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ERRATUM.

Page 69. In the first line of "Leaves from a Diary in Japon," the year 1887 should be 1874.



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PART I.



Oxford and Cambridge.

It would be a mistake to suppose that the recent action of the Holy See has, in any adequate sense of the word, "opened" the national Universities to Catholic students. Residence at these Universities is only "tolerated;"

B

and it would not even be tolerated were not certain precautions promised, and were not certain conditions to be observed, for the purpose of protecting faith and morality.

It is just as well that all of us should understand and appreciate the mind of the Church on the subject of public education. The Letter which was addressed, thirty-two years ago, by Pope Pius IX. to the Archbishop of Friburg,* lays down principles which it is easy, in these modern times, to over-look, but which must always and necessarily guide a Catholic on the subject of education. It says that to exclude religion and Christian teaching from "public institutions" is, so far, to unchristianize society in general. Everywhere, and under all circumstances, the Church has the divine office and right of teaching the faith and of directing men by the light of revelation. To exclude her salutary authority from the schools of the young is to kill by degrees that Christian life on which depends not merely the eternal welfare of men and nations, but also the order, tranquillity and progress of the world. An education which cultivates the impressionable and susceptible minds and hearts of the young whilst ignoring the influence of Christian teaching and Christian discipline, can only prepare a generation which will acknowledge no other rule or guide than its own speculations and its own appetites. All teaching which is kept apart and separated from the Catholic faith and the authority of the Church is pernicious to men and to society, whether in elementary schools or in those of a higher class.

This is a brief abstract, given almost in the very words of the original, of the utterance of the Holy See. Its purport is by no means unknown in this country, for the English Bishops have published or referred to this Letter more than once. No Catholic really dreams of disputing the doctrine here laid down. The great danger is that,

* *Quam non sine*, July 14, 1864.

under our present circumstances, its application to University education may come to seem so impossible that Catholic teachers may cease to inculcate or enforce it. This, it seems to me, would be a fatal mistake. We cannot obtain a right view of what is now permitted, or tolerated, unless we understand the Church's principles, which never change. We shall not understand the precautions to be taken or the conditions to be observed unless we start with a firm hold of the normal or dogmatic view of the Church herself. Conditions, precautions and toleration pre-suppose a settled and fixed law or rule. It is always dangerous, in religious matters, to mistake a temporary arrangement for the Church's regular action. Whilst it is certain and unmistakable that no one may expose himself to the danger of sin without a strong reason and suitable precautions, it is not always clear whether reasons are strong enough and precautions sufficiently efficacious. It is with respect to such matters that a Catholic asks for and obeys the decision of ecclesiastical authority.

It is well known that for many years after the question was mooted, the Holy See, represented by the Sacred Congregation of Propaganda, held that residence at the Universities of Oxford and Cambridge was so intrinsically a "dangerous occasion of sin," that it was difficult to allow any young man to take it up. There existed in such residence—according to the letter of Propaganda to Cardinal Manning, dated August 6, 1867, and according to the sovereign Pontiff himself, in a former letter—*Intrinsicum gravissimumque periculum, non pro morum tantum honestate, sed præsertim pro fide, quæ ad salutem omnino est necessaria*; that is to say, a most grave intrinsic danger, not merely in regard to morals, but still more in regard to faith that is necessary for salvation. Two other letters of Propaganda, dated respectively Sept. 19, 1872, and Jan. 30, 1885, propounded the same teaching; and, accordingly, it was then the view of the Roman

authorities that a case could hardly be supposed in which it would not be wrong to frequent the Universities in question.

Ten years, however, after the issue of the last named Rescript this severe attitude was abandoned; and it was the advice of the English Bishops that brought about the change. In practical matters, the Holy See, like every other authority that is not inspired, must shape its action by the facts that come within its knowledge. Neither the Cardinal Prefect of the day, nor any of his advisers, knew anything personally about Oxford or Cambridge; at least, of the actually existing state of things. All they could do was to take counsel with those who did know. It is well-known that many of those to whom the Sacred Congregation would naturally turn for advice were strongly of the opinion that there was the greatest risk in trusting Catholic youth to the influences of Oxford and Cambridge. Foremost among these was Cardinal Manning. "When the youth of a nation are formed in Universities and Colleges from which the traditions of Catholic culture and training are excluded, a laity grows up, Catholic in name, but without Catholic instincts or a Catholic mind." These words are taken from a joint Episcopal Letter drafted by Cardinal Manning.* In another passage of the same Letter, he says that, at Oxford and Cambridge "the Christian Philosophy. . . . has given place to a philosophy which claims as its perfection that it begins by destroying all belief." Many others agreed with Cardinal Manning. When opinions were asked in 1871, several University men (converts) of high standing, declared that to send young men to Oxford would be to shake the very foundations of their belief. One well-known convert thought that "those Catholics who are now being educated at Oxford would be among the most violent aggressors on the Church's interests, through the violently

* August 11, 1874.

un-Catholic tendency of their intellectual training and habits." A priest, who had been more than two years on the Oxford mission, said that a very large proportion of the Catholic undergraduates gave up by degrees the practice of their religion. The Head-master of a school from which several boys had passed to Oxford, said that one and all of them suffered something from the deficient provision for carrying on their religious instruction. A convert clergyman residing in Oxford, stated that the worldliness of the place and its un-Catholic and anti-Catholic life had the effect of making Catholic undergraduates neglect their religion. The Superiors of Ushaw expressed their conviction that the general result even of a Catholic College there, would be a coldness and indifference to the faith, a critical and even contemptuous tone of mind in relations to things Catholic and to ecclesiastical authority, and plenty of that spurious liberality which stands aloof from every object with which Catholics naturally sympathize, and shows an interest in nothing but what Protestant respectability would approve.

I only refer to these samples of opinion in order to show that the Holy See had ample justification for deciding that residence at Oxford or Cambridge was a grave intrinsic danger to faith and morals. Others thought differently, no doubt; and it is possible that the Sacred Congregation was, to some extent, misled by the advisers in whom it trusted. It is not within my competence to express an opinion on this point. It is sufficient to say—what no one can for a moment deny—that the Holy See cannot be accused either of imprudence or of harshness in maintaining the view that it was almost impossible for a young Catholic to be justified in residing at these Universities.

