

this great misfortune of his life. Every Tuesday he kept as a solemn fast in commemoration of it.

It would not comport with our ideas of the life of an archbishop that he should join in the chase; but it seems to have been a matter of ordinary occurrence in and about the days of King James. The bishops made use of their estates for the purpose, and often sought relaxation with the hounds and bow. But hunting in those days was a reality, for the forests were full of game. Archbishop Whitgift is reported to have killed twenty bucks, although, the narrator remarks, he "never shot well."

After the affairs of this misfortune were finished, Archbishop Abbot was caused some anxiety by the proposed marriage of Charles, Prince of Wales, with an Infanta, or one of the Princesses of Spain. Charles and his friend, Villiers, a young gentleman who, through the foolish favoritism of the King, had become Duke of Buckingham, disguised themselves, and, under the name of John and Thomas Smith respectively, paid a secret visit to Spain, where they spent seven months wife-hunting. All England was much disturbed at the thought of such a marriage for its future king. The dismay was chiefly on religious grounds, for the feeling was much against any such close alliance being made with a Roman Catholic country. The Archbishop, especially, took very strong grounds against it.

When, therefore, after seven months' frivolities in Spain, Charles and Buckingham returned from their foolish expedition, without any matrimonial alliance having been formed, there was great satisfaction everywhere expressed. This was in 1623. In that year the joy of the nation was checked by learning that arrangements were being made with the court of France for the marriage of Princess Henrietta Marie with the Prince. Early in 1624 this was satisfactorily arranged. It had the effect of stopping the persecutions of Protestants in France, and of reviving the hopes of Papists in England. Its effect upon the Puritans of England was most adverse to the Prince.

While these public events were going on, the Archbishop was endeavoring to improve, as his predecessor had done, the social life at Oxford, which, from pictures drawn of it, certainly stood in need of some alteration for the better. But Abbot's influence in Oxford was on the wane, chiefly through the writings of Laud, who differed widely from His Grace in many matters ecclesiastical.

Preachers, during this period, did not have everything their own way, as they do at the present time. The King forbade the discussion of all theological questions in sermons by all clergymen under the rank of bishop or dean. He forbade, also, all "indecent railing against Papists or Puritans."

But the King was soon afterwards called to his long account. The engagement of his son Charles to the French princess was to him a great satisfaction, though to the Archbishop and the people generally a misfortune; but four months after it was finally agreed to and arranged, King James breathed his last. He died on the 27th of March, 1625. Four days previously he had received the Holy Communion at the hands of Archbishop Abbot, who stayed with him to the end, and said the commendatory prayer as the soul of the King took its flight.

*(To be continued.)*

## A TRIP IN ATHABASCA.

BY RT. REV. DR. YOUNG, BISHOP OF ATHABASCA.



**HIS** year I decided, after the example of the late good Bishop Wordsworth, of Lincoln, to take my wife with me in my visitation of the diocese, and, she being not unwilling, I succeeded in carrying out my determination.

Except for a few minor differences of opinion, the most serious being the amount of wardrobe we should take with us, the experiment proved eminently satisfactory. This difference, too, was natural. She, woman-like, wanted to pack up every conceivable thing that might prove useful under the varying conditions of season, weather, and place, so extended a journey must expose us to. I, looking at things from former experiences of scant accommodation and the usual exigencies of northern travel, advocated, on the contrary, rigid economy. I need hardly say that my counsels did not prevail.

On another point, also, she was firm. She would not consent to any of the modern contrivances for mitigating the hardness of a bed which only intercepts a waterproof sheet and a couple of blankets between one's bones and the ground, supplemented occasionally on our travels by a scant supply of brush, especially where sand constituted the underlying stratum.

We left Edmonton in a wagon, with ample room for ourselves and baggage, accompanied by Mr. A. S. White, a young and promising volunteer for the missionary field.

I will not describe the road, as a description of it will be found in the April number of *THE CANADIAN CHURCH MAGAZINE AND MISSION NEWS* for this year. One sad feature was the prevalence of fires. The further we went the more burnt and blackened the country became. From the ridge of the country far to the right and to the left huge clouds of smoke indicated the existence, within the range of sight alone, of from six to eight distinct fires.

At other points the fire skirted the road, threatening the bridges and corduroys. A