of Archbishop Cranmer. It is said, that Elizabeth, convinced of the illegitimacy of her rank, ascended the throne with trembling step, and that being fearful of exciting dangerous commotions, she hesitated about the re-establishment of the Reformation; towards which, however, she had a secret inclination. Her ministers determined her to it, by representing to her that there would be no security for her in union with the Church of Rome, which in its public documents had condemned her birth. "She was well aware," says Heylin, "that her condition of legitimate daughter and the primacy of the Pope could not subsist together." The rupture was then deliberately resolved upon: all that remained was to prepare the public mind for it. The ministers took upon themselves to dispose the people for the projected changes, and conducted themselves in the business with consummate address. The Parliament was convoked as early as the following december. In the House of Lords a law was proposed which abolished that of Mary, gave to Elizabeth the title of of supreme governess in all things spiritual and temporal, with all the rights exercised by Edward and Henry, authorised her to execute her ecclesiastical jurisdiction by commissaries, and, to maintain her supremacy, obliged the bishops and their clergy to take an oath, the formulary of which was subjoined to the law. The first reading of this bill caused consternation and dismay among the bishops who then were sitting in the upper house. In vain did the Archbishop of York and the Bishop of Chester, in the name of all the others, oppose their eloquence to the project of the law. It was carried, and but little attention was paid to their objections. It met with more opposition in the Commons. But ultimately the court party prevailed. Thus the ecclesiastical authority was taken away from the Holy See and the Clergy of England, the entire spiritual jurisdiction attached to the crown, and schism erected into a law of the kingdom.

Elizabeth, after the prorogation of her parliament enters upon her new functions and proceeds gradually to work. She summons all the Bishops into her presence, impatiently listens to all their representations, then dismisses them, saying, "that from henceforth she shall regard as the enemy of God and the Crown, whoever shall dare to support the pretensions of the Bishop of Rome. After this she sends forth into the dioceses her commissaries, who upon the refusal of the Bishops to take the appointed oath, declare them to be deprived of their office. They are all, with the exception of the Bishop of Landaff, driven from their sees. They are afterwards replaced by priests attached to government and to the new principles. Parker, being nominated to the see of Canterbury, was consecrated and confirmed, according to letters-patent from the Queen, by some bishops of Edward VI. but who, being canonically deposed since the reign of Mary had remained without jurisdiction. Parker, in his turn, consecrated the first, who were nominated after him: in this manner, all the sees were filled in 1562, and then it was, that the new prelates agreed

together upon a declaration of faith, which they drew up in thirty-nine articles and which received afterwards the sanction of the parliament and the Queen.

A new order of things now appears in England. Schism, for the second time, is about to be solemnly proclaimed. The nation is to be separated from the rest of Christianity, and is from henceforth to form a separate and independent Church, isolated from the whole world, like the territory in which it is enclosed. But by what right? By what authority? Such is the will of her, who aspires to become supreme governess in the church.

By this time, the convocation of the clergy, having taken alarm at the projects of the court, had done its utmost to prevent them, had declared in five articles the apostolic belief upon the dogmas that were said to be the most threatened: the two universities had loudly joined their voices with the chamber of the inferior clergy upon the four first articles; the bishops had entirely adopted them, and of their own authority, as well as in compliance with the wishes of the priests, had transmitted them to Lord Bacon, the keeper of the seals: but the declaration of the clergy stops none of these preconceived measures; the declaration of the spiritual guides, of the bishops, the judges of doctrines is put aside and despised; and by whom? by her, whom they pretend to give to the successors of the apostles as supreme governess.

From the cabinet these projects are carried into the Parliament: on the first reading, the whole bench of bishops rise in opposition. In vain do they object before the peers; in vain do they instruct their flocks, out of the house, that the oath of supremacy wounds faith and the sacred principles of the government of the Church: they are not heard; they are stripped of their jurisdiction, and driven from their Churches: and by whom? by the supreme governess.

New subjects are named to fill their places.—But how shall this nomination be confirmed, since the right to do it belongs exclusively to the Pope? By whom shall be changed and overthrown that order of things, which for centuries had been established for the communication of power in the Church: by the supreme governess.

She pretends to throw the discipline back to the times when the metropolitans were consecrated and confirmed by the bishops of the province: but this ancient discipline, being abolished by the Church, could be re-established only by it: but, according to the ancient discipline, the patriarch ordained and confirmed his metropolitans himself in person, or by the bishops of the province, his delegates; for so had it been regulated by the council of Nice, can. 4. and by other councils afterwards, as Dr. Field and bishop Bramhall, to cite no others, confess: but on default of the patriarch of the west, neither the vice-president of Canterbury during the vacancy of the see, nor Bonner, bishop of London, nor Heath metropolitans of the north, could be induced to lend their ministry to so manifest a violation of rule in the affair of Parker; but these four consecrators,

in open revolt against the Church, were without episcopal authority, Hodskins having never been more than a suffragan, suppressed and never re-established, and the other suffragans created by Henry, VIII. Scory, Barlow, Coverdale, having been canonically deposed under the preceding reign, for cases of marriage; the two latter in contravention to their monastic vows. But supposing them to be possessed of diocesan jurisdiction, still they could not of themselves extend it to a metropolitan and primate's see; but no matter, these irregularities, these defects, these nullities, are superceded in a moment: and by whom pray? still by the same female and by her letters-patent by her, who from henceforth, with a diadem on her head and the pastoral crook in her hand, speaks and commands obedience through her new spiritual lords, as their supreme governess.\*

But whence did she derive this absolute power to undertake such unheard of attempts and to produce so total a revolution? From her House of Lords and Commons. Well then! let her parliament produce to the world the charter it has received from Jesus Christ; let it prove to us that Christ confided the government of his church to the powers of the earth. But for our parts, we know, that he has confined it solely to the Apostles and their successors. Thus this parliament, although absolute and all-powerful in what relates to this world, was evidently without right and without power in the concerns of the Church; it therefore could transmit no spiritual jurisdiction to Elizabeth—Elizabeth could not therefore take it away from those, who occupied their sees before she mounted her throne; she could not, therefore, transfer any from them to her intended bishops, nor could they to their successors. Without right to destroy, repair, or rebuild, her attempts are null from the first. Her innovations all rest upon a false foundation, and the whole structure of the reformation sinks of itself, and is buried in the hollowness of its own system.\*

\* Femineo et a seculis inaudito fastu se papissam et captivum Ecclesie fecit. Mart, Chemnitz in Epist. ad elect. Brandenburg.

\*\* An Act was passed, by a lay parliament, requiring of the prelates to take the oath, under pain of being expelled from their sees. At the expiration of the time appointed for taking the oath, the fathers who refused it, found themselves driven from their palaces and deprived of their revenues and of all the honors and privileges of their episcopal dignity. So far we make no complaint.—Let the secular power take back, if it please, the favours it has bestowed upon the Church; we are content. It will injure the temporalities of the Bishops; but will leave uninjured the consciences of the subjects. For Jesus Christ has imposed no obligation on the subjects of defending against the magistrates the civil rights and immunities of their bishops, but most assuredly does he require of us to defend the rights that he has himself conferred upon his Church for its preservation, in spite of secular power, even during persecution; rights that no human power ever gave or can ever take away.—Yet our adversaries have carried their violence so far as to wrest them from it. Our most reverend fathers are driven from their flocks and from the care of souls; alters are raised against alters; bishops of an opposite party take the places of our own bishops; their