

From the Stuarts to the House of Hanover



The Glorious Revolution

1688: James II forced to flee

Unpopularity of James' Roman Catholicism

William III of Orange 'invited' to 'invade'

Son-in-law of James II

Married to James' Anglican daughter, Mary

Flight causes political & religious turmoil

Is he still the king? If he is not, who is?

Non-jurors (400 clergy & 6 bishops)

Divine right

Passive obedience

King held authority for the Church of
England

James II was still the king

Dutiful Non-jurors would not resign

Suspended and deprived

Eventually, a need to 'fill' their offices

Struggle to find men willing to do this

A 'schism' of whose making?

Had to run its course (c. 1788)

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The Glorious Revolution

1689: Joint reign of William & Mary

A clear choice for Protestantism

William: Dutch Reformed

Mary: Anglican

Clearly preferred to James' Roman obedience

Growing appeals for tolerance

Edward Stillingfleet:

*Irenicum a weapon-salve for the Churches
wounds (1659)*

William Penn:

*The Great Case of Liberty of Conscience
(1671)*

Herbert Croft:

*The Naked Truth; or, The True State of the
Primitive Church (1675)*

John Locke:

Letters Concerning Toleration (1689-92)

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The Glorious Revolution

1689: Joint reign of William & Mary

The limits of tolerance

No complete equality for Nonconformists

But Nonconformism was likely to remain

The Toleration Act (1689)

Take oaths of Allegiance and Supremacy

Reject transubstantiation (anti-Roman)

Affirm Trinity (anti-Unitarian)

Others (Congregationalists, Presbyterians)

Permitted houses of worship

unlocked doors

registered with the Bishop

Civil penalties still imposed

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The Glorious Revolution

Important to remember:

Deprivation of Non-jurors

Weakening of High Church Party

Vacancies

Those who take their places

At least more tolerant of William's religion

Open way to later Latitudinarian tendency

William & Mary Attempt Religious Reforms

Desire to unite England, esp. against France

Challenge: diversities within Anglicanism

High Church split: 'Jurors' and 'Nonjurors'

Still some of Puritan/Presbyterian sensibilities

Cambridge Platonists/Nascent Latitudinarians

Proposed solutions fail

Attempts to broaden polity

Prayer Book/Liturgical revisions:

'minister' for 'priest'

eliminate surplice; sign of the cross

Elimination of some holy days

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Queen Anne (1702-1714)

Mary dies 1694; William sole regent

William dies 1702; throne passes to Anne

Sister of Mary

Another Anglican daughter of James II

Unlike William: Anne favors High Church

High Church Revival

Prefaced by rise of Religious Societies

Lay 'holy clubs'

Selected clergymen to be directors

Prayer, study, fellowship, service

Prominent figures/societies

Samuel Wesley

Thomas Bray

SPCK (1698)

SPG (1701)

Society for the Reformation of Manners

(prosecutions!)

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Queen Anne (1702-1714)

Old-Fashioned Royal Religion in New Era

Anne refrained from Divine Right ideology

Cooperation of Crown and Parliament

Retained older customs of royal religiosity

Attended to welfare & ‘upkeep’ of clergy

Middle Ages: ‘First Fruits and Tithes’

Rerouted to Crown under Henry VIII

Redistributed to needy clergy

“Queen Anne’s Bounty” (1704)

Eliminating Occasional Conformism

Dissenters

Minimal Anglicanism: occasional communion

Evaded the strictures of the Clarendon Code

High Church Party and Tories

Did not approve

Sought strict enforcement of Clarendon Code

New legislative attempts to curtail failed

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Queen Anne (1702-1714)

Reinstatement of Convocations

The Convocations of York and Canterbury

Had resumed after the Interregnum in 1660

Suspended operations in 1664

High Church Party dissatisfied with this

1697: Francis Atterbury

1700: Convocations resume

Divisions made Convocations contentious

1717: Suspended again for several years

1741: Formalities; closed almost 100 years

Losses:

