

training and instruction of young ladies in the various branches of a liberal education, including Christian doctrine as contained in the Bible and the Book of Common Prayer."

The building, formerly a spacious private residence, has been added to and enlarged from time to time, owing to the largely increasing number of pupils. At present it is most complete in all its appointments; and all the appliances which are in these days necessary for the efficient carrying on of a large school are provided with care and liberality.

The beautiful and secluded grounds surrounding the school afford ample room for exercise and recreation.

The staff is large, and that it is experienced in its work may be seen from the fact that the present lady principal has held that position for eighteen years, and the three senior governesses have been members of the staff for fourteen, twelve, and six years respectively, and the calendar shows that of the resident governesses one is an honor graduate, with the degree of B.A. of Trinity University, one is an honor undergraduate of Toronto University, and three have high certificates from the Education Department of Ontario.

The position of the school is a somewhat difficult one, as it stands between the high schools and collegiate institutes on the one hand, and the private schools for girls on the other; and so, to meet its requirements, has to do the work of both, *i.e.*, matriculation work and accomplishments; but, under God's guidance, it has been able to keep pace with these diverse requirements, and sends up each year eight or ten girls for university matriculation, the candidates being almost invariably successful, and in many cases taking honors.

The best idea of the size and extent of the Bishop Strachan School is seen by a glance at last year's register, which shows that 67 boarders and 87 day pupils—a total of 154—were in attendance.

To such schools as these—and there is now a goodly number of them in Canada—the sympathies and support of all loyal Church people should be given.

THE ARCHBISHOPS OF CANTERBURY.

UNDER EDWARD I. AND EDWARD II.

THE illustrious King Edward ruled easily because of the force of his character. Men knew that he meant what he said, and understood that prompt action on his part meant prompt following on theirs. The Archbishop of Canterbury was dead. At once he selected Robert Winchelsey, Archdeacon of Essex, to succeed to the office. The monks of Canterbury met

and relegated the choice of an archbishop to a committee of seven—a mode of election termed in those days *per viam compromisi*—the whole body promising to be guided by the choice of the few. The seven monks elected the Archdeacon of Essex, and their brethren confirmed it. Thus an old difficulty was this time happily avoided. The archbishop-elect had to gain the assent of the pope, for which purpose he went to Rome; but as the pontifical see was vacant, he had to remain there a whole year. In July, 1294, Peter De Morone was elected pope and chose the title of Celestine V. He gave a ready consent to Winchelsey's appointment, and ordered his consecration. This took place on September 12th at an Italian town called Aquila. Then after an absence of a year and nine months, and the expenditure of a very large sum of money, Archbishop Winchelsey was enabled to return to his own country.

The new archbishop was a man of lowly birth, and as a boy he had been glad to seek free education at Canterbury. On his return to England, he was found to be a man very fond of outward pomp and show. He was graciously welcomed by the king, and was received at Canterbury in the midst of many people decked with flowers, and in some cases shining with jewels and gold. The poor lad of Canterbury was now the gorgeous archbishop, and his enthronization, which took place in the month of October, was an affair of great brilliancy. The king and his earls and nobles, clerics of all kinds and ranks, retainers and soldiers, the wealthy and the poor thronged the streets of Canterbury and made themselves merry by a prolonged feast—and this feast, be it said, had about it features which at the present day could not for a moment be tolerated. But it was an age of strange extremes in the way of bodily indulgence, on the one hand, and severe asceticism, on the other. The archbishop was good to the poor, and no feasting in his palace was ever held without substantial overflowings finding their way to the relief of the poor. Yet his haughtiness and self-will made him exceedingly unpopular with all classes of people.

With the king he at first stood well, yet he seemed ready to try his strength, if need be, even with him, and the opportunity ere long presented itself. Edward was a wise king, and did much to promote the liberty of his people; but owing to his wars with the Scotch and Welsh, and his ambitious designs upon France, he began, as is usual with the kings, to feel the want of money. Money! The "root of all evil." To get it King Edward levied taxes upon the clergy, who good-naturedly acceded to his demands till they became oppressive, and then the archbishop began to oppose the king through the power of the pope.

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