

India, and the liberality of the Colonial Government, have secured the restoration of the cathedral and the rebuilding of the Indian church. The former was opened with much rejoicing in February, 1893.

The Governor himself, an earnest Roman Catholic, attended in state, and several leading members of the Roman communion were also present. The Moderator of the Presbyterian Church came with many of his flock, the Free-masons of the island were influentially represented, members of all creeds and races joining to express, by their presence, their sympathy with the Church of England in the day of her rejoicing, and their sense of the great services rendered to the colony when the doors of the Anglican Cathedral were thrown open to all sufferers without distinction.

The band of the North Staffordshire Regiment led the music, the organ being utterly useless, and, the bishop's sermon ended, a jubilant "Te Deum" was a fitting expression of the deep thankfulness to God which stirred all hearts. That the final benediction of that service may find a lasting echo in many hearts must be the desire of every well-wisher of Mauritius:

God's peace, passing all understanding, resting on many drawn to God by the sharp uses of adversity; God's blessing resting upon all so drawn; a blessing manifested not in renewed prosperity only as concerns the things of this world, but in that higher and more satisfying prosperity which shall last when all that belongs to the present scene shall have passed away for ever.

THE ARCHBISHOPS OF CANTERBURY.

(Continued.)

N the death of Stephen Langton the monks of Canterbury, on their own responsibility, elected one of their own number, Walter of Hemesham, to be archbishop. The young King Henry III., or the Earl of Pembroke acting for him, was indignant at an election being made without a nomination by himself. Thus the usual trouble between the monks and the state took place. The crown urged objections to Hemesham on the grounds of immorality, which was urged against him, and of inability for so high an office. In the midst of the dispute Hemesham went to Rome. It had now become a fairly well established custom to refer all disputes to the pope. A protest was sent by the crown against the consecration of Hemesham. The dispute enabled the pope to threaten to make an appointment himself. This was distasteful to the governors of England, who sent over to the pope the name of Richard, Chan-

cellor of Lincoln, and said they would accept him if the pope would appoint him. The pope was willing to do this, but what was to be done with Walter of Hemesham? The charge of immorality had been dismissed, that of incompetency was tested by an examination, apparently unfair to the poor man, who by this means was rejected and Richard of Lincoln was appointed. He is known as Richard Wethersted, or Richard le Grand, or Richard Grant, and only occupied the seat a little over two years. He was consecrated in England, but was more devoted to the pope than his country. He proceeded to Rome to enter complaints against the government of England, but died on returning homewards on the first of August, 1231.

At his death there was the usual delay in procuring a successor. Ralph Neville, Bishop of Chichester, was nominated by the king and chapter, but the pope whose consent was now a settled matter—refused to ratify it. The chapter then elected John their prior, who was also rejected, the reason given in his case being his old age. John Blundus or Blunt, a ripe scholar, was next elected, but he, too, for the pope's own reasons, was rejected. But an intimation was sent to England that if Edmund of Abingdon, as he was called, treasurer of Salisbury, should be elected, the pope would consent. This was done, and Edmund, a man of quiet life and most rigid piety (as understood at the time), suddenly found himself face to face with the Primacy of England.

The career of this remarkable man gives a good idea of the views regarding holiness of living prevalent in his day.

His mother was of that severe type of piety which held it a sin to be comfortable and a high virtue to be in a state of bodily misery—which had for its motto, "Cleanliness is furthest from godliness." She wore that extraordinary instrument of self-torture, the hair shirt, deprived herself of food and of sleep, rendered the household so cheerless and uninviting that her husband was glad to escape from it and take refuge for the rest of his days in a monastery. As her little boy Edmund grew up she taught him the many fine things that the hair shirt would do for him, till at last he begged for one for himself, and the mother thought it the happiest day of her life when he voluntarily accepted one at her hands; and her continued delight was to know that, on regular days, he devoutly and religiously wore it. By promises of toys and other boyish attractions, she induced her boy, at times, to live without food, and frequently the little fellow went hungry to bed.

Brought up in this way, young Edmund conceived a holy horror of personal cleanliness and comfort, and of marriage very much the same idea. To avoid temptations regarding this latter snare, and, at the same time, to seal his

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