The change—as far as it is a change—has been brought about by the English Bishops themselves. It is a matter of common knowledge that many influential laymen and priests had always thought that some compromise would

be desirable. As years went on, it was seen that there was really a sort of necessity that Catholics of a certain class should be able to send their boys to Oxford or Cambridge; and, in numerous individual cases, ecclesiastical authority had recognized this. Moreover, during the last quarter of a century, the character of the national Universities had, in the opinion of many, considerably changed. Some might call it a change for the worse, some for the better. Dogmatic Anglicanism had lost its hold, not only on opinions, but also on outward forms. There was abundance of scepticism, indifference, agnosticism and immoral theory. But, side by side with all this, there was much religious earnestness, much respect for historic religion, and not a little searching after Catholicism itself. Moreover, whatever immorality there might be, it was on the whole much less visible and more driven into the shadow by public opinion. In fact, Oxford and Cambridge, instead of being a more or less homogeneous community moulding men's mind as a stream rolls smooth the pebbles in its bed, had gradually become a kind of delta or sea, with deep places and shallows, currents and backwaters, where there was doubtless plenty of danger, but where faith and christian life had ample opportunities for flourishing undisturbed.

The Bishops, who, it may fairly be said, are fully alive to all that the laity of the country think and desire, and who can have only one object in view, that is to say, the salvation of souls, determined about a year and a half ago to re-open the question with the Holy See. Their views, accompanied by a memorial from the laity, were laid before the Sacred Congregation in the spring of last year; and a few weeks later it was decided that "in consideration of the fresh evidence," and "of the precautions proposed," residence at Oxford and Cambridge might henceforth "be tolerated."

One of the conditions laid down is the establishment of

courses of Lectures on Philosophy, History, and Religion, which Catholic undergraduates are expected to attend. It is, perhaps, too soon to speak of these lectures. It is notorious that, at neither University, is it easy to secure attendance at any lecture whatsoever. The work done is almost wholly confined to preparation by tutors for examinations of one kind or another. In vain are eminent men endowed with handsome stipends, or brought from London at great expense, to give lectures which are often so remarkable that they make an epoch in the subject they treat. It is of little use. The undergraduate may look in at an opening performance in order to stare at a distinguished man; but as a rule he avoids lectures as useless. The Catholic lecturer will, therefore, at first probably lecture on Sunday; his lecture will be the undergraduate's "sermon." This may serve as a sufficient fulfilment of the injunction of the Holy See. But, for my own part, I expect a better spirit in our Catholic young men. They, and their parents, are too zealous for their faith and too well prepared for sacrifices, not to be willing to obey authority in the letter and in the spirit. I look forward to a general and spontaneous impulse to make these lectures a success. So much will depend upon the good-will of the young men themselves! A poor lecturer, left to shiver in an empty room, might find it impossible to carry out his task; and the appointment might become so odious that no man of mark would accept it. Surely this will not be! There is an earnestness and a seriousness about our best Catholic boys, as far as my experience goes, which will draw them round a genial and well informed chaplain or lecturer. They are ready to form themselves into associations and to give up their time to help the poor; it is not too much to expect that they will band themselves together to keep up the brightness of their faith and to place their holy religion full in view of the little world in which they live.

But there is a matter which seems to me to be equally as important as Catholic lectures during residence—if not even more so. As the Rescript of April 17, 1895, puts it, "the precautions which are here laid down will be of little advantage unless the youths themselves are suitably prepared and are of vigorous moral character."* It is certainly not every boy that is fit to be sent to a place like Oxford or Cambridge. I am afraid that it is here we shall find our chief rock ahead. Many parents—indeed, by far the greater part—send their sons to the University solely for the purpose of at once getting them creditably through one or two troublesome years and of launching them into a society which will be useful to them in after life. It is expected that they will attain a pass; as for honours, very few try for them; and even the bare pass does not seem at all essential. Hence, numbers of young men are sent up to whom the intellectual advantages of the Universities are of very little account. They form acquaintances, row, amuse themselves, and more or less keep out of mischief; and if they come away with a degree, well and good. Can we expect that a Catholic parent will keep his boy away from such a pleasant *tyrocinium* of life merely because he is an ignoramus badly grounded in his religion, or too weak minded to stick to its practices? Yet this is what the Holy See requires. It may be said that the unintellectual lad will be saved from intellectual dangers by never studying and seldom thinking; and that such youths are often sturdy enough in their adhesion to their faith. But the danger at Oxford and Cambridge is not purely intellectual. It is that exceedingly subtle form of mental influence which arises from consorting with those you look up to and those you like. The printed books of a Spencer or a Huxley are far cleverer than the talk of the average tutor or friend; but the talk, it is certain, will leave the

* *Perum proficentem si adolescentium aeta preparatio ac moralis quidam vigor non succurrat.*

deeper impression. The tutor may be honourable and conscientious, and may scrupulously respect the religious position of the youthful mind over which he wields such a perilously irresponsible influence. The friends that frequent the young Catholic's room may refrain from every attempt to laugh at his faith or alter his practice. But no man can put his knuckle to a charged machine without getting a shock or a prick; and no man can consort with minds at a University without eliciting opinions and being affected by the men who express them. Want of capacity, therefore, is no safe-guard. No Catholic can escape merely because he is too stupid. And I may go further and say that he ought not to escape; because the immunity which he would owe to his want of brains would indicate danger of another and a worst sort.

It is essential, then, that a young man who is to go to Oxford or Cambridge should be well prepared and of stout moral fibre. As regards both of these qualifications, a parent, if he is not reckless of his boy's eternal welfare, will anxiously consult the tutors who have brought him up since his early childhood. On these tutors and teachers, then—in our Catholic schools and colleges—there now lies the grave responsibility of preparing young men for the ordeal of the national Universities. The training which is given in our Catholic schools has often proved itself to be solid and effectual. Boys leave our colleges with a love for their religion, and an intelligent appreciation of its teachings and of its position in the country. If too great a proportion of our young men become frivolous, dissipated, or untrue to their faith, the reason is to be found, not in the College training, which carries them to the borders of adolescence, but in its sudden cessation just at the moment when a young man's mind wants more light and his impulses demand strong guidance. It is during the years that lie between sixteen and twenty that character is formed and solidified. It is just during these

years that our young men escape from the influences of Catholic education. We are now contemplating sending them during these years to Oxford or Cambridge. As we cannot have a Catholic University, it must be supposed that there is no help for this—and we are providing as well as we can for a continuation of their religious training even whilst there. But it is quite clear that if they are to profit by their Catholic advantages during their University career, and to come safe through its intellectual and spiritual dangers, the preliminary training in our Colleges must not only be kept up to its old and high mark, but must be strengthened, systematized, and carefully adapted to new circumstances. I am not prepared to enter into details on this subject. But some one will have to do so. What is required, is a course of religion which will make a boy love his religion in a way that he loves his Alma Mater; in such a way that his religion, in addition to its having a hold on his intelligence, his memory, and his moral nature, may also seize upon his heart. There must be the course of Catechism, for the sake of the sound form of words; the course of Scripture, for the sake of obtaining a wide view of God's dealings with man; the course of Church History, in a restricted but striking outline. But there is still another course, which I have never yet seen adapted to the use of boys, and that is a course of elementary Christian Philosophy.

