

and altogether a standing reproach to the enlightenment of the age. Through his influence, and largely at his own expense, the long neglected St. Giles has been transformed into the magnificent temple of worship we see to-day. The story of Janet Geddes is never to be forgotten in referring to the history of St. Giles. It is briefly this: During the reign of Charles I. the attempt was made to abolish the Presbyterian form of worship in Scotland and to substitute for it that of the Episcopalian Church. On Sunday the 23rd of July, 1637, Dean Hannay began to read from Laud's obnoxious Liturgy—Popish in everything but name—when he came to announce the 'collect for the day,' an old huckster, Janet Geddes by name, rising to the occasion, hurled her cutty stool at the pulpit with the wild exclamation,—“Colic said ye? Deil Colic the ~~name~~ o' ye! woud ye say mass at ma lug!” Such is the legend, which is substantially confirmed by the inscriptions on two brass plates now to be seen in the Cathedral. One reads as follows:—“To James Hannay, Dean of this Cathedral 1634-1639. “He was the first and the last who read the Service-Book in this “Church. This memorial was erected in happier times by his “descendant.” The other has this inscription:—“Constant oral “tradition affirms that near this spot, a brave Scottish woman, “Janet Geddes, on the 23rd July, 1637, struck the first blow in “the great struggle for freedom of conscience, which, after a con- “flict of half a century, ended in the establishment of civil and “religious liberty.”

The King would not tolerate the old Service-Book: the people would not have the new one, and, as a natural result, liturgical services were for the time being abolished in the Church of Scotland. A striking feature of the case was that the Archbishop who framed the Liturgy, and the King who tried to force it on Scotland, both perished on the scaffold—Laud, on January 4th, 1645, and Charles I. on January 1st, 1649. The popular outcry was less against Episcopacy than against Laud's obnoxious Liturgy which was held to be Popery in disguise. The collect in question was not in itself at all objectionable. It was the same that is used in the Church of England to-day on the seventh Sunday after