

earnest, and aggressive than now; and it is humbly believed that they are enjoying "the blessing of the Lord" which "maketh rich, and He addeth no sorrow with it."

THE ARCHBISHOPS OF CANTERBURY.

BY THE EDITOR.

REIGN OF CHARLES I. (b).

LAUD was a firm Episcopalian. He believed the Anglican Church to possess a true succession of bishops from the days of the apostles to his own. He therefore strove to strengthen the Church wherever he found an opportunity for doing so. Shortly after he became Archbishop, his attention was called to the condition of the Church in Ireland. He was led to believe that the popish priests there far outnumbered the English clergy. He wrote to Thomas Wentworth, better known in history by the title of Strafford, which he afterwards received—at that time Lord Deputy of Ireland—to do all in his power to strengthen the Church there. In May, 1634, Laud accepted the position of Chancellor of the University of Dublin, the government of which he succeeded in greatly improving. The primate of Ireland at that time was the celebrated Usher, Archbishop of Armagh, who had a decided objection to the Thirty-nine Articles, because, in his judgment, they were not sufficiently "Calvinistic." Laud, as the High Churchman of the period, insisted upon these articles being introduced into the Irish convocation, and, in the end, succeeded. Times have somewhat changed since then, for men of extreme views—such as Laud, in his own day, was accused of holding—see in the Thirty-nine Articles a document tinged with Calvinism to the very last degree. In the Church work which Laud did in Ireland he had a good friend and supporter in the Lord Deputy.

Archbishop Laud now turned his attention to Scotland. He had visited Scotland, it will be remembered, in 1633, with King Charles, and while there he made a good impression upon the people by his preaching, so much so that it is thought that if the king had had the courage to insist upon the use of the liturgy in the Scottish Church his point would have been easily carried; but, if so, the opportunity certainly was not seized upon. The Archbishop now desired to cause the Scottish Church to conform as nearly as possible to the Church of England; but, unfortunately, he seems to have used too much haste in the matter, and, owing to the intense fear of the Scotch people lest anything "popish" should be introduced, the attempt proved a

failure. It was not the English liturgy that Laud hoped to induce the Scotch to accept, but a prayer book very much altered from it, and more adapted to the Scotch mind—a book, too, that was prepared by some of their own divines. But still it was looked upon as popery in disguise; and the attempt to introduce it met with a perfect tumult of opposition. In the fine old Church of St. Giles, in Edinburgh, the spot is shown from which Jenny Geddes hurled the stool at the dean's head in his attempt to read the liturgy for the first time in Scotland. It strikes the visitor that Jenny must have had a pretty strong arm to hurl so bulky a missile the distance that is indicated, but the guide's assertion that the arms of women in those days were stronger than now is perhaps not easy to answer.

King Charles was very angry at the opposition to the use of the liturgy in Scotland, and caused Laud to write to the authorities there to enforce it; but this openly led to rebellion. The people became terribly hardened against Episcopacy. The battle was totally lost. The Scotch people would have none of it. They formed a Solemn League and Covenant. The men who signed it seem, in these calmer days of history, like madmen. They declared that Christ Himself was a covenant; that Scotland could never be free from the wrath of God till all the bishops were "hanged up before the Lord"; and Presbyterianism was declared to be "fair as the moon, and terrible as an army with banners."

Whatever may be said of King Charles and Archbishop Laud in this lamentable failure to bring the English and Scotch churches into communion with one another, it must be remembered that they had to deal with men whose minds were in no ordinary temper, and whose fanaticism was far beyond what is usually encountered.

In time the Scottish League and Covenant spread to England, and produced dire opposition, not only to the Anglican Church, but to the king himself. An ominous league was formed between the Covenanters of Scotland and the Puritans of England.

Laud, in the year 1635, was made Lord Treasurer of England, but the position of a state officer was as distasteful to him as it was repugnant to the nation that an archbishop, to say nothing of a Laud, should hold it. He therefore in about a year resigned it, but he procured as his successor the most conscientious man he could find in England, and this was Dr. William Juxon, who had succeeded him in the bishopric of London. Laud had discovered that the position had been grossly abused by the holders of it for their own enrichment, and Juxon, he thought, would be more faithful to public trust. It is pleasing to know that the end justified this expectation. Juxon was a