business, economical, and attached to Whig principles. He was fortunate in his wife, Queen Caroline, one of the most excellent women of the age, learned, religious, charitable, and sensible; the patroness of divines and scholars; fond of discussion on metaphysical subjects, and a correspondent of the distinguished Leibnitz.

The new king disliked Walpole, but could not do without him, and therefore continued him in office. Indeed, the king had the sense to perceive that England was to be governed only by the man in whom the nation had confidence.

In 1730, Walpole rechartered the East India Company, the most gigantic monopoly in the history of nations. As early as 1599, an association had been formed in England for trade to the East Indies. This association was made in consequence of the Dutch and Portuguese settlements and enterprises, which aroused the commercial jealousy of England. The capital was sixty-eight thousand pounds. In 1600, Queen Elizabeth gave the company a royal charter. By this charter, the company obtained the right of purchasing land, without limit, in India, and the monopoly of the trade for fifteen years. But the company contended with many obstacles. The first voyage was made by four ships and one pinnace, having on board twenty-eight thousand pounds in bullion, and seven thousand pounds in merchandise, such as tin, cutlery, and glass.

During the civil wars, the company's affairs were embarrassed, owing to the unsettled state of England. On the accession of Charles II., the company obtained a new charter, which not only confirmed the old privileges, but gave it the power of making peace and war with the native princes of India. The capital stock was increased to one million five hundred thousand pounds.

Much opposition was made by Bolingbroke and the Tories to the recharter of this institution; but the ministry carried their point, and a new charter was granted on the condition of the company paying to government two hundred thousand pounds, and reducing the interest of the government debts one per cent. per annum. By this time, the company, although it had not greatly enlarged its jurisdiction in India, had accumulated great wealth. Its powers and possessions will be more fully treated when the victories of Clive shall be presented.

About this time, the Duke of Newcastle came into the cabinet whose future administration will form the subject of a separate chapter.

In 1730 also occurred the disagreement between Walpole and Lord Townsend, which ended in the resignation of the latter, a man whose impetuous and frank temper ill fitted him to work with so cautious and non-committal a statesman as his powerful rival. He passed the evening of his days in rural pursuits and agricultural experiments, keeping open house, devoting himself to his family and friends, never hankering after the power he had lost, never even revisiting London, and finding his richest solace in literature and simple agricultural pleasures — the pattern of a lofty and cultivated nobleman.

The resignation of Townsend enabled Walpole to take more part in foreign negotiations; and he exerted his talents, like Fleury in France, to preserve the peace of Europe. The peace policy of Walpole entitles him to the gratitude of his country. More than any other man of his age, he apprehended the true glory and interests of nations. Had Walpole paid as much attention to the intellectual improvement of his countrymen, as he did to the refinements of material life and to physical progress, he would have merited still higher praises. But he despised learning, and neglected literary men. And they turned against him and his administration, and, by their sarcasm and invective, did much to undermine his power. Pope, Swift, and Gay might have lent him powerful aid by their satirical pen; but he passed them by with contemptuous indifference, and they gave to Bolingbroke what they withheld from Walpole.

Next to the pacific policy of the minister, the most noticeable peculiarity of his administration was his zeal to improve the finances. He opposed speculations, and sought a permanent revenue from fixed principles. He regarded the national debt as a great burden, and strove to abolish it; and, when that was found to be impracticable, sought to prevent its further accumulation. He was not, indeed, always true to his policy; but he pursued it on the whole, consistently. He favored the agricultural interests, and was inclined to raise the necessary revenue by a tax on articles used, rather than by direct taxation on property or income, or arti-

cles imported. Hence he is the father of the excise scheme — a scheme still adopted in England, but which would be intolerable in this country. In this scheme, his grand object was to ease the landed proprietor, and to prevent smuggling, by making smuggling no object. But the opposition to the Excise Bill was so great that Sir Robert abandoned it; and this relinquishment of his favorite scheme is one of the most striking peculiarities of his administration. He never pushed matters to extremity. He ever yielded to popular clamor. He perceived that an armed force would be necessary in order to collect the excise, and preferred to yield his cherished measures to run the danger of incurring greater evils than financial embarrassments. His spirit of conciliation, often exercised in the plenitude of power, prolonged his reign. This policy was the result of immense experience and practical knowledge of human nature, of which he was a great master.

But Sir Robert was not allowed to pursue to the end his pacific, any more than his financial policy. The clamors of interested merchants, the violence of party spirit, and the dreams of heroic grandeur on the part of politicians, overcame the repugnance of the minister, and plunged England in a disastrous Spanish war; and a war soon succeeded by that of the Austrian Succession, in which Maria Theresa was the injured, and Frederic the Great the offending party. But this war, which was carried on chiefly during the subsequent administration, will be hereafter alluded to.

