



ST. JAMES' CHURCH AND SCHOOL HOUSE, LONDON, ONT.

the result of a growth. Elizabeth had attended the mass regularly during the reign of her sister, and she continued the practice for a time after she became queen. In her own royal chapel the ancient ceremonies were continued. On the altar stood the crucifix, and tapers burned before the sacrament, while incense, as in the Roman mass, was used.

Yet Elizabeth favored the Reformation, and in this she differed from her sister; but, if she favored it, she was determined to assist it with very great caution. Her first proclamation showed that she was determined to preserve the ancient Church of the realm, as nearly as possible, as she had known it in the days of her father. She evidently shrank from anything which might cut off the Church of England from the ancient Catholic Church of Europe, and of the world. Overtures were even made to the pope, Paul IV., who had been the enemy of Cardinal Pole, and, if he had sent a politic and conciliatory reply, some understanding

might have been arrived at even with him; but his answer was so insulting to Elizabeth, and so uncompromising as to demands, that the high-minded queen ruled him out of all consideration in the adjustment of the religious difficulties around her.

She turned her attention to the Church of her own country. She lay before her and around her as a wreck of her former glory. There was no Archbishop of Canterbury, there were but few bishops; most of the sees were vacant and the occupants far away in distant lands. She must build up her shattered Zion, and that, as far as possible, along the lines of the Reformation. It was somewhat unfortunate for her that, owing to the cruel persecutions of her sister, men had been driven from home, and had become bitter enemies of everything in religion that might savor in any way of Rome. On the con-

continent they learned views far removed from those which Queen Elizabeth intended to take as her guide, yet these men she welcomed back to England. They were called Puritans, and were destined to build up a mighty power in their native land.

The queen had three parties to conciliate—could she possibly amalgamate them and weld them together as one people? There were, first, the adherents of the old faith, the Romanists or, as they were frequently called, the papists. These had been strengthened greatly by the reign of Mary, and looked upon themselves as those who in religion ought to rule supreme. Then there were the Puritans, as far removed from the others as the mind of one man could possibly get from that of another. They had conceived the most bitter hatred against everything connected with the papacy. They had come to regard it as a cruel tyranny, armed with every instrument of torture, and ready to burn and tear to pieces