

# **CANTERBURY CATHEDRAL**

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Canterbury cathedral by W. H. Fremantle

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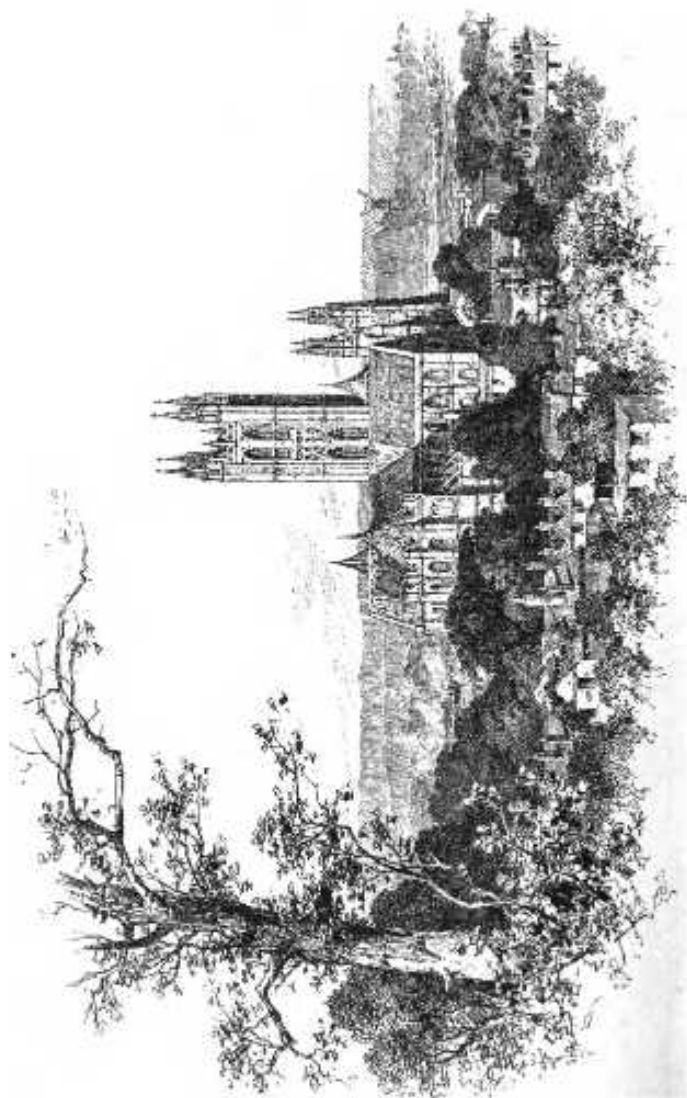
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**W. H. FREMANTLE**

**CANTERBURY  
CATHEDRAL**



Canterbury  
Cathedral



Cathedral from the East

# Canterbury Cathedral

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## Canterbury Cathedral

THE Metropolitan City is visited each year by increasing crowds of pilgrims from the surrounding summer resorts. Its interest increases with the increasing study of history, and from time to time new discoveries are made which throw fresh light upon its antiquities or architecture. We propose to touch chiefly upon the most salient points of interest, lingering for a moment upon the recent accessions to our knowledge.

At the time when Canterbury first comes before the eye of the historian, it had ceased to be the Roman *Dorovernum*, the existence



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of which is now attested only by the numerous Roman bricks, some even in the walls of the Cathedral, and had become the Burgh or Bury of the men of Kent. It is not quite certain on which side of it Augustin entered it: he had met King Ethelbert in Thanet, and the entrance from Thanet is from the north, on which side also is Staplegate where the King allowed the monks to settle. But it is generally assumed that he approached the city from the east over St. Martin's Hill, from the northern side of which our principal sketch is taken. The foundations of St. Martin's Church and the lower part of its walls, which are Roman, stood in 596 as they stand in 1891; and they were the walls of the little church which had been given to the Christian Queen Bertha and her chaplain Bishop Luithart by her pagan husband King Ethelbert. When Augustin passed towards the city, as described by the Venerable Bede, with his little procession headed by the monk carrying a board on which was

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a rough picture of Christ, and a chorister bearing a silver cross, his heart, no doubt, beat high with hope : but his hope would have grown into exultation could he have looked forward through the centuries, and beheld the magnificent Cathedral which was to spring up where his episcopal throne was fixed, and the energetic and varied Christian life which has issued from this first home of Anglo-Saxon Christianity. To us the scene is full of historical recollections. Between the place where we are standing and the Cathedral are the city walls, on the very site which they occupied in the days of Ethelbert, and the postern-gate through which Queen Bertha came each day to her prayers ; in the nearer distance, a little to the right of the Cathedral, are the remains of the great abbey which Augustin founded ; to our left is the Pilgrims' Way, by which, after Becket's canonisation, those who landed at Dover made their way to the shrine of St. Thomas.

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The eye glances over the valley of the Stour, enclosed between the hill on which we are placed and that of St. Thomas, crowned by the fine buildings of the St. Edmund's (Clergy Orphan) School; and ranges from Harbledown (Chaucer's "little town under the Blean ycleped Bob-up-and-Down") on the left to the Jesuit College at Hale's Place on the right; and thence down the valley to Fordwich, where formerly the waters of the Stour joined those of the Wantsome, the estuary separating Thanet from the mainland. This town at the Domesday epoch was a port with flourishing mills and fisheries. There the Caen stone was landed to build the Cathedral, and the tuns of wine from the monks' vineyards in France were lifted out of the ships by the mayor's crane. For the use of this crane forty shillings a year continued to be paid by the monks, and their successors the Dean and Chapter, for some four centuries after Fordwich had ceased to be a port—an anachronism only paralleled