

the choir and presbytery, is rather transition than Norman, it may be mentioned as one of the most lovely examples of what we may call Norman influence in architecture.

It would not be quite easy to give a particular description of this noble architecture without drawings; but we may note among its characteristics the round arch, the massive pillars, sometimes plain, sometimes carved and decorated, the capitals sometimes almost Doric in their simplicity, sometimes ornamented in the most elaborate manner, and particularly the beautifully carved doorways and windows, often deeply recessed, and covered with the richest sculpture. Among the examples of this kind the visitor to Oxford will at once think of the western and still more of the southern doorway of the Church at Iffley, about two miles distant from the city.

It is not quite easy to satisfy oneself with these few casual remarks on so great a subject as Norman architecture. But it is necessary to say something of the other productions of the age to which it belongs. And here assuredly we find that these splendid works of art were no mere historical accident, but the product of a period rich in great men and great thoughts and deeds.

The first crusade took place whilst the first great Norman churches were being completed. The same period was the age of William the Conqueror, of Pope Gregory VII (the mighty Hildebrand), of Urban II., the preacher, with Peter the Hermit, of the first crusade, of Frederick Barbarossa and Thomas Becket.

Among the writers of the period we note Berengarius of Tours, under whom the theological school of that place rose to great eminence, the most famous opponent of the doctrine of Transubstantiation; and beside him his more famous opponent Lanfranc, the first Archbishop of Canterbury

after the conquest, with a goodly number of contemporaries not unworthy to be named with them; among whom towers, high and pre-eminent, the great Anselm of Canterbury, a native of Aosta, in Italy, and the successor of Lanfranc, first in the Abbey of Bec, and afterwards in the primatial chair of Canterbury, Anselm, who has sometimes been described as the greatest theologian the Church of England ever possessed.

It would not be easy to form an estimate of the greatness of intellect, the beauty of character, or the extent of the influence of this great man, who has been called the first of the schoolmen. As Abbot at Bec he was distinguished alike for his piety, his humility, his affectionateness, and his practical wisdom. Made Archbishop of Canterbury by William Rufus in opposition to his own earnest protest, he was drawn into repeated disputes with a King who regarded himself as absolute dictator and proprietor in Church and State. But the red King found that with the gentle Anselm it was the iron hand in the silken glove. Great, however, as Anselm was as a man, a monk, a bishop, it is as a theologian that he is chiefly known to posterity. He has been designated with truth as the Augustine of the Middle Ages, and the continuer of the school of that great Father. Among several works of great merit should be specially mentioned his best known treatise: *Cur Deus homo*, "Why God became man," a work which not only forms one of the links in the great chain of Pauline doctrine, but which may be said to form the transition from Augustine to Aquinas, and to have largely determined the whole course of evangelical theology down to the present day—more especially in regard to the Incarnation and the Atonement. Only a little later than Anselm, the first of the