When St. Thomas of Aquin was a boy of six or seven, he one day astonished the monks at Monte Cassino by asking, "What is God?" Many a boy asks that question; and any attempt, even a poor attempt, to answer it for him must send his religion deeper down into his heart than many pages of Catechism. And he wants to know not only what God is—but what it is to have God for a Father and Friend; what Grace is; what the Incarnation is; what His Soul is; what Sin is; what the Real Presence is; what the Sacramental idea is, and the perpetual Sacrifice; what Life

eternal is. At school, you do not find out these things in the class-rooms. You pick them up from the sermons of a grey-haired old priest, or the conferences of a fervent spiritual father. They are not learnt in the formulas of scholastic theology—(although without that theology a teacher can hardly teach them). They can only be taught at the foot of the altar, where no voice is heard but of one speaker; or perhaps in a little conclave where two or three gather together in solemn earnestness. But of all interesting studies, this Christian philosophy may be made the most interesting—by the light of the life of Our Lord, of His Blessed Mother and of the Saints. Why should there not be a "course" of this kind? Doubtless, it requires a Christian philosopher to give such a course; not a schoolmaster, a disputant or a crammer; but one who has character as well as knowledge, and who has been face to face with some of the troubles of man's mind and heart. I am far from saying that in our Colleges there is not something of the kind. But why should it not be systematized and made the most of?

The heads of our Catholic Colleges are men of parts and earnestness. It would be worth the while of any one of them, in view of what is coming, to take up personally the duty of "spiritual father" to their boys, and to try to imbue at least the elder ones with real ideas about their religion. As regards the Universities, the effect would be that a Catholic boy would enter there with a real knowledge of religion, as a personal possession. This personal appreciation of religious truth would arm him against the greatest of all University perils—the danger of throwing off religion altogether. It is not so much by Protestantism that our Catholic youth will be tempted; nor by any crude Atheism, or even scientific Agnosticism; nor by the world and the flesh. These things have their dangers. But the deadliest danger of all is undoubtedly this—that one should find one's first questionings about the

seriousness of life suggested by an earnest friend who is ready to suggest in the same breath the necessity of universal doubt.

The divine gift of faith will do many wonders; but we have no right to expect a miracle. A heart that has



not been taught to cling devoutly to its faith, will have dogmatic formulas and official beliefs, but it will be empty, indifferent and ready for novelties. Its natural aspirations will look for satisfaction, as a child looks for flowers in a garden, and like the child it will prob-

ably be attracted by the first poisonous plant that offers itself.

I believe that, of all the religious features now presented by the National Universities, the most hopeful is that spirit of earnestness in religious matters which is seen in so many of the younger men. It is a spirit which must necessarily give rise to many displays of error, folly and eccentricity; but it also leads to God's love and light, and to His Church; and it is for Catholics to be so well instructed, and so familiar with their happy inheritance of faith, that they may both cling devoutly to their own good fortune, and draw many others to find rest and peace in Catholic truth.

✠ JOHN CUTHBERT HEDLEY, O.S.B.



Petersfield.

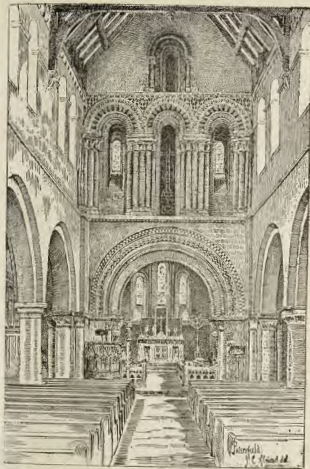
PETERSFIELD might claim a notice in the *Ampleforth Journal* as being the only mission in the Laurentian *Familia* dedicated to the Patron of the mother monastery—a distinction it owes not to the devotion of any of St. Laurence's sons, but to the fact of its founder being a namesake of that Saint. Apart however from its very modern mission the ancient town which stands on St. Peter's fields is full of interest. The second of the two words composing its name tells of a clearing, with trees 'felled,' on the outskirts of Anderidasweald, the great forest which once stretched over Sussex from Kent to Hants. Numerous barrows, or *tumuli*, dotted over the heath by the little lake, recall the dwellings or the tombs of some primeval race, if not the death struggles of warring tribes long ere the Roman had set foot in the land. Whether or not the old story of St. Peter preaching in Britain be a fable, little credit need attach to the very modern legend which makes the Apostle, after landing at *Portus Magnus*, proceed one day's journey over

the Downs, and then preach among these fields, leaving the favoured spot for ever associated with his name! St. Wilfrid, the Apostle of the South Saxons, much more probably preached here, during the missionary journeys of which Bede tells, among the Jutish tribe of the Meonwaras whose name still lingers in a neighbouring valley. The eleventh century and the building of the existing church bring us to the bed-rock of undoubted fact. Although the name, Petersfield, is not found in Domesday, yet the earlier portions of the church, the arches of the western tower and the doorways, look like Saxon work, and may have formed part of one of the unnamed chapels in the manor of Mapledresham (now Mapledurham), of which Domesday does make mention. This manor T.R.E. belonged to the King; and one likes to fancy that it was the Confessor's devotion to St. Peter which inspired the foundation of the church, and his new buildings at Westminster which suggested its style. If the church were still unfinished in 1086, or the hamlet growing up around it had not yet gained its name, they may well have escaped mention in Domesday. After the Conquest the manor passed to Matilda, wife of the Conqueror, a great church-builder as Caen testifies; and later to his descendants, the de Clares, Earls of Gloucester. The church must owe its unusual size and splendour to some wealthy benefactor, whether Queen, King, or Earl; its spacious dimensions, its long nave and unusually wide aisles, and particularly the elaborate decoration of what is now the chancel arch, all tell of wealth spent with no niggard hand. This is the more remarkable as the hamlet was then very small, and St. Peter's was neither then, nor ever became the principal church of the parish. Until ten years ago it was a chapel of ease to Buriton; yet it greatly surpasses both in size and beauty the mother church, and those of the neighbouring villages; and in spite of the dilapidations of centuries, the ravages of reformers, and recent restorations it remains a very notable example

of later Norman work. Its chief architectural feature, one as unique as it is beautiful, is the richly moulded chancel arch with the fine arcading above,—all that is left of a central lantern tower which when complete must have imparted great dignity and beauty to the interior. Many signs go to prove that this tower once existed. The piers remain from which its side arches sprang, and part of the billet moulding of the arch; the irregular width of the two easternmost bays of the nave, and a string-course showing the original steep roof corroborate the theory; whilst carved stones from the missing sides have been found in the church yard, and others are built into the upper stages of the western tower. Whether the lantern fell, as so many did, or was taken down about the 14th century to save repairs, there is no record; the only history of the fabric is that which can be learned from a study of its silent stones. The existing western tower has also some suggestive peculiarities; its lower stage built of rubble,—the oldest part of the building, is probably Saxon; in the upper stones which are of squared masonry, with decorated work of the 14th century, are embedded the wrought stones and mouldings just alluded to, which once formed part of the central tower. The western tower must either have been rebuilt after the destruction of the Norman lantern, or else it had been left unfinished by the original builders, and was only completed when needed as a belfry. But the fact of the two towers being designed shows the importance and stateliness of the original church.

