



INDIAN DOG-EATERS—METI AKATLA.

(See page 5.)

in religion were obliged to seek it among dissenters, who, unchecked by law or orthodoxy, often carried these elements to the borders of excess and fanaticism. But outside of sects of this kind, which were really small in number, nonconformity, at this time, was not by any means strong in England.

The churches were, as a rule, in bad repair, though fairly well attended at first. Indeed, some of the London churches were open morning and evening for common prayer. Rented pews had become a very general practice; but in many cases they were huge boxes, separated from one another by curtains, which the inmates, when desirous of a snooze or a quiet whisper, could draw so as to procure entire seclusion. These formidable structures were thus satirized by Swift:

"A bedstead of the antique mode,
Compact of timber many a load,
Such as our ancestors did use,
Was metamorphosed into pews;
Which still their ancient nature keep,
By lodging folks disposed to sleep."

To make up for the amount of space taken up by these structures, galleries, unmindful of their disfiguring effect upon the church itself, were in many churches erected, to be pulled down by a succeeding and more tasteful age. The "three-decker" pulpit, a small communion table on the lower flat, a reading desk above it, and all surmounted by a huge pulpit with large red cushion, rapidly became the prominent object in the church. Here the clergyman, officiating in white surplice and broad black stole in the two lower decks, became black entirely, when, clad in the sombre

preacher's gown, he towered aloft in rear of the exalted red cushion.

The season of Lent was but poorly observed, and in some cases was held up to ridicule; but the anniversary of the death of King Charles the Martyr (January 30th), and of the discovery of the Gunpowder Plot (November 5th), were scrupulously observed, and gave rise to many rabid political sermons which would have been much better uncomposed and undelivered. Days of humiliation were also frequently used, and at such times special prayers, somewhat long and wordy, were set forth by authority. On one of these occasions Archbishop Tenison is said to have composed a prayer "unequaled in modern and unsurpassed in ancient times." The churches were largely used for making all kinds of announcements, such as pay day for taxes, objects lost and found, execution of prisoners, and the like. The hour for holding services had been, for Sundays and holy days, morning prayer at six, the Litany at nine, followed, after a few minutes' interval, by the communion service, yet these all gradually grew into one continuous service, as is the case in many churches in our own days. The use of the organ in churches was a much-vexed question. Destroyed or silenced by Cromwell, it came into use by slow degrees after the Restoration, though there were many, even in Tenison's time, that regarded it as a "Popish instrument."

In such form the Church of England began its career in the eighteenth century under Archbishop Tenison. It fell to his lot to officiate at the coronation of George I., but he did not long survive it. He died on the 14th of December, 1715, leaving behind him many valuable bequests, among them £1,000 towards the establishment of an American bishopric. He was succeeded by the Right Rev. Dr. Wake, Lord Bishop of Lincoln.

William Wake was born at Blandford, Dorsetshire, in 1657, when Cromwell was holding sway in England. He graduated from Christ Church, Oxford, in 1676, and, contrary to his father's wish, who desired him to enter business, studied for the ministry and was ordained. He was appointed chaplain to Viscount Preston, and with him visited Paris. On his return to England he wrote an attractive little book called "An Exposition of the Doctrine of the Church of England," which was chiefly an attack upon Bossuet, the celebrated French prelate and preacher, and the Roman doctrines so strenuously upheld by him. This book gave much offence to King James II., whose dislike for anything Anglican is well known. It was regarded everywhere, however, as an able production. Even the Pope, Clement XI., was heard to say that it was a pity that so profound a writer was not a member of his Church. Notwithstanding, however, the opposition of the king, Mr. Wake,