

and more, which is one principal motive why there is such exclamation against double-beneficed men, and such as besides their two benefices have some other preferment *sine curâ*"; in other words, "some other pay without work."

No definite steps, however, were taken for the correction of these abuses.

On November 2nd, 1610, after an arch-episcopate of about six years, Dr. Bancroft died. He was a man not without his enemies; but, for the sake of true Anglican doctrines, it is to be regretted that he did not live longer. He was buried, by his own wish, in the chancel of Lambeth church. He bequeathed all his books to his successors in the see of Canterbury.

It was generally felt that the most suitable man to succeed Archbishop Bancroft was the celebrated Andrewes, Bishop of Winchester, a man of sweet piety and strong Anglican views as a Churchman; but, somewhat to the surprise of everyone, King James nominated Dr. George Abbot, Bishop of London, for the high position.

George Abbot was born in Guildford. His father, Maurice Abbot, was a cloth-worker. He had six sons, to all of whom he seems to have given a good education. Three of them, at all events, became eminent men. At the age of sixteen, George was sent to Balliol College, Oxford, from which he graduated in 1582. He took the successive degrees of B.A., M.A., B.D., and D.D., obtaining the latter in 1597. In 1599 he was made Dean of Winchester, and Vice-Chancellor of Oxford in 1603.

Dr. Abbot always showed a decided leaning to the Puritanical portion of the Church, and became early involved in a controversy with William Laud, a young man of Oxford, destined to run a prominent yet melancholy career. The doctrines of Abbot were attacked by this young man, much to the former's displeasure. Laud advocated the high view of episcopacy and Church doctrine—a view so displeasing to Abbot that he hesitated not to brand Laud as a papist.

In 1608 Dr. Abbot was appointed chaplain to Lord Dunbar, Treasurer of Scotland; in December, 1609, he was made Bishop of Coventry and Lichfield (the title of which, since the Restoration, has been *Lic. eld. only*), and in December, 1610, Bishop of London. In March, 1611, he was called to the high position of the primacy. Thus his promotion was very rapid, somewhat to the dismay of those who hoped for a triumph of higher Church views. The country clergy, too, looked askance at his appointment, for he had never been a parish priest, and, therefore, as they feared, could never sympathize with them in their trials and work.

King James, who loved religious controversy

more than anything on earth, was engaged about this time in taking sides publicly with Calvinistic doctrine as against Arminianism; and, therefore, it is thought, urged the appointment of Abbot because he wanted to have a good predestinarian archbishop at his back. His eldest son, too, Henry, Prince of Wales, was a man of Puritanical views. The Puritans built high hopes upon him, and, therefore, were correspondingly disappointed when on the 6th of November, 1612, he died. Charles, the King's next son—heir to the throne on his brother's death—was a man of different views. He little dreamed, however, of the terrible struggle that he was destined to have with Puritanism.

King James and Archbishop Abbot were men of strong religious views, and soon showed that they could be as cruel and intolerant as the worst persecutors even in the reign of Queen Mary. A poor creature named Bartholomew Legget was burned at the stake in Smithfield because in personal controversy with the King he could not convince His Majesty of the orthodoxy of his views. A man named Wightman, also, was convicted of heresy and burned to death in the market square at Lichfield.

These disgraceful scenes, however, ended here, for the King, frightened at his own cruelty, decreed that heretics, though sentenced to death, should be punished only with perpetual confinement.

When Bishop of London, Dr. Abbot had officiated at the consecration of three bishops for Scotland. As he was Calvinistic in principle, the Scotch divines had less scruples in submitting to the ceremony. The Archbishop, also, about this time became the means of causing the Channel Islands to conform to the Church, and to become a portion of the diocese of Winchester.

In the midst, however, of the Archbishop's work, an unexpected event occurred which considerably altered the even tenor of his career; at the same time it reveals somewhat of the occasional occupations of the English ecclesiastics of the period. While the guest of a nobleman, he joined in a stag hunt, and had the great misfortune of sending an arrow by mistake through the arm of one Peter Hawkins, keeper of the game; the immediate effect of which was that the poor man bled to death. The agony of the Archbishop was most intense. The King, also, naturally kind-hearted, was greatly distressed, and remarked that "an angel might have miscarried in this sort." Though the affair was a pure accident, it left the Archbishop, in the eyes of ecclesiastical law, with blood upon his hands. The King appointed a commission to inquire into the whole matter, and report upon it. The result of this was that the distressed primate was exonerated from all blame and fully reinstated in his position. The poor man, however, never ceased to mourn over