

whom she made Bishop of Worcester. On the death of Grindal, Elizabeth helped herself to a month's emoluments, being as much as she dare do with a man like Whitgift, and then appointed him Archbishop.

We say "being as much as she dare do with a man like Whitgift," because there is on record a letter which he wrote to her, apparently immediately before his promotion to the primacy, in which he speaks most plainly of the sin of robbing the Church of her rightful property. The wonder is that a queen like Elizabeth would receive such a letter without making the writer of it feel the force of her wrath, for it was the letter of a man who was prepared to suffer, if need be, for the truth's sake. And the fact that Elizabeth did receive the letter kindly, and still retained the writer in high honor and respect, speaks well, after all, for "the virgin queen."

Whitgift began his archiepiscopate with a brilliant enthronization at Canterbury, to the great delight of the citizens of that ancient city, who had not witnessed such a sight for eighty years, or since the days of Warham. It seemed to them like a return to the ancient glory of the Church, and an indication that her days of weeping and trial were over. This is probably what the new archbishop had in view by the grand display, for he was a man of simple habits and quiet tastes. But he was the son of a wealthy merchant, and thought it well to gladden the heart, in this way, of Canterbury and of England. He frequently afterwards made brilliant displays and processions, which only a wealthy man could do.

During the whole of Archbishop Whitgift's term of office, there was forced upon him the dire necessity of steering the Church, whose primate he was, between the two great extremes, popery and Puritanism; for the rancour of both these parties began to show itself in most dangerous form. The Church of Rome began to realize and to regret most bitterly the loss of England, and many of her agents in Spain and elsewhere on the continent took upon themselves to reclaim the loss by fair means or by foul. Jesuit priests and students from foreign seminaries paid stealthy visits to England, and set up in different places the Romish mass. A stringent law was therefore passed forbidding any service being held anywhere in England but that of the Church. Some of the foreign visitors were arrested under this law, and from their confessions it was found that they had come to England to secure, if possible, the murder of the queen. So many instances of this were discovered that Elizabeth herself declared that there was no one in the kingdom whose life was in greater danger than her own. This caused earnest watchfulness and great grief to Whitgift, and if the laws of Elizabeth regarding conformity to the Church of her king-

dom seem to some harsh and tyrannical, some account must be taken of the dangerous days in which she lived. A terrible battle for a principle, which she and the great majority of her bishops, priests, deacons, and laity felt was a matter of life and death, obliged her to use her authority against the murderous designs of those who were sworn to pull down all that she and her Church had built up.

It seems strange to us, viewing those scenes from this great distance, that this resolute stand against "popery" did not cause the Puritans to rally round their queen and help her to drive these dangerous foreign visitors from her shores. But it was not so. Their hatred of such things as the wearing of the surplice, the sign of the cross in baptism, the use of instrumental music in church, and of the Prayer Book itself, all ecclesiastical titles such as archbishop, bishop, dean, archdeacon, canon, etc., all forms and ceremonies of any kind, was so great that they seemed to be willing to have *their* method of reform or none at all. One Thomas Cartwright, whom we have mentioned before, had issued most scurrilous attacks upon the Church. Parker and Whitgift, in earlier life, had both carried on controversies with him, and though towards the last of Whitgift's rule as archbishop, Cartwright relented a little, yet his rabid writings did much harm.

The Puritans even began to raise a clamor against the orders of the Church, as having come through "the muddy stream of Rome," and when the master of the temple died an attempt was made to get the position for a man named Travers, a "Presbyterian preacher." But he was passed over. Had he been in Anglican orders, his claim for the position would have been good; but, as it was, "Master Richard Hooker" was put in his place, at which there was great indignation. But then and there sat down Master Richard Hooker and wrote his great book in defence of the Anglican Church, as set up by the Reformers, who knew how to distinguish between popery, on the one hand, and unreasonable fanaticism on the other. This book has defined once and forever the true position of the Anglican Church, and is a text-book everywhere for those intending to take upon themselves holy orders in the Church of England or any of her branches.

Such were the troubles of Whitgift's rule, such were some of his triumphs. He was now an old man, and had served his Church and his sovereign well. One of his last acts was to be present at the death of Queen Elizabeth. With the prayers of Whitgift in her ears, the great queen quietly passed away on the 24th of March, 1603, to the intense grief of the archbishop and the great mass of the people.

(To be continued.)