

THE CHURCH OF ENGLAND IN THE  
EIGHTEENTH CENTURY.

FROM THE "CHURCH QUARTERLY REVIEW."

(Continued.)

Thus much then for the Church's revival after the Great Rebellion. We come now to consider, secondly, the causes which paralysed all this energy at home and repressed all expansion abroad; and thirdly, the causes which rent so sadly the unity of the Church, and flooded the country with heresy and schism. The two together will enable our readers the better to understand the evil fame of the eighteenth century in the matter of religion.

II. The death of the Queen found the friends of the House of Hanover prepared. George the First was proclaimed with great rejoicing, and apparently with the concurrence of the two great parties in the state. A wise prince, an able politician, such as William, would gladly have taken advantage of this seeming unanimity to conciliate his opponents by a generous forbearance, and by a promise to all loyal subjects of protection and favor. But George was neither able nor wise. Treating the Tories with marked discourtesy and studied insult, he threw himself without reserve into the arms of Walpole and the Whigs. Walpole's political character needs no remark from us. It is otherwise as to his ecclesiastical administration. Here he began by assuming that the Church was ill affected to the House of Hanover, and accordingly his very first step was to set himself strenuously to frustrate her usefulness and to curtail her power. Church building was at once suspended; the £80,000 set aside for the endowment of colonial sees vanished; and the scheme for organizing the Church in the colonies was quashed. Hoadly, the notorious Latitudinarian, was immediately noticed, and promoted to Bangor; and the Convocation, while taking steps to denounce the dangerous tendency of the Bishop's writings, was, by a special order from Court, prorogued, since which time it had to remain silent for one hundred and thirty years. Snape and Sherlock, who had replied to Hoadly, were deprived of their offices as king's chaplains, and Smallridge ceased to be almoner. Walpole's next measure was to intimidate the bishops. Failing to win over Atterbury with the bribe of £5000 per annum, and Winchester in reversion, he sent him to the Tower; and as there was no evidence on which to proceed against him by process of law, Walpole induced Parliament to pass a bill of pains and penalties against him. He was deprived and banished for life. "As a vigorous assertion of the State's authority over the Church," writes Hallam, "we may commend the policy of Atterbury's deprivation; perhaps it was ill purchased by a mischievous precedent."<sup>†</sup>

The firmness of the judges defeated the attempt on the statutes of the University, but they could not prevent a strong detachment of horse being quartered in Oxford. During this military occupation the students were warned not to appear outside their colleges under the penalty of being shot; the Vice-Chancellor was grossly insulted and threatened with punishment by the Court—a threat which, as his conduct was unexceptionable, they were unable to execute. Some youths who drank James's health, however, were imprisoned for two years, heavily fined, and otherwise rigorously dealt with. The severities of the Star Chamber were revived by Walpole. This the dissenting historian excuses but cannot deny. Walpole's malice against the Church was displayed in small things as well as great. Now he insults the Church by having a clergyman drawn to Tyburn in a cart in full canonicals, and there hung; and again, when the University presents to His Majesty an address on the re-establishment of peace, it is rejected with disdain as the disgusting pretence of hypocritical loyalty. But perhaps the most flagrant instance of his hostility to the Church is manifested in his treatment of Berkeley. Berkeley, moved at the desolate condition of the colonies, threw up his Deanery of Derry, to devote himself to the establishment of a college in America for the training of clergy and the education of Indian youth. He interested George the First in his scheme, who commanded Walpole to carry through the House an address for the endowment of the College with £20,000.

For eighteen months Walpole opposed and delayed the grant, and when at last Berkeley's untiring efforts seemed crowned with success, before the broad seal was affixed the King died, 1727. Then all had to be done afresh. Berkeley, nothing daunted, again applied himself to his self-imposed task. Again was the grant sanctioned; and believing all obstacles removed, he he set sail, with others whom his enthusiasm had stimulated, for his intended home. After toiling and waiting for three years, he at last withdrew on receiving the following reply which Gibson had extracted from Walpole:—"If," said Walpole, "you put this question to me as a minister, I must assure you the money shall be paid as soon as suits the public convenience. If you ask me as a friend whether Dr. Berkeley should continue in America, expecting the payment of £20,000, I advise him by all means to return to Europe, and to give up his present expectations."

[Note.—"The evidence on which Atterbury was hurled from his proud height and sent to bear the accumulated ills of poverty, painful disease and extreme old age in a foreign land, was exceedingly slight."—*Bogue and Bennett* vol. iii., p. 148.]

(To be continued.)

THE CHURCH AND UNBAPTISED  
PERSONS.

