

truly upright man, of whom we shall soon hear more.

The mind of the Archbishop ran naturally upon the universities, and he expressed a desire, by right of his position as primate, to visit them. This right, however, was disputed and was referred to the king; and, although Charles decided in favor of Laud, still the Archbishop did not carry out the proposed visitation. At Oxford, however, as chancellor of the university, he received a visit from the king and queen, where their majesties were greeted with great festivity, which, to please the queen, included some plays of a light and (to say the least) frivolous character. Such were the times.

But great improvements had taken place in the country, and the condition of the clergy was considerably ameliorated. Sound learning had been inculcated among them, and the attainments of the "Caroline divines" are respected in history. A feeling, however, of hatred to the Church had sprung up chiefly among the uneducated classes, and many were emigrating to America. This emigration from England was stopped by the king, who soon saw that he had made a mistake in doing so, for some of those who afterwards proved to be his greatest enemies were among those ready and even anxious to quit England forever. It was about this time that Laud conceived the idea of sending a bishop to New England with the hopes of counteracting the influence of the Puritans there. Had he been able to carry this out untold good would have resulted to the Church in America, and Laud would have covered himself with glory. But there was too much to engage his attention at home. Every one seems to have fallen upon evil days. The bishops were maligned and ridiculed in a most scurrilous manner—such terms being applied to them as "limbs of the beast," even "Anti-christ," "rook-catchers," "soul-murdering hirelings," "atheists," "traps and wiles of the dragon dogs," "dumb dogs," "thieves," "false prophets," and "antichristian mush-rumps." Writers using such language should have been heavily punished as traducers of character, but the government of the day was not of sufficient firmness to deal with such disturbers of the peace. If Laud could have had his way a punishment commensurate with their offence would have been inflicted upon them. Enough punishment was imposed to irritate, but not enough to deter. Laud would have pushed it to the bitter end—or pushed it "thorough," as it was expressed.

In the year 1637 some charges were brought against Williams, Lord Bishop of Lincoln, and Laud exerted himself strenuously against him. He was charged with revealing the king's secrets, speaking scandalous language against him, and with refusing to pay the tax of ship-money.

Some letters also of the bishop were found in which he spoke of Laud (who was short of stature) as "the little urchin" and the "little meddling hocus pocus," a term best covered, perhaps, by the American word "humbug." Laud was easily irritated, a weakness which those opposed to him in debate were not slow to discover. One Lord Cottington used to delight to irritate him and lead him to say foolish things in the heat of temper, especially in the presence of the king—things for which Laud would afterwards be truly sorry—and then the cruel lord would dine with him.

The Bishop of Lincoln was found guilty of the charges laid against him, and was deprived of all offices and preferments, and sentenced to pay £10,000 to the king, to be imprisoned in the Tower during the king's pleasure; also, for slandering the Archbishop, £5,000 more, and £3,000 also to be paid to Laud. There seems to have been something sufficiently "thorough" in all this.

In 1838 the Marquis of Hamilton was sent to quiet the disturbances in Scotland, and he went with the approbation of Laud, who wrote in his diary regarding the marquis and his expedition, "God prosper him." He was not prospered, however. The expedition failed, and Scotland was in open rebellion. The bishops who had been appointed in Scotland left, with four exceptions, for England. The exceptions were Guthrie, who remained to brave every danger, and three others, who abjured their high office and stepped down to Presbyterianism. The style of preaching in Scotland at this time was like the roar of fanaticism gone mad.

In the midst of these events Thomas Wentworth, Lord Deputy of Ireland, returned to England and became the chief adviser of the king, who, in January, 1640, created him Earl of Strafford. He and Laud conferred together regarding the state of the nation, and advised the king to call a parliament. He did so. The parliament met on the 13th of April, 1640, and is known as the "Short Parliament," for its demands were so great and its claims—from the king's standpoint—so unreasonable that it was dissolved by Charles after only a few weeks' session. It was prorogued on the 5th of May. Its prorogation caused great indignation. Five hundred apprentice and other rabble assembled together to hunt "William the Fox for breaking up the parliament." To Lambeth Palace they went on the night of the 11th of May, threatening to pull the Archbishop out and tear him in pieces. But Laud had heard of their designs, and was so far ready for them that they were unable to break down the defences he had caused to be made, and, therefore, he escaped the dreadful doom that the crowd had had in store for him.