

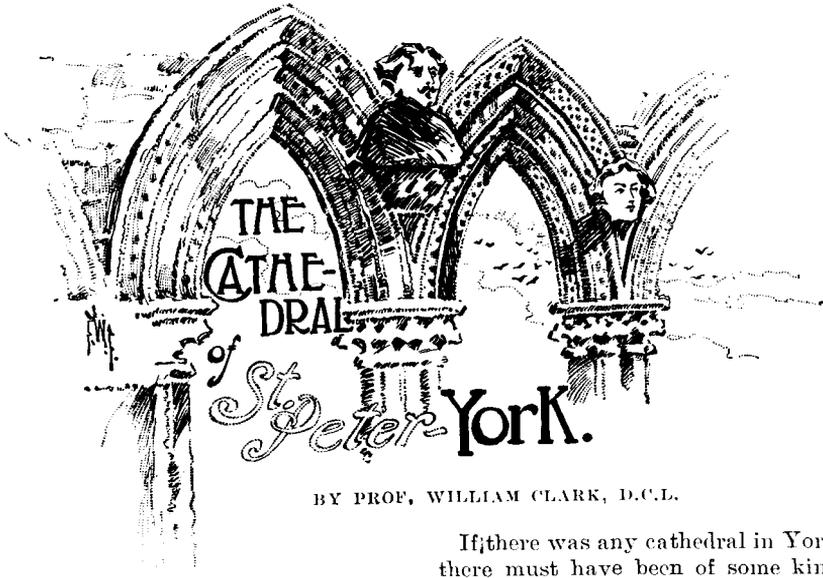
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ENGLISH CATHEDRALS.—II. YORK.



BY PROF. WILLIAM CLARK, D.C.L.

YORK is one of the most ancient cities in Great Britain, and its early history is lost in legend. We know, however, that it was the capital of Roman Britain, and that, like most of the Roman cities in that country, it had come under the influence of Christianity. Its influence on the propagation of Christianity was destined to be considerable. There was a Bishop of York at the Council of Arley, in Gaul, held A. D. 314, summoned by the Emperor, Constantine the Great. This Emperor, according to some authorities, was born in York; but it seems now agreed that his birthplace was Naïssa (Nissa), in Upper Mosia, February, 272. It is undoubted, however, that York was the birthplace (A. D. 735) of Alcuin, the celebrated scholar, and tutor in the family of Charles the Great.

If there was any cathedral in York, as there must have been of some kind, it was, like Christianity itself, swept away by the great heathen invasion in the fifth century; it was not until the reign of the celebrated Edwin, King of Northumberland (627) that the religion of Christ was again acknowledged in those parts. The manner in which this was brought about was remarkable and very similar to the course taken in the Kingdom of Kent. Just as Ethelbert had married a Christian princess, Bertha, daughter of the Frankish King, Charibut, and through her influence Christianity was introduced into Kent (597), in like manner, through the marriage of Edwin and Ethelberga, the daughter of the Kentish King (625), Paulinus, her chaplain, was allowed to preach the gospel to the inhabitants of Northumbria.

The manner in which Christianity was received by the Angles of Northumberland, as related by the church historian Bede, is remarkable and