

after the patterns of the holy church, according to the usage of the Church of England." Thus the liberty of the Irish Church was sacrificed at the shrine of an ambitious English monarch, and Ireland for the first time became Popish.

We may pass over the sleep of the Irish church with melancholy silence. Its records contain little but murders and assaults of one bishop upon another, the Archbishops of Armagh and Dublin each striving to maintain his supremacy by force of arms, so that during the twenty years between 1429 and 1440 successive Archbishops of Armagh, when summoned to attend Parliaments in Leinster, made returns to the writs of summons that they could not attend in person on account of this quarrel; and other bishops, like their primates, sustaining their supposed rights by violence and bloodshed. However, in this darkness it is pleasing to observe that a star occasionally appeared. Fox, in his Book of Martyrs, gives the following account of an Archbishop of Armagh in the 14th century:—"In the catalogue of these learned and zealous defenders of Christ against Antichrist, whom the Lord about this time began to raise up for the reanimation of his church, I cannot omit to write something of the reverend prelate and famous clerk, Richard Armachanus, Primate and Archbishop of Ireland, a man for his life and learning so memorable, that they had none almost his better. His name was Richard Fitzraf. Such was the sagacity and dexterity of this man, that, being commended to King Edward III., he was promoted by him, first to be Archdeacon of Lichfield, then to be Commissary of the University of Oxford, at length to be Archbishop of Armagh, in Ireland. He had cause to come to London at the time when there was contention between the friars and clergy about preaching and hearing confessions, &c. Whereupon this Armachanus, being requested to preach, made seven or eight sermons, wherein he propounded nine conclusions against the friars, for which he was cited by the friars to appear before this Pope Innocent VI., and so he went, and before the face of the Pope valiantly defended, both in preaching and in writing, the same conclusions, and therein stood constantly to the death, as John Wickliffe well testifies. William Botonerus, testifying of him in like manner, says, 'Armachanus first re-

sions of professed nuns without licence of their superiors, and also of married women, without knowledge of their husbands. What dangers and troubles he sustained by his persecutors, and how miraculously the Lord delivered him from their hands, and in what perils of thieves and searchers he was, and yet the Lord delivered him; yea, and in what dangers he was of the king's officers, who, coming with the king's letters, laid all the havens for him, and how the Lord Jesus delivered him and gave him to triumph over all his enemies; how the Lord also taught him and brought him to the study of the scriptures of God;—all this and much more he expresses in a certain prayer or confession made to Christ Jesus our Lord, in which he describes almost the whole history of his own life."

But after this midnight the dawn of a better day began to appear. Henry VIII., having rejected the authority of the Pope, and established his own supremacy in England, began to turn his attention to Ireland to effect the same objects. Here he met with decided opposition from the hierarchy, but with astonishing cordiality from the nobility; and, notwithstanding the opposition of the bishops, he succeeded. The act recognizing the king's supremacy was passed in 1537, and another followed, authorizing Henry to change the title "Lord" of Ireland, by which his predecessors had been styled, into that of "King." During the reign of Henry little was effected in the direction of reformation, except the abolishing the Pope's supremacy and the suppression of monasteries. At length, however, in 1551, under his successor Edward VI., a royal order was received by the lord deputy, directing him to see that the Romish ritual was superseded by the English service book, which was used for the first time in Christ Church, Dublin, on Easter day, 1551. Little more was done, as this good young king was prematurely removed, and Mary, a fierce, tyrannical bigot, succeeded; who endeavoured to establish the authority of the Pope on a firmer foundation than it had previously had. The laws directing reformation were repealed in both England and Ireland, and the same

raged horrible