

rightful heir to the throne. They went so far even as to call him James III. Hence the schism was continued, and some of the non-juring bishops consecrated others, in order that they might continue an outward and visible part of the ancient Church of England.

The Church had now passed through a period of great trial. Calmer and more prosperous days awaited her. Queen Anne was a good Churchwoman. High Churchmen began to have a chance. Appointments had been made under the previous reign by a small committee of Whig bishops. This the new Queen abolished. The country was delighted with the change, and elected a Tory parliament to support her. Measures intended to repress dissenters by forcing them into conformity if they would enjoy the sweets of office twice passed the House of Commons (in 1702 and 1703), but the Whig bishops in the House of Lords refused on both occasions to pass them. The Queen was strongly on the side of the Commons, and considerable excitement existed among both High and Low Churchmen.

Archbishop Tenison was somewhat passive in the matter. The real leader in the House of Lords was the great Whig, Bishop Gilbert Burnet. The progress of the Church abroad, or, as it was termed, "in the Plantations," was seriously considered about this time. In 1703, the question of appointing a suffragan bishop for America was frequently discussed. Unhappily, it produced no result.

The year 1704 was the anniversary of Queen Anne's birthday. She signalled it by an act of great kindness and liberality to the Church. The crown had possessed itself of certain revenues which had originally belonged to the Church. These Queen Anne, to mark her birthday, restored. It was a noble gift, amounting to sixteen or seventeen thousand pounds a year, and is known as "Queen Anne's Bounty." This handsome revenue, by the good queen's wish, was applied to the improvement of the livings of the poorer clergy. There was great need for improvement, for the condition of the clergy in this respect—as a rule—was deplorable; £40 a year was considered a prize, while there were some parishes that yielded incomes as small as five pounds per annum.

This, of course, greatly lowered the status of the clergy. Many of them made no attempts at being gentlemen, but ranked as tradesmen and farmers, and often were not allowed to sit at the same table with the gentry.

The bountiful act of Queen Anne not only relieved much distress at the time, but to the present day the Church has reaped enormous advantages from it.

Archbishop Tenison found he had a difficult post to fill. Another attempt was made by the Commons, supported by the Queen, to

exalt the Church at the expense of dissenters, but the Lords again rejected it. The clergy were pitted against the bishops and battled for what they considered the superior rights of the Church. Dissenters were beginning to encroach upon duties, such as baptizing infants and teaching the young, which they considered belonged exclusively to the clergy of the Church, and the bishops would not help them. The Archbishop, while upholding the bishops, endeavored to calm the troubled waters by conciliatory addresses, but sometimes he bore heavily upon the clergy; and read them severe lectures. The cry of "The Church in danger" was then raised throughout the whole of England. It was said that the Queen even had changed her politics, and, through the influence of the Marlboroughs, had become cold towards the Church. A new parliament proved to be decidedly on the Whig side, and would give no redress to the anxieties of High Churchmen, beyond declaring that "the Church was not in danger."

In 1706, Archbishop Tenison gained a great point over his opponents by suddenly proroguing convocation. This was done, it was said, at the instigation of the Queen, who declared that she had become tired of the continued opposition shown to the bishops by the clergy, and it had the effect of greatly displeasing the Church party. It was at the time when the union between England and Scotland was being consummated, and the clergy naturally felt aggrieved at being debarred from debating the great questions arising between Episcopacy and Presbyterianism in the adjustment of an established Church for each country. Much alarm was felt at the establishment of the Presbyterian Church of Scotland. When, accordingly, the next convocation met a solemn protest was made against the curtailment of a privilege that had been allowed the clergy from ancient times. The reply of the Queen (which was really that of Archbishop Tenison) was one of displeasure. This, followed by the summary repetition of the prorogation of convocation, completed the immediate triumph of the Archbishop and his party.

But this triumph did not last. The Queen returned to her Tory preferences. To the dismay of the Whigs, the country showed great delight at the returning ecclesiastical smiles of the Queen. The cry of "The Church in danger" was revived. The Tory clergy became violent in their attacks upon the Whig bishops, and their alleged desire to destroy the true principles of the Church. What was to be done? The Whigs determined to try intimidation. On the 5th of November, 1709, Dr. Henry Sacheverell, fellow of Magdalen College, Oxford, and chaplain of St. Saviour's, preached a bitter and violent sermon against the Whig authorities. His text was, "In perils among