

IN OLDEN CANTERBURY.

THE FIRST SEAT OF EPISCOPAL POWER IN ENGLAND.

Where St. Augustine Labored and Died—Cathedrals Known in History—The Shrines of Kings and Prelates—Scenes and Historical Incidents.

Despite the huge proportions, the beautiful interior and the still existing evidences of splendor in treasure and ceremonial in the olden days of the cathedral at Canterbury—first established seat of episcopal power in England, the present of an archbishop, primate of all England and metropolitan—both the cathedral and city seem to impress the visitor with an indefinable sense of sadness and unrest nowhere else experienced in the old cathedral towns of England.

This is not easily analyzed and made clear to others. It is true, however, that at Worcester, at Exeter, at Lincoln, at Wells, at Winchester, at Gloucester, at Salisbury, at Lichfield, at Chester, at Ely, and even some extent at the huge and shadowy Minster of York, there is something so warm and sunny in the immediate surroundings, so deep an affection of townfolk for the venerable edifices is apparent, something so hushed, reposeful and soothing is felt in the calm of close, cloister and church itself, that one imperceptibly yields to the gentle spell and is touched by the sweet and tender influence.

At Canterbury the entire interpretation of locality, history, association and structural impressiveness is different. The sea and another land and tongue are too close to give the cathedral and town that complete and harmonious setting and environment peculiar to nearly all cathedrals of England. Somehow there are too many splashes of blood upon Canterbury's consecrated stones to prevent a chill and a shudder as you come close to the place of historic and dreadful tragedies, and one of the foulest murders of the Christian era gave this cathedral its vast treasure and greatest renown. The shrines of Canterbury are of kings and prelates only. The heart is not greatly stirred by these. The humble shrine of old Isaac Walton warms the human affections more to the one venerable cathedral where the gentle angel lies, and the "Poet's Corner," or the one little slab bearing the name "Charles Dickens," in Westminster, holds the affection closer to London's abbey church than all the tombs of kings, prelates and saints in immeasurably more splendid Canterbury. And the majestic and priceless dreams in stone in this glittering and princely cathedral, while they compel an intellectual submissiveness akin to awe, still possess a repellent grandeur rather than that mellow and tender winsomeness which twines every tendril of one's heart, close as their mosses and ivies, in and around all other old cathedrals and cathedral towns of England.

When Caesar with his Roman legions crossed the Straits of Dover and pushed on to London to subjugate the entire island save Scotland, Wales, and portions of Cornwall, he found a British hamlet at the foot of the river Stour, fifteen miles from Dover and sixty-six from London. The Romans utilized this strategic place as a base of supplies and a military station, and gave it the name of Durovernum. After the Romans retired from England and the Saxon domination began, the present county of Kent became a kingdom. Its chief city and capital, the former Roman Durovernum, was then called Cantuarabyrig, and the name Canterbury of today is simply a slight corruption of the city's old Saxon title.

The manner in which Canterbury became the seat of the Primate of the Anglican church was in this wise: Pope Gregory the Great, in 596, conceived the idea of christianizing the inhabitants of England, independent of the splendid missionary labors of the followers of St. Patrick in Ireland and upon the western coasts of Scotland, Wales and Cornwall. Augustine, called the apostle of the English, originally a monk in the convent of St. Andrew at Rome, where he was educated under Pope Gregory, was selected to undertake the conversion of the British.

Conditions were favorable to this mission. Ethelbert was then the fourth King of Kent. His wife, Bertha, daughter of Cherebert, King of France, was a Christian princess, and had stipulated for the free exercise of her religion in her marriage contract. Her influence upon Ethelbert was such as to assure Augustine and his followers of a hospitable reception. Soon after Augustine's arrival King Ethelbert not only embraced Christianity, and caused, by royal command, the conversion and baptism of his nobles and people, but also granted the city of Canterbury and its dependencies to Augustine, who had been invested with archiepiscopal dignity by Pope Gregory. The pope soon after sent additional missionaries, and empowered Augustine to constitute a bishop of York, but, in this such a manner that Augustine of Canterbury and each of his successors should remain metropolitan of all England.

