



A VIEW OF PORT CARLING, MUSKOKA. (See p. 6.)

London; Richard Cox, of Ely; Edwin Sandys, of Worcester; and Rowland Meyrick, of Bangor. These were all undoubted reformers, and other bishops of the same kind were consecrated in January, 1561. In this way did the Archbishop surround himself with workmen on whom, to a greater or less extent, he could rely in the hour of the Church's need.

Among the newly made prelates was Dr. John Jewel, who was consecrated in January, 1560, Bishop of Salis- bury. He, under

were called "nonjuring" bishops. What was to be done with them? Parker shrank from harsh measures, and yet a true submission to authority was to be maintained. The influence of these men must therefore be removed from the people. Accordingly they were placed under a mild form of restraint in the immediate presence of some of the more loyal bishops. In one or two cases, such as that of Bonner, the coarse-minded and cruel agent of Queen Mary, a more strict form of imprisonment was adopted. But even with these bishops under restraint, difficulties with the papacy continued. Paul IV. died, and his successor, Pius IV., tried by gentle means to win back the allegiance of Queen Elizabeth, but without success. She refused to allow a papal legate to reside in England.

On the other hand, reformers of extreme and even violent views, like John Knox in Scotland, and the Puritans in England, were denouncing the queen, and the Archbishop, and the Church, and the Prayer Book in unmeasured terms.

And between these two extremes the new Archbishop continued his course, backed by the powerful queen, who, although unable to get everything as she would like to have it, saw the wisdom of assisting in building up a national church free alike from popery on the one hand, and fanaticism on the other. About a year after his own consecration Archbishop Parker had the pleasure of consecrating four divines as Anglican bishops—Edmund Grindal, Bishop of

the persuasion of the primate, wrote a clear statement of the position taken by the Church of England, and with considerable research and learning justified the several acts which had brought her to it. In this work he showed the true primitive and apostolic character of the Church. It is a valuable book, known as "The Apology," or "Jewel's Apology." It was translated into different languages and widely circulated. In it can be seen the exact position of the Church of England in the days of Elizabeth. There were the two provinces of Canterbury and York. In the former were the dioceses of London, Ely, Chichester, Hereford, Salisbury, Worcester, Lincoln, (Coventry and Lichfield,) Bath and Wells, Norwich, Exeter, Rochester, Peterborough, St. David's, St. Asaph's, Llandaff, Bangor, Bristol, Oxford, and Gloucester. In the latter were the dioceses of Durham, Carlisle, and Chester. These, with the archdioceses of Canterbury and York, made twenty-six in all. Considering that there are now in England only thirty-four dioceses, the growth of the English episcopate during the last three hundred years has been very slow, and in proportion to the enormous increase in population wholly inadequate.

It was in the mind of the Archbishop to make certain necessary improvements in the Prayer Book, and also to secure, if possible, a better version of the Holy Scriptures than that in use at the time. This was the Geneva Bible. It was published by John Bodley, the father of him whose name is forever connected with the great