Although Walpole was opposed by some of the ablest men in England — by Pulteney, Sir William Windham, and the Lords Chesterfield, Carteret, and Bolingbroke, his power was almost absolute from 1730 to 1740. His most powerful assistance was derived from Mr. Yorke, afterwards the Lord Chancellor Hardwicke, one of the greatest lawyers that England has produced.

In 1740, his power began to decline, and rapidly waned. He lost a powerful friend and protector by the death of Queen Caroline, whose intercessions with the king were ever listened to with respectful consideration. But he had almost insurmountable obstacles to contend with — the distrust of the king, the bitter hatred of the Prince of Wales, the violent opposition of the leading statesmen in parliament, and universal envy. Moreover, he had grown careless and secure He fancied that no one could

rule England but himself. But hatred, opposition, envy, and unsuccessful military operations, forced him from his place. No shipwrecked pilot ever clung to the rudder of a sinking ship with more desperate tenacity than did this once powerful minister to the helm of state. And he did not relinquish it until he was driven from it by the desertion of all his friends, and the general clamor of the people. The king, however, appreciated the value of his services, and created him Earl of Orford, a dignity which had been offered him before, but which, with self-controlling policy, he had unhesitatingly declined. Like Sir Robert Peel in later times, he did not wish to be buried in the House of Lords.

His retirement (1742) amid the beeches and oaks of his country seat was irksome and insipid. He had no taste for history, or science, or elegant literature, or quiet pleasures. His tumultuous public life had engendered other tastes. "I wish," said he to a friend, "I took as much delight in reading as you do. It would alleviate my tedious hours." But the fallen minister, though uneasy and restless, was not bitter or severe. He retained his good humor to the last, and to the last discharged all the rites of an elegant hospitality. Said his enemy, Pope, —

> "Seen him I have, but in his happier hour
> Of social pleasure — ill exchanged for power;
> Seen him, uncumbered by the venal tribe,
> Smile without art, and win without a bribe."

He had the habit of "laughing the heart's laugh," which it is only in the power of noble natures to exercise. His manners were winning, his conversation frank, and his ordinary intercourse divested of vanity and pomp. He had many warm personal friends, and did not enrich himself, as Marlborough did, while he enriched those who served him. He kept a public table at Houghton, to which all gentlemen in the country had free access. He was fond of hunting and country sports, and had more taste for pictures than for books. He was not what would be called a man of genius or erudition, but had a sound judgment, great sagacity, wonderful self-command, and undoubted patriotism. As a wise and successful ruler, he will long be held in respect, though he will never secure veneration.

It was during the latter years of the administration of Walpole that England was electrified by the preaching of Whitefield and Wesley, and the sect of the Methodists arose, which has exercised a powerful influence on the morals, religion, and social life of England.

John Wesley, who may rank with Augustine, Pelagius, Calvin, Arminius, or Jansen, as the founder of a sect, was demanded by the age in which he lived. Never, since the Reformation, was the state of religion so cold in England. The Established Church had triumphed over all her enemies. Puritanism had ceased to become offensive, and had even become respectable. The age of fox-hunting parsons had commenced, and the clergy were the dependants of great families, easy in their manners, and fond of the pleasures of the table. They were not expected to be very great scholars, or very grave companions. If they read the service with propriety, did not scandalize their cause by gross indulgences, and did not meddle with the two exciting subjects of all ages, — politics and religion, — they were sure of peace and plenty. But their churches were comparatively deserted, and infidel opinions had been long undermining respect for the institutions and ministers of religion. Swearing and drunkenness were fashionable vices among the higher classes, while low pleasures and lamentable ignorance characterized the people. The dissenting sects were more religious, but were formal and cold. Their ministers preached, too often, a mere technical divinity, or a lax system of ethics. The Independents were inclined to a frigid Arminianism, and the Presbyterians were passing through the change from ultra Calvinism to Arianism and Socinianism.

The reformation was not destined to come from Dissenters, but from the bosom of the Established Church, a reformation which bore the same relation to Protestantism as that effected by St. Francis bore to Roman Catholicism in the thirteenth century; a reformation among the poorer classes, who did not wish to be separated from the Church Establishment.