Augustine died in the year 604 at Canterbury. He was buried in the churchyard of the Augustine monastery, the cathedral building then not being completed. After the cathedral was consecrated his body was removed to the north porch, where it remained until 1091, when it was placed within the cathedral. All this is interesting, briefly traced, as it gives exact data as to the origin of episcopacy in England; shows the source and circumstances of the creation of ecclesiastical primacy at Canterbury; and is evidence that the original Canterbury cathedral an important portion of which is intact within the present cathedral walls, was in progress of construction at least 1,290 years ago.

The ordinary modern pilgrimage to Canterbury is made over the London and South Eastern railway, and a pleasant one it is. But a far pleasanter one is to saunter over the ancient way taken by the pilgrims in those days when the shrine of St. Thomas a Becket was to the pious of England what Mecca is to the followers of Mahomet. This leads from out through Southwark, in Surrey, over into Kent and, for about fifty miles, past the lavender fields, the strawberry farms and great hop vineyards of the most fruitful portion of England.

No city in England abounds in so large a number of almost unaltered churches of

THE GRAND ARMY.

How It Originated—Its Annual Celebration at Washington.

The Grand Army of the Republic was founded 26 years ago, in Illinois, by Dr. B. F. Stephenson. The movement was for the organization of the survivors of the civil war, in the Union Army, for fraternal, charitable and loyal purposes. Included in its ranks were many men who have become famous throughout the civilized world for their brilliant achievements in the field of war and on the sea, and there were also untold thousands of the men unknown to the world by name and who never wore any more pretentious uniform than the blue blouse and trousers.

When their duty was done and their country was saved these countless thousands

end of the war. At last this longing has been gratified, and on Monday the Grand Army of the Republic began the first day of the week's reunion in the city of Washington.

Rarely in its history has the national capital appeared more resplendent than in the gorgeous costume she donned. Nearly all of the streets and avenues were elaborately and handsomely decorated, but the display on historic Pennsylvania avenue, from the capital to Washington equestrian statue at Twenty-second street, was particularly brilliant.

The citizens seem to have taken a special interest in this occasion, and nearly every building along the entire route of the great parade on Tuesday was almost completely covered with flags and bunting bearing such legends as "Welcome to the Grand Army of the Republic," "Welcome

very Lane, and when you have come to its northern end you suddenly face the great cathedral, and are given an oblique view of its southern walls, transepts and its southernmost angle of its far eastern apse, while the top of the great central tower looms vast and white and high above and beyond the companion towers at either side of the vast west window.

While no one can deny the grandeur of the proportions and richness in details of this splendid cathedral of Canterbury, the feeling is irresistible that there is too little room without and too much within. I mean by this that the effect of so vast a structure being closely crowded by masses of inferior buildings, precisely as with the cathedral at Cologne, is dwarfing and insignificant. The interior lacks warmth, and there is no doubt that unnecessary vastness in a sacred edifice lessens the desirable effect of repose.

For the student in ecclesiastical history and architecture there is nowhere else in England a so grand and comprehensive study. The cathedral certainly embraces every variety of the styles of English ecclesiastical architecture from the rudest Saxon to the most finished Gothic art. It contains a greater number, more famous and richer tombs, shrines and effigies than any other cathedral church of Britain.

EDGAR L. WAKEMAN.



THE GAR ENCAMPMENT AT WASHINGTON, SEPT. 19.

and laid down the musket and sword and returned to the pursuits of a peaceful life, leaving behind the habits of the field and camp and becoming once more farmers, merchants and mechanics and laborers. But once a year it has been the custom of many of them to come together at some central point and, exchanging fraternal greetings, revive the memory of days gone by, of war and valor and bitter struggle and heroic endurance, of hardship and disaster and of final and glorious victory.

For twenty-five years the comrades have met in this way, but never in that long time have they gathered at Washington. Now the ranks are thinning out, old faces are missing and the list of the famous generals who led their men to victory and have gone on the imperishable roll of honor is growing apace.