The parish registers record a ghastly story of the existing tower: some two hundred years ago a sexton who was about to be dismissed from his post for grave misconduct, went up to the belfry one Easter eve, and was found hanging next morning from one of the bell-ropes!

We are able to give an illustration of the Chancel arch, together with the following description from the pen of a well-known architect.



The capitals to the pillars seen in the picture are noteworthy: they are almost Byzantine in character; the boldly projecting volutes being a much more direct imitation of the old Ionic than one usually sees in Norman work. The spiral lines on the volutes are all very carefully and deeply incised; the abacus is a simple square one without any mouldings, but its face is worked with delicate interlacing Celtic ornament. The chancel-arch originally consisted of an engaged column on each side, and above, three orders of mouldings,—the outer a band of billeted work, then a double chevron moulding, and innermost a simple bold torus moulding over the column. Within these Sir Arthur Blomfield placed a new constructive arch which, whatever its necessity as a support, sadly lessens the width of the opening and the gracefulness of the design. The tier of windows and arched openings above this form, however, the most interesting feature of the church. They remind one more of the twelfth century work one sees in Normandy than the usual Norman work in England. The proportions of the arched openings to the length of the columns at the side, the unusually large number (five) and the slenderness of the columns forming the piers, are all uncommon features. The elaborate archivolt to the arches and the carved diaper work in the spandrilts above them, uniting and completing the whole composition, are also well worthy of study.

Petersfield is prettily situated near the head of a fertile valley, two miles northward of the South Downs which form the chief feature in the landscape. Far away to the east stretch the long, undulating, reposeful outlines of these hills, their steep chalk slopes falling in bare folds to the plain, or with "holts" and "hangers" clothed in luxuriant woods. The wide sandy heaths of the Weald, and the open "forests," covered with heather and dotted with clumps of firs and pines, remind one of Yorkshire wolds or Highland moors. Hills stand about the town on every

side save one; *Monlet in circuitu ejus*; and on all sides fair prospects; though what part of England hath not its special charms! The history of the town has not been eventful, or has not been recorded. Its first advantage was a good position in the midst of agricultural country; wealthy landlords were another; but its early prosperity was mainly due to the wool-trade in connection with the famous breed of South Downs, and its proximity to a harbour at Portsmouth. Sheep Street still leads to a little open place called "The Spain," local tradition says, from the foreign merchants who came to buy wool there. The charter of an Earl of Gloucester gave the town a market in the middle of the twelfth century, and by the beginning of the fourteenth Petersfield was of sufficient importance to send two representatives to Parliament. This privilege was not again exercised till the reign of Edward VI.—probably in days when members had to be paid being found more expensive than useful! Later on the town sank to the rank of a Rotten Borough, so the first Reform Bill reduced its representation to one member, he again was displaced in the last redistribution of seats; and Petersfield now merely gives a name to the eastern division of the county. Another relic of its former position, the mayoralty, was only recently abolished as an empty farce; though after surviving the vicissitudes of six centuries, the office might well have been retained to add dignity to the new District Council. William of Orange in the scanty garb of a Roman warrior bestrides a tottering steed, and presides over cattle-sales in the market-place. A more picturesque feature are the ivy-clad towers of Castle-house, a good Tudor mansion, much modernised, which still boasts of underground passages, ghosts, oak panelling and traditions of the jovial days when it served as a principal Inn on the Portsmouth road, and when Pepys, the Merrie Monarch, and the rest of that reputable crew played bowls in the old-world garden at its back. Perhaps it was

in memory of some such pleasant visit that one of Charles the Second's favourites took the title of Baroness of Petersfield.

The place has not many later Catholic associations.* Heath House was in Catholic hands for a long time after the Reformation; and at Mapledurham, a mansion of the Shelleys now unfortunately destroyed, an old informer says that they "kept a college of priests," and "there is a hollow place in the parlour by the livery cupboard where two men may well lie together, which has many times deceived the searchers." Later on the dwindling remnant



of faithful recusants was tended by priests from Cowdray, Harting or Brockhamptom. Bishop Poynter, a Vicar Apostolic of the London District (1827), was born here,

* The Chancery Certificates (52) in the Augmentation Office contain the following references to Petersfield under Edward VI: "Land for a Morrow Mass priest. Appointed for ever, by whose foundation they know not, for the maintenance of a morrow Mass priest there; which lands be in the tenure of John Mill, and of the yearly value of 10*l*."

Again: "Petersfield. Rent of a certain close called *White Radden*, in tenure of Gregory Hall for the lamp, at 16*d*. King receives 8*d*. for half-year. 4*d*. for return of parcel of tenure of John Mill for morrow priest. K. receives half of 2*l*."

and partially educated at Churcher's College; old people at Havant have told some still living how they remembered him coming to Brockhampton chapel to say his catechism. Gibbon lived close by at Buriton during the short time he was a convert to the Catholic faith. Pope must have often come here from Harting and Lady Holt, with the Catholic Caryls, upon whom James II. after his exile had conferred the title of Barons Duford, from an Augustinian abbey that formerly stood about a mile off on the Sussex border. The unknown grave of the last monk of Westminster, Dom Sigebert Buckley, is somewhere in the neighbourhood, if, as is probable, he died at Punsholt in West Meon; and not far off is the birthplace of the almost forgotten benefactor to whom St. Laurence's owes its very existence. Dr. Arthur Pitts was born at Alton; a prisoner and then an exile for the faith in the dreary days of Elizabeth, he became a professor at Pont-a-mousson in Lorraine and Canon Theologal of Remiremont; and it was he who induced the Cardinal Prince Charles of Lorraine to grant to the English Benedictines the disused Monastery at Dieulouard. The Parish Church of Alton in which Pitts was baptized is also dedicated to St. Laurence; it is a further pleasing coincidence that the same Saint should be patron of this latest Laurentian foundation,—the little mission which is nearest to Alton, and through which St. Peter's flock is again being fed in Petersfield.

J. I. C.

Fontevraud and the English Benedictines at the Beginning of the Seventeenth Century.

