



ARCHBISHOP LAUD.

(See previous Magazines, May, June, July.)

he wished his faithful chaplain to remember—the time when the nation would resent all the wrongs done him, and heap upon his son the honors they had dragged away from him?

Much cannot be said of either of the Charles's as men, yet the memory of the one and the popularity of the other received strong evidence on the day of coronation, which succeeded the Restoration, and intimately connected with both was William Juxon, in the former case Bishop of London, and in the latter Archbishop of Canterbury.

The coronation over, the Church began to feel herself standing once more upon firm ground, and therefore bishops and clergy looked forward with high hopes to the meeting of Convocation. It was called together at St. Paul's on the 8th of May, 1661, by Archbishop Juxon. The procession of bishops, judges, clergy, in their splendid robes and many-colored hoods, was a delight to the people. Sheldon, Bishop of London, acted as representative of the Primate, whose failing strength would not permit him to attend.

At this Convocation several alterations were made in the Prayer Book, not in the spirit of the Savoy Conference, but with an earnest desire to make necessary, or, at least, advisable, improvements. The minds of all were so full of the late political events that special services were arranged for the celebration of the Restoration, the "Death of King Charles the Martyr," and the discovery of the Gunpowder Plot. Though these services are now obsolete, yet one cannot peruse them without noticing how exceedingly pointed they were made, and appropriate to the events commemorated. It is

scarcely within our province to recount the numerous changes that were made in the Prayer Book. Suffice it to say that the book was thrown into the form in which we now possess it, except that the political offices are now omitted.

The work of Convocation was then passed through the two houses of parliament, received the royal sanction, and became the law of the land. It was now, also, that the problem of ejection was dealt with. Many Presbyterians were holding Church livings, and were not using the prescribed liturgy. Such could have been deprived under the Act of Uniformity which was passed in the reign of Queen Elizabeth, but the first parliament of Charles II., in the exuberance of its newly-found power, passed a new Act of Uniformity, the wisdom of which may reasonably be questioned. It was framed so as to render the holding of a parish impossible except by those who were real and undoubted Churchmen. It enacted that every beneficed clergyman should be ejected *ipso facto* unless before the 24th of August, 1662, he used the Church service and declared his assent and consent to everything contained in it. It also had other enactments which rendered it impossible for any persons even inclined to nonconformity to hold any office whatever in the Church.

It was perhaps not in human nature for the Church to adopt a policy which might conciliate her enemies and gently lead them within her fold. The hardships that had been endured could not reasonably be forgotten, and therefore the legislation of the period was tinged with an imperiousness and intolerance which in after times had to be greatly modified. It is a pity, perhaps, that Juxon had not been able to be at the helm, for, although Sheldon was a clever man, and a good leader, it is usually acknowledged that he was controlled more by political feelings than by piety. When someone said to him that the terms of the act were so severe that he feared many of the ministers would not comply with it, he is reported to have said, "I am afraid they will!" and, "Now we know their minds, we will make them knaves if they conform."

However, the act was passed, and received the royal assent on the 19th of May, 1662. About a year afterwards the aged Archbishop Juxon, who had passed through most stirring times of history, departed to his long rest. He had seen the rise and triumph of a most terrible rebellion, had lived through the English reign of terror, had seen an archbishop and a king beheaded, had gone through many years in his own land when no prayer book was allowed to be used, had witnessed the complete reaction when Puritanism which had been proved had been found wanting, was elevated unexpectedly to the Archbishopric of Canterbury, which had