

many had to stand, while others were glad to sit on the floor of the platform. The stereopticon views were, doubtless, to a great extent, the attraction; but the Woman's Auxiliary is in itself a powerful body, and certainly has numerous friends. Views of the Northwest, illustrated verbally by Rev. Canon Sweeny—of the Foreign Field, by Rev. Dr. Mockridge—were thrown upon the screen, and were evidently much appreciated. Large numbers of children (missionary bands) were present, and enjoyed it all. When the children left, Mr. Alan Sullivan showed some views of the Diocese of Algoma, and spoke briefly of the struggles and hopes of that scattered territory.

THE ARCHBISHOPS OF CANTERBURY.

Continued.



AFTER the death of Anselm, King Henry kept the see of Canterbury vacant for five years. Thus he secured for himself a rest from troubles such as Anselm had caused him, an easy way to avenge himself upon the obstinacy of his first ecclesiastic. But pressure from all sides at last forced him to fill the vacancy, and a conference of nobles and bishops was summoned. The king and chapter of Canterbury wished to appoint a monk to the position; the bishops and nobles wanted a secular clergyman—a man of the world. In this deadlock the name of Ralph de Turbine, Bishop of Rochester, was proposed. He had been a monk of Escures, and was still called Abbot, but for some years had lived in the freedom of outside clerical life. He was accepted as a compromise, and became Archbishop of Canterbury amid the applause of all. He was genial and pleasant in manner, and had won for himself many friends. His enthronement in Canterbury Cathedral on the 17th of May, 1114, was a brilliant and happy event. All parties, from the king downwards, were well satisfied.

But the Church itself all over the world was in a sad condition. The east and west were defiant towards one another. Rival popes were in constant warfare. It is little wonder that this unseemly rivalry found its way into England, and aroused Thurstan, Archbishop-elect of York, to refuse to take the oath of canonical obedience to the Archbishop of Canterbury. The king, when appealed to, decided that Thurstan was in the wrong. Rather than accept consecration on terms of obedience to Canterbury, Thurstan resigned his appointment to the see of York, but he afterwards managed to procure consecration from Callixtus, one of the rival popes.

At this Henry, as well as the archbishop, was very indignant, and Thurstan was prohibited from returning to England. Thus again did the Church of England assert itself against the tyranny of the pope of Rome. In fact, the popes

were beginning to resent strenuously the independent feeling shown by the English Church, and Archbishop Ralph found some difficulty in procuring the pall from Pope Paschal because he did not feel like going to Rome for it. Through the kind intervention, however, of Anselm, a nephew of the late archbishop, the pall was obtained, Anselm himself having engaged to convey it to England. But the Archbishop of Canterbury, though accepting the pall, refused to acknowledge the bearer of it as a legate or nuncio of the pope in England, and for the purpose of resenting it the old archbishop, gouty and sickly, travelled to Rome, only to be disappointed, after all, through the disturbed state of the Church, in seeing the pope. He returned to England, only to die there shortly afterwards. His last act was his officiating at the wedding of the king (who had lost his good Queen Matilda) with Adela, daughter of the Count of Louvain. Though displeased at the king, the kindness of the monarch soon banished his clouded feelings and restored his wonted good nature. He died in 1122, and was buried in the cathedral.

Four months after his death Henry I. summoned the bishops, and also the chapter of Canterbury, for the purpose of choosing another archbishop. The old feeling between the monks, who called themselves "the religious," and the secular clergy was revived. The bishops contended that the Archbishop of Canterbury, being Primate of all England, should be a statesman as well as an ecclesiastic; the monks that he should be a man of the "religious" life. The king favored the idea of the bishops, but he wisely inclined as before to a compromise. A man was found who, although not a monk, had lived a life of comparative seclusion, having been the prior or head of a House of Canons which Richard de Beames, Bishop of London, had recently established. This prior was of French birth, and was known as William of Corbeuil. Thurstan, Archbishop of York, offered to consecrate William; but on his refusing to do so, with the acknowledgment that he was to be Primate of all England, the archbishop-elect declined the offer, and was consecrated in London.

William was a weak man, and apparently more suited for hoarding money than for exercising the lofty functions of an archbishop. It was a time when Rome was pushing its power to the greatest possible extent. King Henry, having lost his only son, was broken in spirit and in health. The pope sent a "legate" to take charge of the affairs of the Church of England, and William of Corbeuil was weak enough to allow this foreign ecclesiastic, though only in priest's orders, to lord it over himself and all the bishops of England. He afterwards made matters a little better for himself, but worse for England, by himself accepting the position of the legate or vicar of the pope in England; but

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