

clesiastical History,—“There was on the east side of the city a church dedicated to the honor of St. Martin, built whilst the Romans were still in the Island, wherein the queen, who, as has been said before, was a Christian, used to pray.” As Bede is one of the most reliable of early Christian writers, we may take it for granted that the church was ancient, when Bertha and her Bishop Luidhard offered up prayer under its roof. As it has ever since, even unto this day, been used as a church, it holds the proud position of having Christian service held within its walls for over thirteen hundred years, a distinction no other Christian church in existence can claim, for none exist in Rome, and only two in Constantinople,—St. Sophia and St. Barrabas—but which have been used for over four hundred years as mosques of Mahomet.

While it is not known that Bertha or her bishop held any communication with the See of Rome, it is not unreasonable to suppose that such was then the case, for it is quite evident she had prepared the King for the events which happened during the next few years.

Early in the spring of 597, Augustine with 40 followers, sent by Gregory the Great, Bishop of Rome, landed near Canterbury and held audience with the king, who permitted the strangers to go inland to the town, and promised to consider the new devotions they taught. Through the influence of Bertha, the king accepted the new faith and on Whitsunday, the 2nd of June, 597, Ethelbert was baptized, the ceremony taking place in the church of St. Martin, and the holy water used for the purpose being taken out of the font now in the Church of St. Martin. The antiquity of this font is verified by the character of its ornamentation, as well as by tradition and historical reference. Its age dates back some 250 years before Bertha's time, making it over 1,500 years old. This little Church of St. Martin has not only the proud distinction of being the oldest Christian building in Europe, but it is the only church in existence in which a king was baptized during the sixth century. It is also the mother of all those noble ecclesiastical buildings that dot the British Islands, including the great Cathedral of Canterbury, which will be the main topic of this paper.

Land was granted Augustine and his followers in the city of Canterbury, embracing the spot where the cathedral now stands, and where stood at that time a Pagan temple that had once been a place of Christian worship, for Bede tells us that St. Augustine (A.D. 602), “being supported by the king, recovered at Canterbury a church which had been built by the ancient Roman Christians, and consecrated it in the name of our Holy Saviour, God and Lord Jesus Christ, and there established a residence for himself and his successors,” and we are further informed that “Augustine added to and rebuilt the place and made of it the headquarters of Christianity in England,” and a portion of the original building still exists in the crypt, showing plainly Roman construction and Roman materials; there is also existing in the cathedral the chair, or throne, of marble, said to have been taken from Rome purposely for Augustine, and called “St. Augustine's Chair,” and though it may not have been placed in the cathedral during the first archbishop's time, it no doubt represents the ancient episcopal throne on which the bishop of that time sat with all his clergy around him. When the new church was completed, Augustine rededicated it and called it “Christ Church,” a name that

it still bears. Once settled, more clergy were sent from Rome, and it was not long before all the people of the kingdom of Kent were professing Christians. With regard to this it may not be out of place to make a short quotation from “Green's History of the English People.”—“Canterbury, the earliest royal city of German England, became a centre of Latin influence. The Roman tongue became again one of the tongues of Britain, the language of its worship, its correspondence, its literature. But more than the tongue of Rome returned with Augustine. Practically his landing renewed that union with the western world which the landing of Hengest had destroyed. The new England was admitted into the older commonwealth of nations. The civilization, art, letters which had fled before the sword of the English conquerors returned with the Christian faith.”

Augustine died in 604, and was succeeded by Lawrence, who does not appear as a very striking figure. It is not my intention to give a list of those who followed Augustine, further than to mention those who acquired distinction, or who added, by their skill, to the magnificent pile I will illustrate. I may say, however, that the first six archbishops were of Roman birth, but the seventh, Trithona, was an Anglo-Saxon, who was noted for his learning and piety; and from this time until the advent of the Normans the church was ruled altogether by native archbishops.

Odo was made archbishop in 938, and found the church very much in want of repairs, which he undertook and completed. The great Dunstan, the father of many English industries, followed. This Dunstan was rather a noted character—he not only ruled in the church, but he ruled in the State also. He taught his people to work in gold and silver, wood and clay, and was himself an artistic blacksmith, and many quaint and weird legends are told of him. He is said to have been on speaking terms with the Devil, but to have always beaten him when discussing theological questions. One day, in the heat of a controversy, he lost his temper, and jagged his Satantic Majesty in the ribs with a hot iron; that gentleman flew away in disgust, and has never since visited Canterbury. In 1411 the Danes made an invasion of the city, burned the cathedral, and on the 19th of April of that year, murdered Archbishop Alphage. King Canute, feeling remorse for both acts, restored the building, granted money for its maintenance, and gave his golden crown, which the monks retained until the Dissolution. Within a few months of the conquest by the Normans, a fire again ravaged the city, which then surpassed London in wealth, extent and importance, and the cathedral was again destroyed, all but the bare walls.

With the Normans came a class of men whose architectural ability and constructive skill were far superior to those of their predecessors. Lanfranc, a name ever to be remembered by British architects, was made Archbishop of Canterbury in 1070, and finding the cathedral in a ruinous state, pulled down a goodly portion of the building, and began its re-erection with arches of a bolder sweep and columns of more elegant proportion. The work was carried on under the direction of Prior Conrad, an architect as well as a prelate, and a man of more than ordinary ability. On the death of Lafranc, Anselm, a very learned theologian, and better known as St. Anselm, was made archbishop. He continued the work, the grandeur of which seems to have excited