

cried, throwing her arms round her sister's neck, "never hear the sound of his voice, never feel the warm clasp of his hand. Dory! Dory! it's more than I can bear! what have I ever done that people should be so unutterably cruel to me?" And Nell wept long and passionately, hiding her shamefaced blushes on her sister's shoulder. It did her good, that outburst of weakness: she could look at the future more bravely after, and talk of Alec without reserve; and when they lay down at night in each other's arms, Nell said, with a feeble attempt at pleasantry, "The poet made a mistake, sis, when he said—

"'It's better to have loved and lost
Than never to have loved at all,'"

I think it better never to have loved than to feel as I do now."

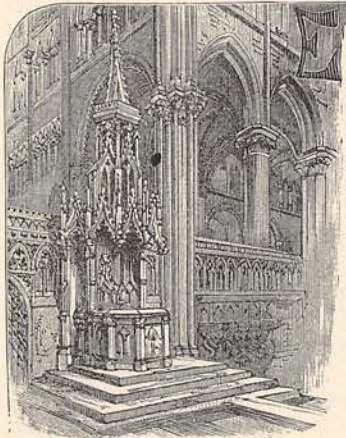
"But, darling, you haven't lost," Doris whispered. "Alec loves you, and he's as true as steel. Wait

and hope, Nell. Things look very dreary now, but the darkest cloud has a silver lining, and the very darkest hour is that before the dawn. I have a presentiment that everything will come right in the end." But Nell, with the memory of Mrs. Fraser's stinging words so fresh and green, felt as if "not poppy, nor mandragora, nor all the drowsy syrups of the world," could cause her to forget the dreadful scene she had that day gone through, or hope for any happiness in her life again. The future was all so dreary, and they seemed to have fallen into a deeper shadow than ever.

As for Davy Dunderdale, his rage and indignation knew no bounds. For hours after Mrs. Fraser's departure he sat in the garden, repeating over and over again the things he might have said, and wishing fervently that he might have an opportunity some day of avenging the indignity put upon his old master's grand-daughters by James Fraser's wife.

END OF CHAPTER THE NINTH.

THE POWERS THAT BE: THE ARCHBISHOP OF CANTERBURY.



ARCHBISHOP'S THRONE AT CANTERBURY.

EDWARD WHITE, by Divine Providence Lord Archbishop of Canterbury, Primate of All England and Metropolitan:" such is the style of the chief pastor of the Church of England. "By Divine Providence" as Primate, all other prelates exercising their functions "by Divine

Permission." "Lord-Archbishop" he is, not, according to the popular error, as one of the Lords Spiritual having seats in Parliament, but because in old times the prefix of "Lord" was added to nearly all official titles: *e.g.*, Lord-Pope, Lord-Admiral, Lord-General. Suffragan bishops, though never, as such, Lords of Parliament, are yet Lord-Bishops. The Archbishop is also a Privy Councillor, not by right, but by long custom. The same honour—for it is no more than an honour—is accorded to the Archbishop of York and the Bishop of London. It is long, indeed, since an Archbishop of Canterbury has sat at the Council Board for the transaction of real business. During a portion of James II.'s reign Sancroft was as really a Minister of State as were Rochester and Sunderland. Tillotson was frequently consulted by William III., but unofficially: one would say rather as a friend than an ecclesiastical dignitary. The gentle Primate used

his influence with the King in a manner highly creditable to him, having the courage to protest against the bribing of members of Parliament. He may be described as the last of the statesmen-Primates.

Without disparagement—rather in praise of them, be it said—our latter-day Primates are clergymen, and nothing more. To borrow a useful term from beyond the Tweed, the Archbishop of Canterbury is Moderator of the general body of the established clergy; nor are there many positions of greater dignity and influence. The moral authority of the See of Canterbury is recognised far beyond the limits of England or the United Kingdom: in fact, by Protestant Episcopalians throughout the world. These have been recently computed at twenty millions and a half of English-speaking men.

What are the duties of this venerable functionary—the ninety-second successor of St. Augustine? In the first place, he is a kind of Chaplain-General to the State, or, if you will, to the Sovereign and Royal Family. He christens princes, confirms them, marries them, crowns them. In the Coronation Service the two most significant acts of the ceremony are the especial business of the Archbishop. He it is who asks the people whether they will have the new Sovereign as their ruler and governor, and he places the diadem on the royal brow. This last duty falls to his lot partly from the sacred nature of his office, and partly because he is the first subject in the realm after the princes of the blood. At that moment he represents the nation as its chief citizen.

If it be possible the Primate will be at the bedside of a dying King, and will announce to the new Monarch his accession to the throne. In the small hours of a certain June morning in the year 1837, Dr. Howley,

accompanied by the Lord-Steward of the Household, had no small difficulty in obtaining admission to Kensington Palace, to inform the Princess Victoria of her uncle's death, and to salute Her Majesty as Queen. When they were admitted, one of the princess's attendants declined to awake her—"she was in such a sweet sleep." "We are come," replied the Archbishop, "on business of State; and even Her Royal Highness's slumbers must give way to that." The dignified Howley was the last of his line who wore the short and far from dignified periwig.

To define the limits of the Archbishop's authority over the clergy of his province would be next to impossible. A priest or deacon promises at his ordination reverently to obey his Ordinary, "and other chief ministers," whilst a bishop, at his consecration, "professes and promises all due reverence and obedience to the Archbishop;" but in both cases only canonical obedience is to be understood.

