

the marriage of Richard II. with Anne of Bohemia, who, through her kindness to the common people, was called "good Queen Anne."

Once fairly launched upon his career, he found himself obliged to grapple with the so-called errors of his old Oxford friend, Wycliffe. It was reported to him that the teaching of Wycliffe was largely espoused by some of the scholars and students of Oxford. The archbishop did not profess to be a profound theologian, but it was urged upon him that doctrine which was considered to be false ought not to be permitted to be taught. He therefore required to know what the teaching of Wycliffe and his supporters really was. This was presented to him in the form of twenty-four articles, the first three of which were a distinct statement that the actual body of our Lord "in His proper corporal person" was not in the bread and wine of the Holy Sacrament. The archbishop then appointed a large commission of bishops and other divines to consider this whole question and report upon it. Their report was adverse to Wycliffe, some of the articles being pronounced heretical, and the rest erroneous. The Wycliffites were therefore excommunicated, but in order to enforce the excommunication the archbishop was obliged to appeal to the crown. The first act "for the suppression of heresy" was passed. It ordered the imprisonment of offenders at the will of the Church.

But Archbishop Courtenay seems to have been desirous of dealing gently with these so-called refractory people, and was content with warning them not to teach their peculiar doctrines any longer. But the University of Oxford could not be reached by mild measures. Many of the leaders in the new movement resisted till they found that their resistance meant disaster to themselves. They then prudently recanted. It is even said that Wycliffe himself succeeded in putting such an explanation upon his teaching as to satisfy the archbishop. It is certain, at all events, that he was not disturbed in his rectory at Lutterworth. He died a couple of years afterwards, in December, 1384, in full possession of his liberty and his living.

Archbishop Courtenay was one who realized the responsibility of supervision. As the superior officer of the Church, he felt it his duty to correct abuses within it, and of these there were many. Bishops drew their stipends and did not reside in their dioceses; priests enjoyed their livings, sometimes holding two or more at a time, and yet did but little or no work in them. To correct these and other abuses, the archbishop held occasional visitations, events which were regarded in many quarters with dismay. In fact, sometimes they were resisted and appeals were made against them to the

pope; but the archbishop's measures against refractory actions of that kind were so decided and prompt that the bishops guilty of them were glad, in the end, to yield to his authority and seek his forgiveness and peace.

There still continued two popes professedly holding sway over western Christendom, one at Rome and the other at Avignon. In 1389, a young man of Naples was elected pope at Rome. He took the title of Boniface IX., and is known in history as the beginner of the sale of "plenary indulgences." Agents appeared in England offering what favors the papal power had to bestow in return for money only. In this way the pope got money and the people purchased the favor of heaven!

Not satisfied with this, Boniface wrote a most urgent appeal to the Archbishop of Canterbury to raise for him a large sum of money among the clergy of England. Though this was contrary to the personal feelings of the archbishop, he proceeded to comply with the request; but the government of England refused to allow a foreign demand of this kind to be complied with, and the archbishop was commanded in the king's name to stay the proceedings for its execution. At the same time the parliament of England, assisted, whether willingly or unwillingly, by Archbishop Courtenay, passed an act curtailing in unmeasured terms the assumed powers of the pope in all questions which in any way seemed to conflict with the crown of England, "which hath been so free at all times that it hath been in no earthly subjection, but immediately subject to God in all things touching the regality of the same crown, and to none other." Thus was England already becoming, in the reign of Richard II., ripe for much stronger anti-papal action in the future.

Archbishop Courtenay was possessed of much wealth, and this he used most profusely towards improving the cathedral and the buildings and walls connected with it. He died, while still young, on July 31st, 1396, to the great grief of the common people, who always loved him dearly, and in his will left many benefactions for the welfare of the Church. In true humility, he desired to be buried in the quiet churchyard of Maidstone in Kent, but Richard II., mindful of his greatness, took it upon himself to set this aside and to bury him in Canterbury. His remains were deposited, no doubt, in the spot now marked by the monument raised to his memory.

Richard II., King of England, came to the throne when a lad, owing to the untimely death of his heroic father, Edward the Black Prince. His uncles, the Duke of Gloucester and John of Gaunt, Duke of Lancaster, were his guardians, and under them he was educated. During the process of his education he conceived a great dislike for them, which he resolved to remember when he should become his own master and