IN the old province of Poitou, so rich in monastic associations, there was no abbey to compare with that of Fontevraud. It was founded at the end of the tenth century by B. Robert d'Arbrissel, one of those men in whom are best reflected the spirit and enthusiastic faith of the Middle Ages. In order to recall the respect and veneration in which the Apostles held Mary, their august Queen, he established a double monastery, in which the religious made their profession into the hands of the Abbess, and lived under her rule. The pious founder himself set the example of this humble submission.* Such an institution, which in our days will appear an extraordinary one, well corresponded with the noble aspirations of a period, which was the golden age of Christian chivalry. A profound veneration for Fontevraud and its nuns soon showed itself. Novices flocked thither. Foundations were multiplied in France, in England and in Spain; and their union formed the Congregation of Fontevraud, the Superioress general of which was the Abbess of that monastery. Owing to her high birth, to the privileges granted to her house by Popes and Princes, and to the family connections of her nuns with the nobility of the west, she was one of the first personages of France. In fact it is difficult to find an Abbey which can show such a list of Superioresses. Shortly after the death of the founder, there were Matilda of Anjou, daughter of Count Fulk who was afterwards King of Jerusalem, Mary of Champagne, Adela of Brittany, Eliza-

* Hélyet. *Histoire des Ordres monastiques*, tom. vi. p. 839 seq.

beth de Valois, Mary de Montmorency and Anne of Orleans, who was the sister of Louis XII., and died in 1491. Those who succeeded her in the next century all belonged to the royal family.*

But this greatness was powerless to preserve Fontevraud from the moral and material decay into which the greater part of the French monasteries fell, in consequence of the Hundred Years' War, and the strifes stirred up by the Calvinists. The devout Eleanor of Bourbon (1575), the Aunt of Henry IV., resolved to apply an efficacious remedy to the disorder by restoring monastic discipline. The task was a difficult one and demanded much time and patience. In order to obtain useful help, and to insure the future success of the work after her death, she begged the King to grant her a Coadjatrix. She pointed out to him, as the person best able to second her plans, Madame Antoinette of Orleans, whose rare virtues excited general admiration.

After the death of her father, Leonore, Duke of Longueville, and of her mother, Mary of Bourbon, she had married Charles de Gondy, Marquis of Belle-Isle. This union, however, was soon dissolved by the death of the Marquis, who was killed at Mont St. Michel. The only consolations the young widow desired in her grief were those of religion; she embraced the austere life of the Reformed Cisterciennes in the new monastery of the Feuillantines of Toulouse (1601). It was a great trial to her to give up this life of humility and penance, and to see herself associated in the government of the first Abbey of the Kingdom. But obedience constrained her to make the sacrifice for God and St. Benedict. And under a command from Clement VIII. she made her way to Fontevraud (1604).†

Antoinette of Orleans was too diffident to believe herself

* *Galla Christiana* ii. (1314-1327). (Ed. Pöhl.)

† M. de Béthune. *Éloges de plusieurs personnes illustres en pèlè de l'ordre de S. Benoît*, tom. i. pp. 100-107.

able to lend the Abbess any useful aid. She begged Our Lord with earnest prayers to grant her the help of His grace, and to send her a sure and devout guide who might encourage her, enlighten her, and strengthen her. But whence was he to come? Surely not from a Fontevrist Monastery. These religious hardly numbered fifty; they were scattered among the houses of the Order; and they, still more than the nuns, had a pressing need of reforms. It was impossible to count upon them, at least for the present. The best thing in this case would be to have recourse to a Benedictine, for Fontevraud followed the rule of St. Benedict. A priest, formed in this school, would have given to the Coadjatrix of Eleanor of Bourbon direction in conformity with the spirit of her Order, while the advice of a religious belonging to another Order ran the risk of introducing elements, good in themselves, but which would alter the purity of the monastic traditions. But where was such a priest, such a monk to be found at this period? The majority of the French abbeys suffered from the evil which it was intended to cure at Fontevraud, and the hour of Reform had not yet sounded for them. It was necessary therefore to turn elsewhere.

Many Benedictine abbesses, who had experienced a like difficulty at the end of the previous century, had had recourse to the Capuchins. Madame Marie de Beauvillers had been greatly assisted in the reform of her Abbey of Montmartro by FF. Benedict of Canfeld and Angelus of Joyeuse.* The same F. Angelus with F. Henry of Champigny had been the supporter of another celebrated reformer, Madame d' Escoubleau de Sourdis, abbess of St. Paul de Beauvais.† It was F. Joseph of Tremblay, one of the most distinguished members of this branch of the Franciscan family, whom Providence designed to aid Mother Antoinette d' Orleans.

He was in the prime of life and strength. After having

* Hélyot, loc. cit. vi. 219.

† *Ibid.*, t. vi. 327.

taught Philosophy and discharged the duties of master of novices, he was ordered by his superiors to give himself to the ministry of preaching. His apostolic journeys through the western Provinces of France gave him the opportunity of visiting Fontevraud and of conversing with Mother Antoinette. She learned to have a great esteem for him and perfect confidence in him, and she believed him to be the man whom she had asked of God with such earnest prayers. He was then the Guardian of the Convent of Rennes. The remoteness of this town, and the duties of his office did not allow him to come often to Fontevraud. But the holy Princess was influential enough to obtain from his superiors a permission which, by bringing him nearer to her, made communication easier.

He gave himself at once to the work. The first fruit of his zeal was the restoration of monastic discipline in the monastery of Hautebruyère. By his advice, Madame Antoinette of Orleans determined to relinquish the habit of the Feuillantines and to put on that of the daughters of B. Robert d'Arbrissel, and even to accept, in spite of her great reluctance the title of Coadjatrix (1606).^{*} But she could never bring herself to accept the abbatial dignity, which came to her by right after the death of Eleanor of Bourbon (1611). She consented, however, to give what help she could to Madame Louise II., of Bourbon Lavedan, who was chosen in her place.[†]

Meanwhile, the Provincial Chapter of the Capuchins, assembled at Tours (1611), elected F. Joseph, Definitor. It then became his duty to make a visitation of all the houses in the Province. In the following Chapter he was appointed Provincial. These duties however did not so absorb his attention as to prevent him occupying himself with the Reform of Fontevraud. At his request, Pope Paul V. gave to the Coadjatrix most extensive powers so that it was in her power, in concert with the Abbess, to

^{*} *Helyot* loc. cit. xi. 391.

[†] *Gallia Christiana* II. 1328.

appoint at will the superiors of monasteries, to entrust the canonical visitation to such religious as she deemed worthy, and to open a separate noviciate in which persons would be received who were desirous of leading a more regular life.

During one of those journeys in the west of France, which the duties of his position and his desire of gaining souls to Jesus Christ obliged him to make, F. Joseph of Tremblay had occasion to visit St. Malo. Shortly before his visit, there had settled in this town a colony of English monks of the Congregation of St. Benedict of Valladolid. As their object was to work for the conversion of England they could hardly have found a more suitable place; for from it they could hold frequent communication with their own country and find means to enter it again. This monastic foundation naturally interested the Provincial of the Capuchins. He was himself a fearless defender of the Faith, and his sermons had converted a great number of heretics. Moreover, his Order also sent apostles into England, and several of them had already gained a martyr's crown there.