So, as the years rolled past, and the comrades dropped out of line, the remainder of that great host has longed to come once again to the capital city and tread once more the broad sweep of that magnificent avenue on which they stepped with erect figure and martial bearing in 1865, at the

Veterans. "Welcome to the Nation's Defenders."

The public buildings received special care in their decorations, and those of the White House and the Treasury Department were conspicuously elaborate and beautiful. On the north front of the White House were displayed the national coat-of-arms and the great seal in colors framed in the national colors and surmounted by clusters of flags.

The feature of the day, and one of historic interest, was the inauguration and dedication of Grand Army place, as it is called, which the vast ellipse known as the White Lot, just south of the grounds of the Executive Mansion. It is one magnificent lawn comprising many acres of ground, covered with well-kept green sod and unbroken by a single tree or bush. On this vast field, by a happy conceit, has been laid out a reproduction of the closing campaign of the war of the rebellion. The inauguration of Grand Army Place was preceded by a parade, and grand parades were features of the subsequent days during which the encampment was in session.

separate thoroughfare. The mercers or haberdashers occupied Mercury Lane: It is now filled with all manner of little shops, where merchants instead of monks set upon the modern pilgrim. Overhead the houses protrude, story after story, until the gables are within whispering proximity. It is a pleasant place in which to loiter, this Mercury Lane.

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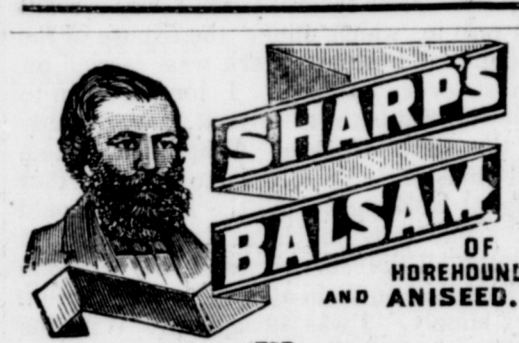
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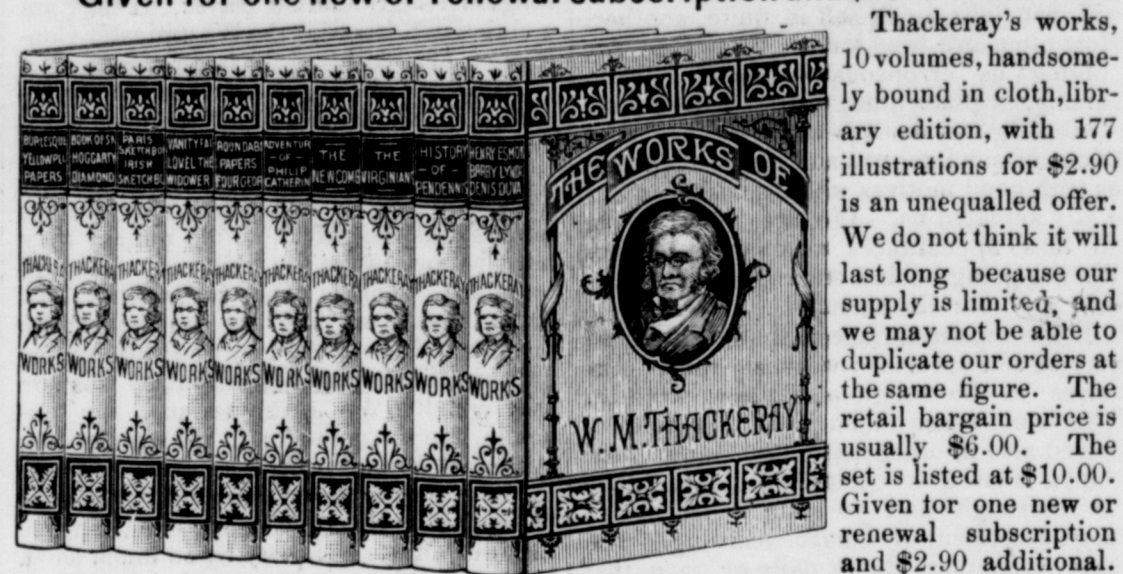
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