



THE MONTREAL DIOCESAN THEOLOGICAL COLLEGE.

*Affiliated with McGill University. (See page 265.)*

false brethren." It was published and circulated widely. The Archbishop's party, exasperated, selected this contumacious D.D. as an example and prosecuted him. He was tried in the House of Lords and was duly found guilty of misdemeanor on March 20th, 1710, by a vote of 69 to 52, but when the prosecutors had got this far they saw their mistake. They had only made a hero of Sacheverell. Crowds of people greeted him wherever he went. The Queen joined heartily in encouraging and supporting him. In the face of such strong feeling the Whiggish Lords thought it wise to make his sentence light. They did so to a ridiculous extent, merely forbidding him to preach for three years. This was a great Tory and Church triumph. Bonfires were lit over all England; dissenting chapels were torn down; Sacheverell was belauded even to his own embarrassment. The queen gave him two rich livings, and his journeys to take possession of them were like the public procession of royalty. She also at once dissolved Parliament, and at the general election which followed the Tories and High Churchmen swept the country.

This must have been trying to Archbishop Tenison, who was now seventy six years of age. The real ecclesiastical adviser of the Queen was the other Archbishop, Dr. Sharp, Archbishop of York. An able and true Churchman made a safer guide than a weak old man, warped with the prejudices of a long lifetime.

This was one of the greatest triumphs the Church had ever achieved. The feeling of the nation was not unlike that when the Church was restored after the tyrannous days of Crom-

well. Parliament (A.D. 1710) voted £350,000 for the immediate erection of fifty-two Churches throughout England. The Church had reached its highest point of political influence, and was a great power throughout the land. Its external appointments were also greatly improved, and a devout spirit was at once apparent in the demeanor of the people and their behavior in Church. More frequent services were held, and celebrations of the Holy Communion began to take the place of the long sermons that the Whig authorities delighted in. There were also many men of learning and power in the Church of Queen Anne's day. To say nothing of the eccentric Dean Swift, men like Prideaux, Bingham, and Wall showed that there were those who

could wield the pen of the wise and learned.

Indeed, the Church of this period recommended itself so highly to outsiders that overtures were made from Prussia with regard to the union of Lutheranism with it, and this, we are told, could easily have been effected (for the Prussians were willing to accept episcopacy) if Archbishop Tenison had shown any interest in the matter. But this great and laudable object fell through on account of some political difficulties which a little energy might have removed. Other attempts also were made to give the episcopate to America, and once a clergyman was even named for the position, but some unaccountable lethargy caused the golden opportunity again to pass by. The clergyman named, however, was the extraordinary Dean Swift. How he would have done for the father of episcopacy in America might have been problematical.

The Church, in its strength, was now able to carry everything before it. The bill against occasional conformity, which was designed to force dissenters to become Churchmen, and which (as already related) was three times rejected by the House of Lords, was now carried almost without opposition, but the provisions of the bill were so stringent that it was never enforced.

The Parliament of 1713 had more of the Whig element in it than its predecessor, yet it also was strongly in favor of the Church, and passed laws prohibiting dissenters from teaching or in any way engaging in educational work. But this also, being unreasonable, became a dead letter. The Houses of Convocation of