

## THE ARCHBISHOPS OF CANTERBURY.

BY THE EDITOR.

(Continued.)

REIGN OF ELIZABETH (c).



O procure a successor to a man like Archbishop Parker was no easy matter. It had been his policy to keep the Church of England in a middle course, however displeasing it might be to violent papists, on the one hand, and extreme Puritans on the other. Should a man be chosen with decided leanings to either of these parties, much of Parker's good work might be undone. The Church was not yet sufficiently well established in the middle course (which was truly the old catholic and primitive course) to make it a question of indifference as to who should be her primate. The man selected was probably as good a man as could have been chosen, yet he was not as strongly wedded to the "middle course" plan as Parker was. His sympathies were decidedly with the Puritan party. His name was Edmund Grindal, who had recently been appointed Archbishop of York.

Of English birth and education (his university training having been received at Cambridge), he was subsequently subjected to foreign influences, which made themselves manifest in his life and character. He became at an early age a firm supporter of the principles of the Reformation, chiefly under the guidance of Ridley, who was the master of his college. Having taken holy orders, Grindal remained for a time assistant vice-chancellor of the college. When Ridley was made Bishop of London he retained the services of Grindal as one of his chaplains, and afterwards made him precentor at St. Paul's.

Grindal was one of the divines who fled to the continent when Mary became Queen of England. Parker was one of those who felt that he might safely remain at home. Hence, probably, the slight difference between them; for on the continent Grindal met Calvin and other reformers of his kind, and although he did not agree with them in everything that they advocated, still, he was influenced to some extent by their principles.

On the death of Mary, he, with many others, returned to his native land. Here he found a field of usefulness opened up before him in assisting his old friend Dr. Parker in the work of perfecting the Reformation of the Church in England. He was one of the commissioners appointed to revise the Prayer Book, and who succeeded in bringing it very much to the form in which we now have it. We see one peculiarity in Grindal in his dislike to wear gar-

ments, which a bitter experience had led him to regard as being connected with popery. He shrank even from wearing the surplice, and when he was consecrated Bishop of London he wore the episcopal robes, but ever afterwards he donned them as seldom as possible. Archbishop Parker, however, tried to disabuse his mind of these and similar prejudices, and to some extent succeeded. Himself a man of a kind and gentle disposition, Grindal was easily influenced by friendly persuasion on the part of others, and in this way he was kept by the Primate somewhere near the mark up to which he would have liked to bring him.

From London Grindal was promoted to the Archbishopric of York. He was an active worker, and paid many visitations throughout his northern province. He found the clergy in many cases very ignorant, as, indeed, they were all over England, and somewhat unsettled as to what they should wear or as to what they should do. One thing that Grindal induced them to do was to read morning prayer, litany, and the ante-communion service as one office, without any pause between them—a custom which continued in the Church till a comparatively recent date, when some modification of it came into use.

Such was the man who, on the death of Dr. Parker, was selected to be Archbishop of Canterbury. Queen Elizabeth, however, treated herself to six months' enjoyment of the emoluments of the vacant see by finding it difficult for that period of time finally to make the appointment, which took place in November, 1575. He was consecrated in the January following. At one time the queen would have refused to appoint a man of Grindal's principles, but she had evidently studied the people, whose welfare she honestly wished to secure, and found that it would have been dangerous to show too pronounced a leaning towards crushing the Puritans. The appointment of Grindal, a man known to the continental reformers, and friendly towards all that sympathized with them, was probably regarded as a politic move—perhaps a wise move in the interest of the Church itself; for the Puritan party was becoming very strong.

At first Grindal showed a desire not to accept a position which he felt himself scarcely qualified, either by ability or physical strength, to fill. However, he was given to understand that it was not intended that he should decline. He entered at once upon a visitation of his province, and the enquiries that he caused to be made showed that there were many things yet to be given up by the clergy before it might be said that the Church of England was free from "papist" practices. The clergy were required to give up all such practices—which are somewhat curiously specified and described. They were also required