John Wesley belonged to a good family, his father being a respectable clergyman in a market town. He was born in 1703 was educated at Oxford, and for the church. At the age of twenty, he received orders from the Bishop of Oxford, and was, shortly after, chosen fellow of Lincoln College, and then Greek lecturer

While at Oxford, he and his brother Charles, who was also a fellow and a fine scholar, excited the ridicule of the University for the strictness of their lives, and their methodical way of living, which caused their companions to give them the name of *Methodists*. Two other young men joined them — James Hervey, author of the Meditations, and George Whitefield. The fraternity at length numbered fifteen young men, the members of which met frequently for religious purposes, visited prisons and the sick, fasted zealously on Wednesdays and Fridays, and bound themselves by rules, which, in many respects, resembled those which Ignatius Loyola imposed on his followers. The Imitation of Christ, by A Kempis, and Taylor's Holy Living, were their grand text-books. both of which were studied for their devotional spirit. But the Holy Living was the favorite book of Wesley, who did not fully approve of the rigid asceticism of the venerable mystic of the Middle Ages. The writings of William Law, also, had great influence on the mind of Wesley; but his religious views were not matured until after his return from Georgia, where he had labored as a missionary, under the auspices of Oglethorpe. The Moravians, whom he met with both in America and Germany, completed the work which Taylor had begun; and from their beautiful establishments he also learned many principles of that wonderful system of government which he so successfully introduced among his followers.

Wesley continued his labors with earnestness; but these were also attended with some extravagances, which Dr. Potter, the worthy Bishop of London, and other Churchmen, could not understand. And though he preached with great popular acceptance, and gained wonderful eclat, though he was much noticed in society and even dined with the king at Hampton Court, and with the Prince of Wales at St. James's, still the churches were gradually shut against him. When Whitefield returned from Georgia, having succeeded Wesley as a missionary in that colony, and finding so much opposition from the dignitaries of the Church, although neither he nor Wesley had seceded from the Church; and, above all, excited by the popular favor he received, — for the churches would not hold half who flocked to hear him preach, — he resolved to address the people in the open air. The excitement he produced was unparalleled Near Bristol, he sometimes assembled

as many as twenty thousand. But they were chiefly the colliers, drawn forth from their subterranean working places. But his eloquence had equal fascination for the people of London and the vicinity. In Moorfields, on Kennington Common, and on Blackheath, he sometimes drew a crowd of forty thousand people, all of whom could hear his voice. He could draw tears from Hume, and money from Dr. Franklin. He could convulse a congregation with terror, and then inspire them with the brightest hopes. He was a greater artist than Bossuet or Bourdaloue. He never lost his self-possession, or hesitated for appropriate language. But his great power was in his thorough earnestness, and almost inspired enthusiasm. No one doubted his sincerity, and all were impressed with the spirituality and reality of the great truths which he presented. And wonderful results followed from his preaching, and from that of his brethren. A great religious revival spread over England, especially among the middle and lower classes, the effects of which last to this day.

Whitefield was not so learned, or intellectual as Wesley. He was not so great a genius. But he had more eloquence, and more warmth of disposition. Wesley was a system maker, a metaphysician, a logician. He was also profoundly versed in the knowledge of human nature, and curiously adapted his system to the wants and circumstances of that class of people over whom he had the greatest power. Both Wesley and Whitefield were demanded by their times, and only such men as they were could have succeeded. They were reproached for their extravagances, and for a zeal which was confounded with fanaticism; but, had they been more proper, more prudent, more yielding to the prejudices of the great, they would not have effected so much good for their country. So with Luther. Had he possessed a severer taste, had he been more of a gentleman, or more of a philosopher, or even more humble, he would not so signally have succeeded. Germany, and the circumstances of the age, required a rough, practical, bold, impetuous reformer to lead a movement against dignitaries and venerable corruptions. England, in the eighteenth century, needed a man to arouse the common people to a sense of their spiritual condition; a man who would not be trammelled by his church; who would not be governed by the principles of expediency; who would trust in God, and labor under peculiar discouragement and self-denial.

Wesley was like Luther in another respect. He quarrelled with those who would not conform to all his views, whether they had been friends or foes. He had been attracted by the Moravians. Their simplicity, fervor, and sedateness had won his regard. But when the Moravians maintained that there was delusion in those ravings which Wesley considered as the work of grace, when they asserted that sin would remain with even regenerated man until death, and that it was in vain to expect the purification of the soul by works of self-denial, Wesley opposed them, and slandered them. He also entered the lists against his friend and fellow-laborer, Whitefield. The latter did not agree with him respecting perfection, nor election, nor predestination; and, when this disagreement had become fixed, an alienation took place, succeeded by actual bitterness and hostility. Wesley, however, in his latter days, manifested greater charity and liberality, and was a model of patience and gentleness. He became finally reconciled to Whitefield, and the union continued until the death of the latter, at Newburyport, in 1770.