Church discipline

Methodism

Mission

Church debate

Church governance

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Whig Losses and Tory Gains

Rev. Dr. Henry Sacheverell, Tory/High Church

Vociferous critic of Whigs

Dislikes their politics

Accuses of neglect of the Church

Whigs as Gunpowder Plot conspirators

Whigs, empowered, charge & try Sacheverell

Crowd & populace side with Sacheverell

Convicted; receives light sentence

1710:

The turning of the tide

Whigs fall, Tories rise

1711: *Occasional Conformity Act*

40 pound fine; no further holding of office

For “the exercise of Religion in other

Manner than according to the Liturgy and

Practice of the Church of England”

1714: *Schism Act*

Forbade Nonconformist schools

No advancement in education and trade

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Theological Challenges to Anglicanism Deism

Leading Advocates

Lord Herbert of Cherbury (1583-1648)

A 'rational' religion of nature

No special revelation, creeds, hierarchy

John Locke (1632-1704)

Reasonableness of Christianity

Away from doctrinal arguments

Toward a distilled, essential religion

John Toland (1670-1722)

Christianity not Mysterious

Eliminate supernatural and mysterious

Purify, essentialize Christianity

Matthew Tindal (1657-1733)

Christianity as old as the Creation

Coincidence of moral order & natural order

Christian 'revelation': superfluous, untrue

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Theological Challenges to Anglicanism Deism as a Critique of Christianity Articulated

As alternative to traditional Christian faith
By revision of traditional Christian faith
Elimination of particulars
'Generalization' of Christianity

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Theological Challenges to Anglicanism

Anglican Rebuttals of Deism

Charles Leslie (1650-1722)

Non-juror

Short and Easie Method with the Deists

Richard Bentley (1662-1742)

Master of Trinity College, Cambridge

Remarks on a Late Discourse of Freethinking

Joseph Butler (1692-1752)

Presbyterian convert to Anglicanism

*Analogy of Religion, Natural and Revealed, to
the Constitution and Course of Nature*

George Berkeley (1685-1753)

Mission-minded Irish bishop; Platonist

Alciphron, or the Minute Philosopher

William Law (1686-1761)

Non-juror; lost his Cambridge fellowship

The Case for Reason

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Theological Challenges to Anglicanism Anti-Trinitarianism

Samuel Clarke (1675-1729)

Caius College, Cambridge

Rector, St. James, Picadilly

Chaplain-in-ordinary to the King

Scripture Doctrine of the Trinity

Chief rebuttal

Daniel Waterland (1683-1740)

A Vindication of Christ's Divinity

Ecclesiology

Benjamin Hoadly (1676-1761)

Latitudinarian/Broad

Opposed High Church 'sacerdotalism'

Prelate who saw little need for visible Church

Rebuttals

High:

William Law

participation in divine economy

Low:

William Warburton

expression of Establishment

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The Rise of the House of Hanover

Who will succeed Queen Anne?

No children

Second cousin, George of Hanover is heir

50 other relatives closer in line than George

But they are all Roman Catholic!

George I (1660-1727; r. 1714-1727)

Jacobite rebels (James Francis Edward Stuart)

‘Modernization’ of English governance

Diminishment of Crown’s power

Growth of Cabinet government

Prime Minister

Progress of Constitutional Monarchy

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The Rise of the House of Hanover Whig Ascendancy in Parliament 1718: rollback of

Occasional Conformity Act
Schism Act

Act for Quieting & Establishing Corporations

Support of Latitudinarian & Broad bishops

Owed said support

Politically indebted

Bishops: concerned with civil governance

Convocations curtailed or suspended

Political responsibilities; political debts

Pluralism supports expensive political careers

Careerism

Clergy follow in the wake of their bishops

Seeking preferment

Working the angles

Patronage, influence, political connections

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The Rise of the House of Hanover Not all bishops and clergy corrupt!

Gilbert Burnet

Bishop of Salisbury

1689-1715

John Sharp

Archbishop of York

1691-1714

William Wake

Bishop of Lincoln

1705-1716

Edmund Gibson

Bishop of London

1723-1748

Thomas Wilson

Bishop of Man

1698-1755