During his stay at St. Malo, Providence brought him into contact with F. Augustine of St. John (1613), who was returning from Spain, whither he had gone to confer with the superior general of Valladolid concerning the interests of the English Benedictines established in France and Flanders, and of those who were at work on the English mission.*

F. Augustine had been the first Englishman admitted into the Abbey of St. Martin of Compostella. In company with the future martyr John Roberts, he was the first to be sent into England. When God had blessed the English Benedictine Mission, and increased the number of its monks, he became the first vicar-general of the

* *Lettre du P. Augustin au Sup-gén. de Valladolid, Archives de la Cong. de Vallad. n. 219, vol. 800 p. 526.*

superiors of the Spanish Congregation. He was able to obtain for his brethren the generous protection of Philip Cavarel, abbot of St. Vedast at Arras, and to prepare the foundation of the celebrated college of St. Gregory at Douai. F. Augustine then went to Paris, where he soon received a letter from the director of Mother Antoinette of Orleans. The Capuchin thought he had found a valuable helper in him, and he hastened to apprise him of the fact. He had spoken to Louise of Bourbon, and her Coadjatrix of the English Benedictines of St. Malo, of their apostolic work, their martyrs, their holiness of life, their monastic observance and their extreme poverty. The noble nuns conceived feelings of lively admiration for these apostle monks, who by the shedding of their blood, and their virtues, had restored to the Order of St. Benedict a glory which it seemed to have lost. They desired to render them every service possible. And might they not make use of them for the reform of their own monasteries?

Fr. Augustine of St. John, during his long residence in France, visited many monasteries of Benedictine nuns, and by his teaching roused in the inmates a love of fervour and regular observance. At this time a celebrated Abbey placed itself under the direction of the English monks, offering them, in exchange, a house, and a livelihood, and the protection of numerous and powerful benefactors. This house was Chelles. It may not be out of place to relate here the share Madame Mary of Lorraine had in this arrangement.

This holy Abbess, after having restored the Abbey, laboured to re-establish monastic discipline within its walls. In the time of St. Bathilda, its glorious foundress, Chelles was a double abbey. Throughout the Middle Ages the nuns had had no other directors than their brethren in religion. But this tradition had fallen into desuetude, so that in the seventeenth century secular chaplains replaced the monks. Mary of Lorraine thought

she would serve the best spiritual interests of her community by returning to the old tradition. She appealed to the English Benedictines, whom Cardinal Charles of Lorraine had established at Dieulouard, and offered them a monastery and an income, if they would undertake the direction of herself and her nuns. These proposals were accepted. The Superior General of Valladolid approved of a foundation which, owing to its being in the neighbourhood of Paris, and to the influence which the Abbess of Chelles had with the King and the highest dignitaries of the court, might become very useful.

Fr. Francis Walgrave filled the office of Superior after Fr. Gabriel of St. Mary. He had with him seven religious. The nuns provided most amply for their wants and the house was well endowed.* The influence of the monks soon made itself felt. The Abbess and her nuns, edified and moved by the example of their regularity, would have liked to adopt their Constitutions. They began by giving up the white habit in favour of the traditional black one. Little by little, other changes followed. Madame Mary of Lorraine strove to communicate her enthusiasm to the Superioresses of the monasteries with whom she entertained friendly relations. Her kinswoman, Catherine of Lorraine, Abbess of Remiremont, (1611), formed the plan of bringing back the Canonesses of this Abbey to the practice of St. Benedict's rule. The Abbess of Chelles went to visit her and help her with prudent counsel; she was accompanied by Fr. Francis who enjoyed her entire confidence.†

It did not enter into her plans so to occupy the English Benedictines as to make them forget the chief object of their apostleship. No one, in fact, displayed a greater interest in their mission in England. She it was who pro-

* Lettre du Père Leandre de St. Martin au Sup-gén de Valladolid le Jour 1614. Arch. de Vallad. n. 219, m. 510, 511.

† Lettre du P. François Walgrave au Sup-gén. de Vallad. 3 Février 1614. Arch. de Vallad. n. 219, m.

cured them a house in Paris, and undertook to furnish it, and apportion to it a revenue for the monks who began it. The great repute in which she was held gained for them powerful friends and benefactors. Her affection and generosity followed them even into England. She made great sacrifices in order to obtain the freedom of several missionaries imprisoned for the Faith. And so her name was known and loved throughout Great Britain, where she was considered by all Catholics as their benefactress.

The Abbess of Fontevraud and her coadjutrix learnt, from what had happened, how valuable Fr. Augustine and his companions would be in helping them to reform their monasteries, if only they could interest the good monks in the work. Fr. Joseph saw, too, clearly that he could effect nothing lasting until he had given new life to the Fontevrist monks, for they were the directors given to the nuns by B. Robert himself. But how was he to reform them? He, a Capuchin, could not dream of undertaking the task. Was not his meeting with Fr. Augustine, therefore, a providential circumstance which clearly pointed out to him the course he was to follow? The English Benedictines were better able than anyone to give these monks a real monastic training. If they acquiesced in his views, he could easily provide them with houses and means. Louise of Bourbon and Antoinette of Orleans had been already won over to the idea. It only remained for Fr. Augustine and his Superiors to take it up. Such was the substance of the letter written to Fr. Augustine by Fr. Joseph on the 26th of August, 1613.*

Fr. Augustine saw with his own eyes the advantages which had resulted from the instalment of his brethren at the Abbey of Chelles. This disposed him to welcome the proposals of Fr. Joseph, who moreover showed great confidence in him, and desired to see him take into his own hands this grave question of the Reform. He pressed

* Arch. de Vallad. n. 219, xii, 471.

him to come to Fontevraud to have an interview with those who were interested in the matter, assuring him that the success of the undertaking demanded his presence, at least during the first years. But however favourable Fr. Augustine's inclinations may have been, he could do nothing without an express permission. Fr. Joseph then wrote about the matter to his Superior, Fr. Leander of St. Martin, who resided at Douai. The latter thought that this offer might be a manifestation of Divine Providence, and gave his permission to Fr. Augustine, who set out without delay for Fontevraud (9th of October, 1613).* The Abbess, Louise II. of Bourbon Lavedan, her coadjutrix, and Fr. Joseph received him as a messenger from heaven. He saw at once that the zealous Capuchin was absolute master of the situation. The Abbess, Mother Antoinette and the whole Order were in his hands. The Superioresse desired the success of the reform as ardently as himself. The soil, therefore, was well prepared. At once Fr. Augustine hastened to explain to the Superior General of the Congregation of Valladolid the history of the question, and the state in which things then were; he begged moreover for precise instructions, and let it be understood that it would be best to send for him to come to Spain, so as to discuss the matter in a personal interview. He begged him also to send letters of affiliation to the Abbess, to the nuns, and to Fr. Joseph. † A second letter which completed these directions insisted on the advantages and the honours which would accrue to the English Benedictines and their mission.