The Primate can certainly "do a good deal," whether in his capacity as Bishop of the Diocese of Canterbury, or as Archbishop of the Province of that name. In the Diocese he has the peculiar advantage of being, so to say, his own Metropolitan. But the most distinct mark of his power, in a general way, is to be found in the fact of his being patron of 169 livings.

A few years ago, Mr. Gladstone, under the signature of "Etonensis," wrote an article on the present position of the Sovereign, politically considered. The prerogative, he justly observed, had changed into an influence (of quite appreciable force). So it is with the Archbishops of Canterbury. Much of the old power—strong and legally defined—has passed away; but the influence remains.

The Primate is, if he chooses to be, the leader of religious society in this country. The Salvation Army was jubilant on receiving a cheque and a few words of encouragement from Dr. Tait. There would be joy in the City Temple and in the Metropolitan Tabernacle if his present Grace were to ask for the use of the pulpit in either place of worship, because both Independents and Baptists cheerfully recognise the historical position of an Archbishop of Canterbury. Now that he has ceased to interfere with them, they are willing to accord him all ceremonial honours.

Hospitality is an especial duty of the Primate, and it has sometimes been exercised under trying circumstances. Parker once entertained Elizabeth, when Mrs. Parker very naturally presided at the festive board. The Queen, as it happened, entertained the strongest aversion to the marriage of clergymen, and was at no pains to conceal her opinion. After dinner she thus addressed the Archbishop's lady:—"Madam I cannot call you, Mistress [the sixteenth-century equivalent of Miss] I do not like to call you, but I thank you for your good cheer." The Queen seemed to have wished not to be too rude, and to have contrived to be very rude. It may be added that she was technically and legally right. The

children of clergymen were not held to be legitimate till the reign of James I.

One guesses that the genial Abbot, Primate from 1611 to 1633, shone as a host: at all events, till that luckless day when a bolt from his cross-bow killed the gamekeeper instead of the destined buck. Abbot's successors have been shy of sport, though his late Grace of Canterbury was understood to have contributed to the making of bags.

Cornwallis, Archbishop from 1768 to 1783, carried the practice of hospitality to its extreme limit, having gone so far as to give a "rout" at Lambeth Palace, for which he was severely taken to task by the King. It must be confessed that George III.'s letter on the occasion is a model of grave and temperate rebuke.

Now-a-days the Primate is expected to give dinners and garden-parties, but not routs. It is also a tradition of Lambeth that bachelor bishops coming up to town for the Parliamentary session shall have free quarters at the Palace. During the time of the Pan-Anglican Synod (1867), the same privilege was extended to such American prelates as cared to avail themselves of it.

Dean Stanley once described the Pope as "a museum of archæological curiosities." To a lesser extent the phrase would be true of the Archbishops of Canterbury. Nominally, the Primate still possesses some strange attributes. For instance, he is a member of the Board of Trade—one easily divines why. When that Board was originally constituted, the principal magnates of the realm were appointed to it, and no statesman would have thought of leaving out the Primate.

He had formerly "the probate of all wills, and granting letters of administration where the party deceased had £5 in money or value out of the Diocese wherein he died, or £10 within the Diocese of London, or if the deceased were a bishop" (*Clergyman's Vade-Mecum*, Ed. 1709). The same authority observes that the Archbishops of Canterbury may "dispense with young students in Divinity, to enter into Deacons' Orders before they be full twenty-three years of age . . . ;" and adds a fact not generally known: "'Tis to be observ'd that he grants these dispensations not only within his own Province, but also in the other of York, so that in this respect he is justly stiled [*sic*] Primate of All England."

The Archbishop's power in the matter of granting special marriage licences is still a perfectly real one. The fees on a luxury of this sort amount to twenty-eight guineas.

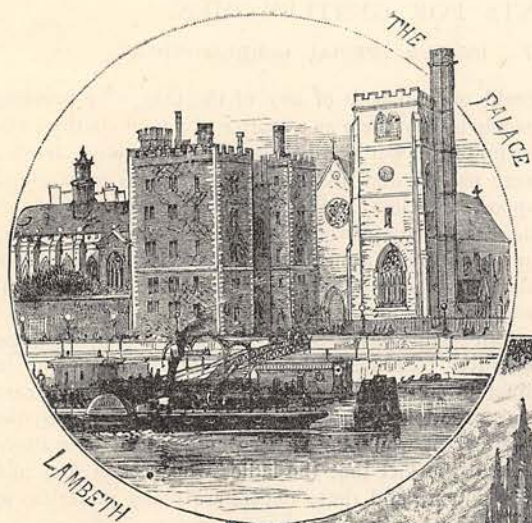
He has also the right, which he still occasionally exercises, of granting degrees in Law, Medicine, Music, and Theology.

It is a trite saying that the highest and the lowest touch one another. The first subject in the realm, next to Royalty, is at once a peer and a commoner: to speak more correctly, he is not a peer at all, but a commoner, who during his incumbency of the See of Canterbury has the right to be summoned to the Upper House. The distinction between a peer and a "Lord



ARMS OF THE
SEE OF CANTERBURY.

THE CATHEDRAL



LAMBETH



CANTERBURY.



ADDINGTON

of Parliament" (which the Archbishop is) chiefly consists in this: that the peer must, in cases of felony or treason, be tried by his peers, whereas the Archbishop or any of his suffragans would be tried by an ordinary jury. The point is of purely antiquarian interest, for one may be pretty sure that in these days an Archbishop who did anything very dreadful would be advised to resign and get out of the way. Bishops, however, have been tried in ruder ages, and summarily dealt with.