

existence. Holgate saw the death of Henry VIII. and the accession of the youthful Edward VI., in whose time the Latin tongue was hushed in the lordly minster of York, and the language "understanded of the people" set up.

Sad days came for England with the untimely death of Edward VI., and the accession to the throne of his morose and cruel sister Mary, when all enactments favourable to the Reformation were repealed. Some of the bishops conformed to the new proclamations and went back to the old Roman uses and customs; others fled the country and took refuge in various places on the Continent; others again refused to conform and were deprived and imprisoned. Among these was Holgate, Archbishop of York. Then came that sad page of English history, lurid with the flames that burned all those who were convicted of opposition to the proclamations of Mary. Then died the martyrs whose blood afterwards made strong the English Church; but Yorkshire was strangely free from all this persecution, the name of one sufferer alone being recorded. Archbishop Holgate was a married ecclesiastic and therefore was doubly obnoxious to Mary. After an imprisonment of a year and a half he was released, and lived in retirement till his death in 1556. Several charitable institutions in Yorkshire are connected with his name.

Mary appointed a thorough Roman sympathizer as his successor in Nicholas Heath, who had been successively Bishop of Llandaff, Rochester and Worcester, but was deprived by Edward VI. for refusing to take the oath of supremacy. He received the pallium according to the old custom from the pope, in 1555. This Archbishop was conscientiously a Romanist, but was a man of personal piety and gentleness of disposition, always showing a kindly feeling towards those who differed from him in opinion. To his merciful administration it is largely due, no doubt, that Yorkshire escaped so well the bitter storms of persecution. Mary died in 1558, and things were all changed again by the accession of her sister Elizabeth, who was a bulwark of Protestantism. A wholesale removal of bishops took place, and among them Archbishop Heath, who retired from York and lived upon his estate in Surrey, where more than once he was visited by Elizabeth, who entertained for him a deep respect. He was succeeded in 1560 by Thomas Young who was one of those who had gone into exile in the reign of Mary. About this time a movement was set on foot by Romanist partisans to supplant Elizabeth and place Mary Queen of Scots upon the throne. On the death of Young the see of York remained vacant for two years and was then filled by the appointment of Edmund Grindal, Bishop of London, in June, 1570, under whom, for the first time, puritanism was introduced into the diocese. He laid an injunction upon his clergy that all altars were

to be taken down even unto the foundation; all "antiphoners, masse-books, grayles, portesses, processional, manualls, legendaries, etc., which served for the superstitious Latine service, be utterly defaced, rent and abolished." He enjoins a similar destruction of all vestments, albs, tunicles and stoles as well as of paxes, censers, crosses, candlesticks, holy water vessels, images and other "monuments of superstition and idolatry." Such was one type of an English archbishop in the reign of Queen Elizabeth. From Grindal's episcopate dated Yorkshire puritanism. Many persons about this time, adhering to the old religion, were put to death, forty-one being mentioned as executed at York alone, while many others were thrown into foul dungeons. Grindal was translated to Canterbury and succeeding Archbishops of York were Edwin Sandys (1577), John Piers (1589), Matthew Hutton (1595), in whose episcopate the great Queen passed away and left her throne to James VI., King of Scotland, in 1603, two years after which Archbishop Hutton died and was succeeded in 1606 by Toby Mathew, Bishop of Durham, a man of great ability, excellent character and pleasant humour. He saw the death of James and the accession of Charles I. in 1625, and died in 1628. George Montaigne, Bishop of Durham, succeeded him, but lived only a few months, when Samuel Harsnett became Archbishop in the same year. Richard Neile followed in 1632 and made things hard for the Puritan clergy, being a thorough supporter of the churchmanship of Laud. He had held five bishoprics and went from Winchester to York. An incumbent of a new church was suspended because he preached doctrine contrary to that of Neile's way of thinking. The clergy at this time seem to have been of a very low stamp and poorly educated. Archbishop Neile, whose policy was high handed and in many respects mistaken, died in 1640, and was succeeded in the following year by John Williams, Bishop of Lincoln, and a Welchman. He saw King Charles in the midst of all his trouble with his Parliament; he saw the power of the Puritans rising fierce and strong, and fled to his native land to hide himself till "this tyranny should be overpast"—a consummation which he never witnessed, for he died in 1650 when the Commonwealth was in full swing. It was, indeed, a tyranny. The use of the Prayer Book in any form, public or private, was forbidden. Archbishop Laud was beheaded. The king himself was subjected to a mock trial and his head struck off in 1649. Diocesan rule had ceased in York and all over England, and the clergy everywhere were deprived and persecuted.

But in 1660 Charles II. was restored to the throne of Great Britain, and at the same time the Church of England was reinstated. The bishops came back to their sees and the clergy to their parishes, and vacancies were at once