Some severe strictures having appeared in some of the local papers as to the conduct of the rector of Bedale, in the North Riding of Yorkshire, in refusing the burial service of the Church of England to an unbaptised person who had grown to years of maturity, the Rev. J. G. Beresford, the clergyman in question, wrote to the Bishop of Ripon, asking his lordship "to state authoritatively whether as a parochial clergyman I have exceeded my duty in causing such service to be withheld on this and former occasions, or whether the law of the Church, as prefixed in the Prayer Book, is to be regarded as obsolete, and observable only at the discretion and arbitrary will of the individual clergyman in charge of a parish. For if, as I have always supposed, a clergyman has no option in the matter, the cause of the Church in his parish cannot be expected to escape injury, when on the supposition that he has such option he is held up to public odium as a monster of intolerance and uncharitableness for simply refusing to do what he is forbidden to do."—Folkstone, June 26, 1879.—My Dear Mr. Beresford,—Your letter of the 24th inst. has reached me at this place by this morning's post. The burial service of our Church cannot legally be read over any person who has not been baptised. The law upon this point is perfectly clear, and you would have been guilty of an ecclesiastical offence had you read the service over the person to whom your note refers, knowing as you did upon her father's testimony that she died without having received holy baptism. I sincerely sympathise with you in the trial of misrepresentation and abuse simply for having performed your duty as a clergyman of the Church of England, in observing her clearly expressed rule in this matter. I am entirely satisfied that it was from no want of sympathy with the mourners, but from a sense of duty, you have acted as you have done.—Believe me, very faithfully yours, R. Ripon.—The Rev. J. G. Beresford."

LITERATURE FOR THE YOUNG.

The question of engaging the attention of the young, in favor of good literature is, every way, a most difficult one—it has, at times, quite a hopeless look about it—at all events, we cannot bring ourselves to deal in the customary commonplaces about it. Everybody is ready with a "What is wanted is this"—and yet, goodness only knows what is wanted. We should be very sorry to see English editors adopt the tricks that are common in America—such as publishing photographs and memoirs of little boys at school who win prizes, thus puffing the schools and turning a penny in that line, as well as doing something to spoil the poor boys. We are aware that they have got so far as publishing photographs of school-girls; but it is likely enough, for they freely publish the love affairs—most fantastically conducted—of boys and girls of fourteen, and these with illustrat-

ions. It must be remembered too, by those who think that the "education" of these masses will make an immense difference in these matters, that the public addressed by these periodicals is better read and more "respectable" than the public that would take in similar periodicals over here. Yet it is not to be supposed that publishers who think they see their way to much better things, who have large experience, and who have counted their resources, will stay their hands for any of the dimly discursive considerations suggested by what we have seen.

For myself, I think the flood of bad literature could be very materially checked by any competent publisher taking a common sense view of the subject, and working it out with the help of strong faith in human nature and in the general progress of society. Some things are clear, and admitted on all hands. Literature for boys and girls, as distinguished from children, must be forward-looking, and full of spirit and enterprise, and quick with the warm blood of youth. It must be full of incident and picture, its *motif* must be will and feeling rather than ideas. It must not be goody-goody, and it certainly must not be prudish. Perfectly pure and modest, of course it must be, but it must be gay and fresh. And the spirit of Divine obligation and human service must be everywhere present, though nowhere obtruded. When these conditions are united in literature, for growing boys and girls, and when really high class talent is brought to bear upon the production of such literature, a better state of things will have been begun. Much harm has undoubtedly been done by the diffusion of a false light, but this cannot be undone by excluding the people from all prospect of amelioration in their current literature. Never, never! The people, young as well as old, will be sure to read something; they will read what is offered to them. The incitements to an inappeasable mental restlessness are come into the world. The powers that awaken and foster the spirit of curiosity are to be found in every village; magazines are in every cottage and hovel. The infant's cries are hushed with picture leaves, and the cottager's boy sheds his first bitter tears over pages which go to mould his character for life.—*Contemporary Review*.

THE PROPERTY OF THE CHURCH OF ENGLAND NEVER ROMAN CATHOLIC.—People often take for granted that the property of the Church of England (in England) was acquired when the Church was Roman Catholic. The truth is, that nearly all the property which the Church at present possesses was acquired either before the Roman Conquest or since the Reformation. The episcopal and capitular estates, tithes, and most of the glebe lands, were given by the Saxon kings and landowners before there were any Norman Catholics, in the modern sense of the word. The parsonage-houses have been rebuilt by the clergy since the Reformation, so as to give the present Church of England a very fair and equitable title to them on that ground, and much more of Church property has been added since the Reformation than people generally are aware of. The property which the Church acquired during the period from the Conquest to the Reformation, when people were growing more and more Roman Catholic, consisted chiefly of the property of the monasteries and the endowments of chantries. Of all this she was deprived again at the Reformation, and at that same period she was deprived of many a manor with which the Saxon kings had endowed her Bishops and Cathedrals, and the great tithes of nearly half the parishes of England.—From *Turning Points in English Church History*, by the Rev. E. L. Cutts.

There is one exception to what Mr. Cutts here says, and it is an important one, namely, that the greater number of our cathedral and parish churches received their present form during the Romanizing period. Still there were in many cases, if not in almost all, on old English sites; and they were built, not by Italians or for Italians, but by Englishmen for the English Church.

—He that would thrive must rise at five.  
—No man becomes great who lies a-bed late.  
—Riches well got and well used are a blessing.