Fr. Gabriel of St. Mary and Fr. Francis came in their turn to Fontevraud. Fr. Leander himself made a brief visit in company with the Bishop of Nantes.‡ The matter was taken up in earnest on both sides. After long interviews with Madame Louise of Bourbon, Mother

* Arch. de Vallad. n. 219, xii, p. 472. † *Ibid.* p. 472.

‡ Lettres de P. Leander des 6 Avril et 10 Juin 1614.

Antoinette and Fr. Joseph, Fr. Augustine adopted a scheme of union. The monks of Fontevraud were to accept the habit, the Constitutions and the Ceremonial of Valladolid, modified according to the exigencies of the place. They were to admit to the religious habit English Catholics who should make application for it. The nuns were to do the same with young English girls. An experienced monk was to be sent to them, who should be the abbess' counsellor and her vicar-general in the government of the monastery and Order, a master of novices also and two professors of philosophy and theology—all at least forty years of age—and they were to remain under the obedience of their own Superiors. In exchange, Fontevraud offered endowed houses where the English monks might live under its protection. This Scheme was signed on the 17th of December 1613. It was welcomed by Fr. Leander of St. Martin, by the best friends of the Congregation, and in particular by the generous Abbot of St. Vadast.* Fr. Francis Walgrave was delighted with these results. He wrote to the Superior general: "The fame of our Congregation is spreading throughout France. The example and regularity of Fr. Augustine joined to his zeal and piety have determined the Order of Fontevraud to put itself into our hands."† "I can assure you, Reverend Father," wrote the Abbess of Chelles "that in this part of Touraine, of Poitou and other neighbouring provinces, Fr. Augustine is making a wonderful impression, winning the hearts of all those who converse, however little with, him, gaining to our Holy Father whole houses, and obtaining great influence throughout a country which had been in the hands of foreign Orders and Fathers. I now see everyone bow his head beneath his influence, and desire, under his direction, a settlement and restoration of discipline; in the first place, Fontevraud, which is the head of an Order and has

* Lettre du P. Augustin 8 Fév. 1. 614 p. 487.

† Lettre du 3 Février 1614. p. 484.

monasteries everywhere—and I think your Reverence has heard of it more fully. . . . I wish to express to you my joy at seeing God's honour increased by your children."¹⁶

Among the monasteries in communication with Fr. Augustine we may mention the Abbey of the B. Trinity at Poitiers, then governed by Madame Jeanne Guichard, a relative of Louise de Bourbon Lavedan. (It was to her that the Superior-General of Valladolid was to address his replies to the letters of Fr. Augustine. †) As soon as possible after her abbatial benediction, which took place on the 14th of January, 1601, she set herself to the task of re-establishing regular discipline among her nuns. But she had to proceed slowly and with prudence. She had begun by applying the decrees of the Council of Trent with regard to enclosure (1603). This was the cause of unheard of difficulties both within and without the convent. The nuns forgot themselves so far as to oppose her publicly. Her soul was schooled to bear this trial with courage. Instead of yielding, she herself set the example by leaving the abbess' house, taking the poorest cell, and submitting to the common rule. Nine years of patience and prayer brought her a complete triumph over this opposition; her rebellious nuns came humbly to ask her pardon, and to promise to conform to all her wishes. Her trial had not yet ended when she received the visit of Fr. Augustine of St. John.

Had he the opportunity of meeting Madame Charlotte of Nassau, the daughter of Taciturnus, who was engaged at this period in reforming her Abbey of Sainte Croix? The proximity of the two monasteries and the relations of the noble abbess with Fontevraud, which she had visited on her return journey from Jouarre, allow us to suppose so.

The apostolate of Fr. Augustine among the nuns occupied the leisure time which the silence of his Superior-

* Lettre du 29. 1614. p. 481.

† Lettre du 8 Février 1614. p. 487.

General forced upon him. In vain did he write frequent letters; nothing came to him from Spain. Nor did Fr. Leander of St. Martin receive any answer. How were they to explain a silence which filled them both with uncertainty, and ran the risk of causing the whole scheme to miscarry? The Superior-General of the Valladolid Congregation at that time was Don Alonso Barrantes (1613-1617), a professed monk of St. Zoyle of Carrion. He had indeed received the letters of Frs. Augustine and Leander, but he did not wish to act in such a serious matter without having weighed before God the proposals made to him. Prudence also demanded that he should not trust blindly to the two Fathers, Leander and Augustine. He wrote about the matter to the venerable abbot of St. Vedast, whose devotedness to the English Benedictines was recognized by every one. Philip Caverel wrote in reply that he might agree to the wishes of the nuns of Fontevraud (7 August, 1614). All this required time, especially at a period in which the relations between one country and another were frequently strained.

These delays, however, though quite intelligible under such circumstances, would not have caused the matter to lapse.

But, unfortunately, at this time the Benedictines were passing through a crisis which gave rise to regrettable divisions among themselves. They did not all belong to the Spanish Congregation. Some of them had made their profession in Italian monasteries, and remained under the obedience of their Superiors. Thus there were members of two distinct Congregations occupied in evangelizing England. The identity of their aim continually brought them into communication with each other, and made them sensible of the advantages which would result from their fusion into one self-governing Congregation, which all Englishmen would enter who desired to embrace the Rule of St. Benedict, and to work for the conversion

of their fellow-countrymen. Fr. Anselm, and his brethren who had come from Italy, ardently wished for a union by which they, seeing their small number and the difficulties of intercourse with the Superiors of the Congregation of Monte Cassino, would be the first to benefit. The Benedictines of Valladolid showed less ardour; they did not think it incumbent on them to accept the conditions first proposed to them in 1610.

But this union was too closely connected with the future of the Order of St. Benedict in England for this temporary check to discourage its partisans. A little later they took up the scheme again. Fr. Augustine of St. John entered completely into their view, and became its zealous advocate. His example and words determined a certain number of religious to follow him. Of these, those who lived in France, and some young monks of Douai, were the first. Several influential personages, amongst others the abbesses of Chelles and Fontevraud, gave him the support of their influence. Moreover, he corresponded with several dignitaries of the Roman Court, and spared neither pains nor measures to bring about the triumph of his ideas, so that the scheme agreed to by him and Fr. Anselm seemed on the point of being successful.

But Fr. Leander, Fr. Rudesind and the majority of the elder religious did not see their brethren walk in this path without alarm. They preserved a warm attachment to the Spanish Congregation which had welcomed them with such paternal kindness, and promoted so generously their apostolic labours. They all more or less cherished the hope of returning to pass their old age in the monasteries of their profession. Why then should they break for ever bonds which were so dear to them? They experienced great difficulty in procuring the necessary means of life; their situation was so precarious that it seemed imprudent, or at least premature, to ask for the establishment of an autonomous Congregation. Would it not be better to

strengthen their present position and to carry on their holy enterprise under its protection?

