

vacant, Aidan, the Celtic bishop of Northumbria, having changed the seat of the see to Lindisfarne. London was occupied also by a Celtic bishop (St. Cedd). Rochester alone remained as the result of Canterbury's work. The need of settling ecclesiastical differences, such as had existed between the Italian and Celtic missionaries was felt by the Saxon kings, and it was hoped that, now that the last of the Italian missionaries was gone, some new man might be found capable of uniting the two parties. It was probably for this reason that the see of Canterbury was kept vacant so long after the death of Honorius. The choice at length fell upon Frithona, a West Saxon. He was consecrated in England by Ithamar, bishop of Rochester, and, to please the Italians, took the Latin name of Deusdedit (God gave it) and at once set to work to conciliate the Celtic party. A Witanagemot (parliament), or synod, was held at Whitby, then called Streanes-heale, under the king of Northumbria. Chiefly through the eloquence of Wilfrid, a young Saxon of Celtic education, but a violent partisan of everything Roman, the Celtic party were defeated in this synod, and the custom of keeping Easter at the time established by Roman usage was established. Thus a great bone of contention was removed and the bulk of Celtic missionaries gave in their adhesion to the archbishop of Canterbury. Wilfrid received for his reward the bishopric of York, and when Deusdedit died in 664 he administered the affairs of Canterbury. Many supposed him the proper person to succeed as archbishop, but there were difficulties in the way. After some time the kings interested in the matter selected a Saxon named Wighard, who from motives of policy was sent to Rome for consecration. He died, however, in Rome, and the pope was then asked to send some suitable person to be archbishop of Canterbury. The pope was aware of the difficulties in England, and therefore would not nominate a Roman, nor yet a native of England. He nominated Hadrian, an African, thinking that he would be acceptable to all parties; but Hadrian declined the honor in favor of a friend whom he suggested, viz., Theodore of Tarsus. Thus in 668, after a vacancy of about four years, the throne of Canterbury was filled by a Greek, appointed by the authority of the Latin Church; but it was fitting that he, "a citizen of no mean city," hailing from the birthplace of St. Paul, should occupy what was still a missionary post among the Saxons and Celts of England.

Though consecrated in Rome in March, 668, he did not reach England till May, 669, the difficulties of travelling in those days being considerable. Though sixty-six years of age, he set to work vigorously to manage the affairs of his new diocese, and soon showed that he was

a man of no ordinary mould. England as yet had no settled pastors. No parishes had been formed. The work was done chiefly by travelling missionaries, who found their headquarters in the monastery. To Theodore belonged the honor of establishing in England the parochial system. He persuaded the thanes to erect churches in the midst of their estates, and to supply them with an endowment of land sufficient to support a minister of the Gospel, who should be the spiritual adviser to themselves and their retainers and serfs. He also established synods in England, one of which, held at Hertford in 673, was well attended by all the leading bishops, and resulted in the establishment of several new dioceses, such as Dunwich, Hereford, Worcester, Leicester, Whithorn, and Hexham.

Theodore had deposed Chad, or Ced, from Northumbria, or York, and appointed Wilfrid in his place, giving to Chad the diocese of Lichfield. Wilfrid managed his diocese of York with great magnificence and splendor, and resisted the attempt of Theodore to divide it, for which the archbishop arbitrarily deposed him and put another in his place. The indignant Wilfrid went to Rome and got the redress which he sought, namely, an order to reverse what Theodore had done. But the order was indignantly refused by the kings of England and by the archbishop. Wilfrid was imprisoned for nine months, and became for many years a wandering outcast. So much for Roman interference in those days.

Archbishop Theodore saw also the importance of education for the clergy. He turned St. Augustine's monastery into a school of learning, and appointed his friend Hadrian, the African, to preside over it. Thus was laid the foundation of that learning and scholastic attainment for which the clergy of England in most ages of the Church have been noted. Theodore was himself an author of note.

Though a stern man, and often severe in his measures, he did an immensity for the Church in England. He found it largely Roman and left it English; he found it but a collection of scattered mission stations, he left it a national and an established Church. He died in the year 690, being nearly ninety years old. Before his death he was reconciled to Wilfrid. That strange man in his exile addressed himself to fresh missionary work by laboring in the wild regions of Sussex, whose inhabitants he converted, and thus formed a new diocese called Selsey, of which he became bishop; and Theodore, when drawing to the end of his days, extended to him the hand of forgiveness and restored him to his old position as bishop of York. Wilfrid's name is a memorable one in English history, and has come down to us as that of the first English bishop who appealed against home authority to that of the Pope.