



AN EARLY SAXON CHURCH.

parishes in Canada, and with its handsome and commodious rectory forms not only a desirable position, but a capital centre for Church work. It possesses a surpliced choir of men and boys, though a place is allowed for ladies in their midst, and is noted for its excellent singing. We hope before long to give a full description of this church, and of the numerous improvements which have been made in it lately.

THE ARCHBISHOPS OF CANTERBURY.

(Continued.)

AFTER the death of Theodore the see of Canterbury was vacant for two years, when Brithwald, a man of high birth, closely related to the king of Mercia, was appointed archbishop. He was consecrated in France nearly a year after his election. About this time, in England, many people, from kings downward, shut themselves up in religious houses, made pilgrimages to Rome, and otherwise showed themselves devoted to religion. Many synods and witenagemots were held, and several ecclesiastical laws were passed. The bishops and clergy generally tried hard to free the Anglo-Saxons from slavery, which unhappily existed among them. By their hard laws regarding debt, they were liable at any time to be enslaved, and in working against this Archbishop Brithwald took a great interest. He was also noted for his missionary spirit, and at the close of his life in 731 his long episcopate had left its mark for good upon the Church. He was succeeded by a distinguished scholar, poet, and divine named Tatwine or Taetwine, who occupied the position for only three years. Church workers had not been idle in England up to this period, for at this time we find that seventeen dioceses had been established, among which are the following, whose names remain to the present day: Canterbury, York, Rochester, London, Winchester, Lichfield, Hereford, and Worcester. Learning in many branches had also become important, and much care began to be bestowed upon the writing of manuscripts, many of

which were elaborately and beautifully illuminated. Eminent in this art was one Nothelm, "a pious presbyter of the Church of London," who had visited Rome to collect material for the venerable Bede, whose history is of the greatest value, for without it we should have known but little of the early Church of England. On the death of Tatwine in 735, this Nothelm was appointed Archbishop of Canterbury. In his time the diocese of York was promoted to a metropolitan see. He died in 741. Ethelbald, king of Mercia at this time, was a man noted for his irregularity of life, and his court chaplain, Cuthbert, whom he had caused to be made Bishop of Hereford, became the next Archbishop of Canterbury. Though his intimacy with Ethelbald was not, perhaps, creditable to him, yet he seems to have attended well to the affairs of his diocese. He convened a synod at which many useful rules were drawn up for the guidance of clergy and laity. At his death his body was secretly buried in the cathedral, which ever since has been the burying place of the archbishops. The monks of St. Augustine were enraged when they found that this advantage had been taken of them, for hitherto their monastery had been the place of burial of the archbishops. He was succeeded in 759 by Bregwine, a native of Germany, then a heathen land—a field for English missionaries to work in. He was a man of a sweetly religious life. Eadmer, an early English historian, thus beautifully uses the Song of Solomon (ii. 11 and iv. 8) to describe his death: "Lo! when the winter was past, and the rain was over and gone, when the flowers appeared on the earth, and the time of the singing of birds was come and the voice of the turtle was heard in the land, and the fig tree was putting forth her green figs, and the vines with their tender grapes gave good smell, even then a voice came to Bregwine, Come with me from Lebanon, my spouse, with me from Lebanon, and receive thy crown. And the soul of our happy father left this mortal body, and, borne by angels, ascended to the heavenly Jerusalem, where, crowned with the glories purchased for him by the Lord Jesus Christ, he abideth for ever and ever in the presence of Him who is King of kings and Lord of lords." At his death, in 765, his body also was secretly buried in the cathedral, to the further indignation of the monks of St. Augustine.

Jaenbert, who succeeded him, belonged to the monastery of St. Augustine, and after seven years died within its walls—determined that the cathedral clergy should not have his body as they had secretly obtained that of his predecessors. He was the last archbishop buried in St. Augustine's.

At his death the see was vacant for three years, when at length, in 793, Ethelhard was appointed to the position. During all this cen-