

for stubbornly and in the end irresistibly was embodied in the man who was the principal counsellor of Charles I, William Laud. Laud became Archbishop of Canterbury in 1633 and died on the scaffold in 1645. In the Calendar of State Papers, Colonial Series, under date of April 28, 1634, Laud appears at the head of a Commission with apparently the widest powers 'for making laws and orders for government of English colonies planted in foreign parts'; and two years later, under date of April 10, 1636, he heads another Commission 'for government of all persons within the colonies and plantations beyond the seas according to the laws and constitutions there.' Clarendon wrote of Laud as a man of great parts and courage and exemplary virtues, but who, being assured of the righteousness of his ends, never studied the easiest ways to them. 'He did court persons too little.'<sup>1</sup> The scrupulous fairness of Dr. Rawson Gardiner has corrected for us the picture of Laud drawn by Macaulay, but none the less Gardiner wrote that of all the men of the time Laud was the least fitted to be entrusted with political power; such was his belief in the unbounded efficacy of external forms and institutions combined with his complete ignorance of human nature. Laud was no bigot as regards men's beliefs, 'but the liberty which he claimed for men's minds, he denied to their actions.'<sup>2</sup>

<sup>1</sup> Clarendon's *History of the Rebellion* (1826 ed.), vol. i, pp. 159 and 165.

<sup>2</sup> Samuel Rawson Gardiner, *History of England from the Accession of James I to the Disgrace of Chief Justice Colle* (1863), 2 vols., vol. ii, chap. x, p. 41, and *Prince Charles and the Spanish Marriage* (1869), 2 vols., vol. i, pp. 195-6.