

stone pavement where a few centuries ago Anne Askew, one of the martyrs of England's reformed Catholic Church, had read fearlessly to her town-folks and all who cared to hear God's words from the black letter volume of the Scriptures chained, as was the custom then, to the lectern in this very Minister nave. Both the words we used and the spot where we knelt were sacred, and memories of the past came crowding in upon us with a force we could not, if we would, resist. It was with great delight that we noticed the reverent attitude of those who were kneeling about us, evidently by their dress and bearing, artisans having a day's "outing" and devoting no little portion of that day to the worship of God. The service was exquisitely rendered and the Anthem was given with a brilliancy and beauty of execution rarely to be excelled. The service over, our companions scattered about the vast structure evidently interested in the architectural details about them and quite alive to the magnificence of the shrine they were visiting. Under the guidance of our kind host, the Precentor, we visited all portions of the Minster, climbing up above the triforium and examining the wonderful strength and stability of those portions of the structure rarely exposed to view. We had the opportunity of studying quite at our leisure the successive styles of architecture which tell in enduring stone the history of this sacred edifice. First erected in A. D. 1073 by Remigius on the transference of the See from Dorchester; in less than a century Bishop Alexander was compelled to repair the injury occasioned by fire by replacing the wooden roof of the nave with one of vaulted stone and erecting the three west doors of exquisite Norman work and raising the western tower rent "from turret to foundation stone" by an earthquake in 1186. Bishop Hugh, of Grenoble, began to rebuild the ruin in the early English style of which it is the earliest example of which we know the exact date. Prior to the bishop's death in 1200 he had completed the choir, the eastern transept and part of the great transept. This latter together with the Nave and Chapter-house were finished during the Episcopate of William of Blois, 1203-1206, and Hugh of Wells, 1209-1235. The celebrated Bishop Grossete, 1232-1255 is believed to have finished the west front and rebuilt part of the great central tower. A little more than a century was required to complete this grand Minster of which the lower part of the west front and the first bay of the nave, are Norman; the rest of the nave, the choir, transept and chapter house are early English. The western doors and towers are transition; the cloisters, the central tower and the south gable of the transept and organ screen are decorated, while the monumental chapels of the choir are perpendicular. Full of interest are the fragments of the famous shrines of old, despoiled and ruthlessly shattered in the cruel wars. But a single stone remains of the magnificent altar tomb erected over a portion of the remains of the beloved Queen Eleanor who dying at Harby, where we had spent a waiting hour on our pilgrimage to Lincoln, had been so lovingly commemorated by her royal husband who raised memorial crosses wherever the funeral cortege rested at night between Lincoln and Westminster Abbey. Bits of the shrine of little S. Hugh, the Christian boy, who, in the story repeated again and again of old and finding credence in the minds of the ignorant mob on the continent even within the last few years, had been scourged and crucified by the Jews at the Passover in mockery of our Lord's sufferings, and his body thrown into a well. Chaucer in his *Prioress' Tale*, thus alludes to this popular legend:

"O, young Hew of Lincoln slain also
With cursed Jews as is notable,
For it isn't but a little while ago."

The date assigned to this wretched calumny is 1255. A large number of Jews suffered death on this charge, some at the Tower of

London and some in Canwick Hill opposite to Lincoln, while the Jew named Chopen or Jopen, in whose house the child's mutilated corpse was said to have been found, was dragged to the gibbet through the streets of Lincoln at the tail of a horse. The Cathedral Clergy interred the little body with great pomp and raised a magnificent shrine of which traces still exist Beneath the shrine is a small coffin of stone which, when opened in 1741, were found to contain the remains of a child, enclosed in lead. The burial place of S. Hugh, of the noble Grossete and others are still to be recognized, though the great and good S. Hugh finds in the wonderful sculpture of the Angel Choir his fitting monument.

It was the twilight hour ere we left the Minster to find in the cloisters the wonderful Roman remains which attest the importance of Lincoln in the days of Roman occupancy two thousand years ago. Thence we visited the library, which among most interesting and priceless manuscript volumes, rich in their blazonary of ornament and interesting as proofs of the learning, the industry, and love of letters and the taste of the so-called "dark ages," contains one of the two copies of the Magna Charta placed by the barons in the possession of the cathedral chapters, that there might not fail witnesses of their victory over the vacillating and mendacious king. We noticed the first edition of Lytidas, or rather the rare, almost unique collection of poems in which this poem of Milton's first saw the light. But time failed us and the eve of the day of rest found us at the Precentory meeting.—*From the Iowa Churchman.*

(To be Continued.)