The greatness of Wesley consisted in devising that wonderful church polity which still governs the powerful and numerous sect which he founded. It is from the system of the Methodists, rather than from their theological opinions, that their society spread so rapidly over Great Britain and America, and which numbered at his death, seventy-one thousand persons in England, and forty-eight thousand in this country.

And yet his institution was not wholly a matter of calculation, but was gradually developed as circumstances arose. When contributions were made towards building a meeting-house in Bristol, it was observed that most of the brethren were poor, and could afford but little. Then said one of the number, "Put eleven of the poorest with me, and if they give any thing, it is well. I will call on each of them weekly, and if they give nothing, I will give for them as well as for myself." This suggested the idea of a system of supervision. In the course of the weekly calls, the persons who had undertaken for a class discovered some irregularities among those for whose contributions they were responsible.

and reported them to Wesley. He saw, at once, the advantage to be derived from such an arrangement. It was what he had long desired. He called together the leaders, and desired that each should make a particular inquiry into the behavior of all under their respective supervision. They did so. The custom was embraced by the whole body, and became fundamental. But it was soon found to be inconvenient to visit each person separately in his own house weekly, and then it was determined that all the members of the class should assemble together weekly, when quarrels could be made up, and where they might be mutually profited by each other's prayers and exhortations. Thus the system of classes and class-leaders arose, which bears the same relation to the society at large that town meetings do to the state or general government in the American democracy — which, as it is known, constitute the genius of our political institutions.

Itinerancy also forms another great feature of Methodism; and this resulted from accident. But it is the prerogative and peculiarity of genius to take advantage of accidents and circumstances. It cannot create them. Wesley had no church; but, being an ordained clergyman of the Establishment, and a fellow of a college beside, he had the right to preach in any pulpit, and in any diocese. But the pulpits were closed against him, in consequence of his peculiarities; so he preached wherever he could collect a congregation. Itinerancy and popularity gave him notoriety, and flattered ambition, of which he was not wholly divested. He and his brethren wandered into every section of England, from the Northumbrian moorlands to the innermost depths of the Cornish mines, in the most tumultuous cities and in the most unfrequented hamlets.

As he was the father of the sect, all appointments were made by him, and, as he deserved respect and influence, the same became unbounded. When power was vested to an unlimited extent in his hands, and when the society had become numerous and scattered over a great extent of territory, he divided England into circuits, and each circuit had a certain number of ministers appointed to it. But he held out no worldly rewards as lures. The conditions which he imposed were hard. The clergy were to labor with patience and assiduity on a mean pittance, with no hope of

wealth or ease. Rewards were to be given them by no earthly judge. The only recompense for toil and hunger was that of the original apostles — the approval of their consciences and the favor of Heaven.

To prevent the overbearing intolerance and despotism of the people, the chapels were not owned by the congregation nor even vested in trustees, but placed at the absolute disposal of Mr Wesley and the conference.

If the rule of Wesley was not in accordance with democratic principles, still its perpetuation in the most zealous of democratic communities, and its escape, thus far, from the ordinary fate of all human institutions, — that of corruption and decay, — shows its remarkable wisdom, and also the great virtue of those who have administered the affairs of the society. It effected, especially in England, — what the Established Church and the various form of Dissenters could not do, — the religious renovation of the lower classes; it met their wants; it stimulated their enthusiasm. And while Methodism promoted union and piety among the people, especially those who were ignorant and poor, it did not undermine their loyalty or attachment to the political institutions of the country. Other Dissenters were often hostile to the government, and have been impatient under the evils which have afflicted England; but the Methodists, taught subordination to superiors and rulers, and have ever been patient, peaceful, and quiet.

REFERENCES. — Lord Mahon's History should be particularly read; also Coxe's Memoirs of Walpole. Consult Smollett's and Tindall's History of England, and Belsham's History of George II. Smyth's Lectures are very valuable on this period of English history. See, also, Bolingbroke's State of Parties; Burke's Appeal from the Old to the New Whigs; Lord Chesterfield's Characters; and Cobbett's Parliamentary Debates. Reminiscences by Horace Walpole. For additional information respecting the South Sea scheme, see Anderson's and Macpherson's Histories of Commerce, and Smyth's Lectures. The lives of the Pretenders have been well written by Ray and Jesse. Tytler's History of Scotland should be consulted; and Waverley may be read with profit. The rise of the Methodists, the great event of the reign of George I., has been generally neglected. Lord Mahon has, however, written a valuable chapter. See also Wesley's Letters and Diary, and Lives, by Southey and Moore.