

seized the archbishop and bound him with chains, then dragged him to watch his cathedral burn. It was full of people, chiefly women and children, but it was set on fire by these fiends in fleshly form, who rejoiced in the destruction of human life. After keeping the archbishop in chains for several months, hoping to get a large sum of money for his ransom, they at last put him to death in the midst of a drunken feast; and then, feeling sorry for their deed, handed his poor, thin, mutilated body over to the clergy, who buried it temporarily in the cathedral at London. It is said of this holy man that even in chains he preached the Gospel to his cruel persecutors, and succeeded in converting some of them, and baptizing them in the name of Jesus. The missionary spirit at times burned strong in the Church of England—stronger in adversity perhaps, as a rule, than in prosperity.

The next archbishop was Lyfing (or Living), Bishop of Wells, who was appointed in 1013. In his time Sweyn, king of the Danes, subdued England, bringing terror wherever he went. King Ethelred and the archbishop were shut up for a time in London, but finally fled the country, which was forced to acknowledge Sweyn as its king. The death of this free-looter, however, gave the Anglo-Saxons hopes of bringing back their own king, who returned for a brief space, and made promises of better behaviour in the future, but the Danes reappeared under Canute (or Cnut), the son of Sweyn, who established himself as king over England. Meantime the cathedral at Canterbury remained, like the church itself, desolate and in ruins, and Lyfing, the archbishop, was only enabled to replace the roof when, in A.D. 1020, he died.

King Canute chose for his chaplain Ethelnoth, who had been a monk of Glastonbury and Dean of Canterbury. It was probably under his influence that a great change came over the king. From a hard and cruel pirate, barbarous, apparently, in every thought and action, he became a meek and quiet Christian, and tried by his prayers and good deeds to atone for his past cruel deeds. Ethelnoth was made by him Archbishop of Canterbury, and therefore his chief adviser. He lent his powerful aid to the rebuilding of churches and monasteries. He loved everything religious. When on the river, close to some monastery, he would say, "Draw near to shore, boatman, and let us hear these monks sing." What power there has ever been in Christianity to soothe the savage breast! By the munificence of this king, Ethelnoth was enabled to restore and beautify his cathedral. He united the English and Danes so closely together that we hear no more of any trouble between them. By marrying Emma, the widow of Ethelred, he reconciled the Saxons still further to his rule. He

was anxious that Hardicanute, his son by Queen Emma, should succeed him, and on his deathbed he made the archbishop promise to use his influence to this end. But when the king died, an older son, Harold Harefoot, seized the throne. Ethelnoth, however, greatly displeased, refused to crown him.

In 1035 Archbishop Ethelnoth, being very old, felt the need of a coadjutor-bishop, and a clergyman named Eadsige was appointed to that position under the title of Bishop of St. Martin's—St. Martin's being the little church at Canterbury where Queen Bertha had prayed, and which was placed at the disposal of St. Augustine by Ethelbert, King of Kent. On Ethelnoth's death in 1038, Eadsige became archbishop. He crowned Harold, who probably stipulated for this as the price of obtaining the archbishopric. Harold's reign, however, was brief, and on his death Hardicanute was acknowledged king.

But at this time a young Anglo-Saxon was being educated in Normandy who was destined to bring trouble upon his own race. This was Edward, son of Ethelred II. and Emma, who was the daughter of Richard, Duke of Normandy, and afterwards the wife of King Canute. By degrees, this young prince became, not only by manners and education, but at heart, thoroughly Norman. He spoke the Norman French, and around him continually were Norman friends. Among these was Robert Champart, by birth a Norman. Formerly a monk, this man became Abbot of Jumièges, a monastery on the Seine, and his fortunes were linked with those of Edward, who was so wanting in spirit as to forget his native land. On the death of Hardicanute in 1042, this Edward, known as the Confessor, was called to the throne, and was crowned by Archbishop Eadsige. The king appointed his friend Robert Champart to be Bishop of London, and on the death of Eadsige in 1050 appointed him archbishop, though the Chapter of Canterbury had chosen another. This arbitrary action of the king betokened no good for the Anglo-Saxon Church. For the first time, a Norman archbishop presided in the English city of Canterbury, and coming events cast their shadows before. The design of the archbishop was to crush the Saxons, and exalt the power of the Normans. The most powerful Saxon in those days was Godwin. He, with his famous sons, was a foe by no means to be despised; but the archbishop reposed high hopes in the weak-minded, superstitious king, who was base enough to despise his Saxon subjects, and showed every desire to surround himself with the powerful knights and nobles of Normandy. But the insolence and rapine of these foreigners aroused the indignation of the Saxons, who rallied round the standard of Godwin, and drove the foreigners in large numbers back to their own