THE DISCOURAGEMENT OF LEARNING.

From time to time there appear in the columns of *Church Bells* and of other Church papers various suggestions for opening the door of the ministerial offices to candidates who are not men of learning. An appeal made some weeks since in our correspondence columns on behalf of a gentleman of middle age who had succeeded well in business and was anxious to devote his latter years to Church work, was excellently answered by 'Nella Wheatland,' who showed, by arguments which cannot be gainsaid, that middle-aged men without adequate training can do better work as laymen than as clergymen. And in the *GUARDIAN* of Dec. 15th there is a very silly letter, complaining of the difficulty of the 'Cambridge Preliminary,' and urging that 'men should be taught English composition and elocution thoroughly, and that familiar knowledge of the Bible which gave Bishop Selwyn such a power of apt quotation, instead, it would seem, of the 'three languages, Latin, Greek, and Hebrew,' which are such a stumbling block to 'the average non-University candidate.' This writer, who signs himself 'Exsul,' concludes with the remark, 'The diffident, sensitive, fastidious student is not needed now, so much as the social, sensible teacher.'

It will be seen from these extracts that 'Exsul' begs the question in the most barefaced manner. The natural inference from his reference to Bishop Selwyn would be that the Bishop was an 'English reader' only of the Bible; whereas, in fact, he was a brilliant classical scholar, who obtained the second place in the first class of the classical tripos, and took mathematical honours as well. His 'power of apt quotation' from the New Testament arose from a sound acquaintance with the original Greek, without which 'quotation' might very possibly be by no means 'apt; and perhaps it would be better for everybody concerned if the 'social, sensible teacher' of theology, who has learned no Greek

or Latin, and whose mind has never been trained and disciplined by hard study of mathematics or logic, would learn a little of that 'diffidence' which 'Exsul' notes as the characteristic of the 'student,' who, according to him, is 'not needed now.'

With 'Exsul' and persons of his class it would be hopeless to argue; but to many Churchmen who feel the need of more labourers in the vineyard, and are inclined to think that the way to supply this need would be the lowering of the standard of learning requisite for the ministry, it may profitably be pointed out that this is a question which has two sides to it. For to encourage the unlearned is tantamount to *discouraging the learned*. The more the ignorant and unlearned men are admitted to the ranks of the clergy, men of real learning and culture will be dissuaded from doing so. There are, in these days, comparatively few posts which clergy without fair private means can afford to accept. If any of these posts are filled by the appointment of unlearned men, the same number of learned men are thereby excluded; and, moreover, while distinct encouragement is thus given to 'literate' to press forward and seek ordination, discouragement no less distinct is given to University Honourmen to offer themselves for that work for which they have signal qualifications. The late Bishop Baring of Durham, though himself an Oxford First Classman, promoted Low Churchmen with such utter disregard of educational qualifications, that he disgusted such University men as were not decidedly 'Low,' very few of whom were willing to accept work in that diocese; and it is said that at one time there was not more than one clergyman of Oxford or Cambridge in the whole of the large town of South Shields! Bishop Lightfoot, on the contrary, has effected a notable change for the better by encouraging graduates, and especially Honourmen, to seek charges in Durham—an example which several other Bishops would do well to follow.

There is, indeed, plenty of scope for the energies of devout laymen without their 'seeking the priesthood also,' which requires long and careful previous training. Educated congregations require *highly* educated clergy, and there would, without doubt, be far more of these if it were not for the grave and mischievous abuse of private patronage which, by encouraging ill-qualified men to come forward, discourages and turns aside to other work many highly cultured men who, if pleased in positions of influence, might be eminent bulwarks of the Church.—A. M. W. in *Church Bells*.

CORRESPONDENCE.

(The name of Correspondent must in all cases be enclosed with letter, but will not be published unless desired. The Editor will not hold himself responsible, however, for and opinions expressed by Correspondents.)

To the Editor of the Church Guardian:

SIR.—The information afforded by your Rupert's Land correspondent, in your issue of the 9th, inst., respecting the communications which has passed between the committee of the Provincial Synod of Rupert's Land and, the committee of the Synod of this Province in regard to Church union, must have been read with interest and disappointment by many members of the Church of the Ecclesiastical Province of Canada.

The question of such union is one of the most important with which the Provincial Synod will have to deal; and it is desirable that no opportunity should be lost of ascertaining fully and accurately the views of our fellow churchmen in the West, and the nature and conditions of union which would be acceptable to them. It must, therefore, be a matter of regret to many that the committee of the Provincial Synod consider themselves precluded by the terms of the resolution under which