

under the government of several different kings, but shortly before Augustine's arrival one of them—Ethelbert, the King of Kent—had acquired a certain precedence over all the other Anglo-Saxon potentates. It was to the court of this king, who had married a Christian princess (Bertha, the daughter of the King of the Franks), that Augustine came. This princess was not allowed to pass over into Kent until ample arrangements had been made for the free profession of her faith. She came, accordingly, attended by Luidhard, a Frankish Bishop, and for her accommodation an ancient British church, erected and dedicated to St. Martin, on the eastern side of Canterbury, was restored and again rendered suitable for Christian worship. Thus in about 560 a Christian congregation was formed in the principal seat of Anglo-Saxon power, thirty-six years before Augustine arrived with his band of missionaries. From what I have said, therefore, I think it will be generally admitted that nothing can be clearer than that Christianity was not first introduced into the British Isles by Augustine.

(To be continued.)

METLAKATLA.

IN LAST month we gave a portrait of the Right Rev. Dr. Ridley, Bishop of Caledonia, B.C. We now are pleased to give a picture of his cathedral at Metlakatla, where he lives. It was built by Mr. Duncan in his early and enthusiastic days, when he was working cordially with the C.M.S., and was designed entirely for Indians. It is a large church, and could be easily arranged to seat eleven hundred persons on the ground floor. From four to six hundred Indians were wont to attend divine service in this church every Sunday. When Mr. Duncan withdrew to Alaska, taking a large number of Indians with him, the mission, of course, was somewhat weakened; but it started its new career under proper Church discipline and rule, and has made steady progress ever since.

Mr. Duncan, however, did for many years a wonderful work among the Indians under his charge. He found them a most degraded species of savage, given up to the fiercest and most revolting practices. The accompanying sketch, taken from "Stranger than Fiction," gives a representation of the brutality and ferocity of these people. A poor wretch, desiring to become a "medicine man," must give himself up for a time to the wildest and most inhuman practices. Among these, some of them, who were called "dog eaters," would seize a dog and tear him in pieces like a wild animal, using their hands and teeth.

By the instructions of the missionary these

hideous practices in time came to an end. The Indians were civilized and learned to be industrious. They became quiet and orderly, and rejoiced in the serene and peaceful life of the Christian. The large church at Metlakatla is a standing monument of what Christianity can do for a benighted people.

THE ARCHBISHOPS OF CANTERBURY.

BY THE REV. CANON MOCKRIDGE, D.D.

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UNDER GEORGE I.

THE eighteenth century, which began under the régime of Archbishop Tenison, is a somewhat melancholy period in the history of the Church of England. It began, it is true, with the inauguration of two splendid societies for Church work, the "S.P.C.K." and the "S.P.G.," whose influence for good at the present time in all parts of the world cannot be over-estimated, and with these two societies, as well as with the establishment of charity schools throughout England, the name of Archbishop Tenison is connected; but, on the other hand, party feeling, at the beginning of the century, ran very high, and much bitterness was shown by one side towards the other; and this was rendered more intense by the political dissensions of the period. The feeling in favor of the exiled house of Stuarts, commonly known as Jacobitism, gave an unhappy tinge to the Churchmanship of the day, especially in Scotland, where the members of the Church were nearly all adverse to the ruling dynasty of England. The period also had its doctrinal troubles. In 1712, Dr. Samuel Clarke published an exhaustive work on the subject of the Trinity, the whole tendency of which was to weaken the acknowledged doctrine of the triune Godhead, and was pronounced rank Arianism. The doctor was obliged by threats from the two houses of Convocation to promise, on pain of ecclesiastical censure, to write no more such books. Strange forms of dissent also began to show themselves, among them the Camisards of the Cevennes, some French fanatics who, suppressed in their own country, sought liberty of action in England. They were not unlike the Quakers, though more excitable and noisy.

Against anything of this kind, Church people of all parties had a profound dislike. Enthusiasm in religion was a thing to be decried, the consequence of which was that the sermons of Archbishop Tenison's day were, as a rule, colorless and dull. Bishop Horsley, in his first charge to the diocese of St. David's in 1709, speaks of much of the preaching on the part of the clergy as "unchristian." People who desired any warmth or emotional feeling