With these dispositions they could not do otherwise than judge with extreme severity the attitude and plan of Fr. Augustine. They wrote their opinion on this union to the Superior General. Its partisans on their part did the same.*

All this happened in 1614, while the silence of the Superior-General of Valladolid left in suspense the negotiations regarding Fontevraud. The abbess and her coadjutrix were desirous of seeing them brought to a conclusion. On the 9th of June they sent a messenger to urge Fr. Augustine to come again to them speedily. A second message reached him on the 21st of July following.†

But what could he do? The active part he had taken in favour of the union of the English Benedictines rendered him an object of suspicion to the Fr. Vicar of St. Gregory's at Douai. The latter, who at first had approved of the proposals of Madame Louise of Bourbon Lavedan, no longer regarded them in the same light. "The mission has nothing to gain by them," he wrote to Spain on the 13th of September; and on the 4th of October: ‡ "We shall have to give these nuns the best men. Chelles is already a burden. It is Fr. Augustine who has prepared all this with Fr. Joseph, a Capuchin, who lives out of his convent in a monastery of nuns, by virtue of apostolic Bulls. He takes great care of his person. He has had recourse to the King to have himself named provincial in spite of the murmurs of his Order."

Fr. Leander makes himself sufficiently plain. He wants no more of Fontevraud.

Fr. Augustine did not the less continue to plead with his brethren the cause of the union. Then Fr. Leander,

* Arch. de Vallad. n. 219, 321, 362, et c.

† Lettre du 12 Août 1614 au Sup-gén. lib. 527-530.

‡ Lettre du Sup-gén. Arch. de Vallad. 535-539.

Fr. Rudesind and others complained of him to the Superior-General, speaking of him as the abettor of this scheme. Everyone had previously lived in peace; but from the time when this question began to be agitated, nothing but trouble reigned in the monastery. It would be wise to recall Fr. Augustine or to send him elsewhere.*

It was known in Flanders that the Superior of Valladolid disapproved of the union, at least such a scheme as Frs. Augustine and Anselm had presented at Rome. † Fr. Augustine however continued to defend it openly. The Fr. Vicar, irritated by this persistency, wrote again to Spain against him. He begged the Superior to remove him from his post of assistant; to recall him to Spain; or send him to another monastery to punish him; or even to empower him to change his Congregation. He avows the government of the mission is impossible, if this religious is kept in his position. He asks for his own recall in case his petition should not be found acceptable. ‡ Some days later he wrote again and addressed to Madrid a report in which other grievances against the same Father were set forth. §

The Superior-General, to put a end to these difficulties, authorized Fr. Leander to depose Frs. Augustine of St. John and Mayhew from their post of assistants, and to send them into whatever mission he thought fit. As Fr. Francis had not shown himself less zealous, he could recall him from Chelles, and if need be, suppress that monastery. ¶

But what became of the Fontevraud affair? The English Benedictines were still in communication with the Abbess and her nuns. Fr. Gabriel of St. Mary was with them at the end of this year, as we see from one of his letters written from this Abbey on the 5th of December, 1614.

* *ibid.* 534.

† Lettre du Sup-gén. moines de Marchienne, 9 Sept. 1614, *ibid.* 340.

‡ Lettre de 15 Sept. and 4 Oct. 1614. *ibid.* 538-539.

§ *Ibid.* 543-548. ¶ *Ibid.* 502.

But nothing more was said as to the part they were to take in the reform of the Order.

Madame Antoinette of Orleans retired to St. Incloitre, where, with many of her nuns and numerous novices, she practised the Rule of St. Benedict, without admitting the least mitigation.

Fr. Joseph, who had at length lost patience, had a monastery built for her in the town of Poitiers, and he obtained from the Sovereign Pontiff permission for her to move thither. This house was the cradle of the fervent Congregation of the Benedictine nuns of Calvary, which spread throughout the dioceses of western France. Many of their monasteries exist to our day, and give great edification by their piety, and the austerity of their religious observances.

DOM J. BESSE, O.S.B.

(translated.)



Conference of Catholic Colleges.

A CONFERENCE of the superiors of our Catholic Colleges had long been felt to be very desirable, but it was found possible to bring it about only in January of this year. All other educational bodies are organized. The Head Masters of the Public Schools, of Private Schools, the Assistant Masters, all had formed themselves into Associations, but the Catholic Head Masters held aloof. Our isolation was rather forcibly brought home to us by the Report of the Royal Commission on Secondary Education. The Commissioners examined eighty-five witnesses representing every department of educational work, but not a single Catholic was called upon to give evidence. When complaint was raised on this score by some members of the Conference, we were told that no suggestions had been put forward on behalf of the Catholic Colleges. Moreover had any question affecting Catholic Schools been brought under their notice, the Commissioners felt themselves so much in the dark on the subject that they did not know of any body or association to which they could make application for information. Nothing could have better brought home to us the danger of our educational isolation.

It was not however due to any apathy on the part of Catholic Superiors that we have stood apart so long. As far back as 1887, Prior Ford, of Downside, wrote to the *Tablet* urging the formation of such a Conference, and several letters appeared in support of the scheme. A little later Dr. Casartelli contributed a paper to the *Downside Review* advocating a union of Catholic Schools. But nothing was or could very well be done. There were several difficulties *in limine*. Some one must convene the

Conference and who was in a position to undertake so delicate an office? Again where was to be the meeting-place of the Conference? These difficulties were felt to be so great that the scheme was strangled at its birth. However, in January last, His Eminence Cardinal Vaughan took the matter in hand and quickly solved the difficulties that to less exalted personages had proved so formidable. He kindly undertook to convene the meeting, and when he invited, all felt it to be an honour to attend. Thus difficulty No. 1 vanished. And as His Eminence kindly placed the large meeting-room of his house at our disposal, difficulty No. 2 vanished also. And thus we met on January 3rd of this year, some thirty in number. All the Catholic Schools were represented either by their Superior or by a delegate. It was the first time that many of us had met; there was no very clear idea of the object of the meeting, and the first sitting was a little stiff and expectant.

His Eminence took the chair and delivered an earnest address upon two points that he had very much at heart. The first was the importance of giving systematic training to the teachers of our Secondary Schools. In view of the increasing demand for education, and especially after the Report on Secondary Education, it would never do for Catholics to be outside the national movement.

The other matter that His Eminence had evidently much at heart, was that our Secondary schools should offer Scholarships, burses, or by whatever name they are called, to children from elementary schools who are endowed with special abilities. He reminded us that this was one of the great achievements of the Church's work in education in the middle ages. He regretted very much that in our Colleges there was no opening for the clever children of the poor, unless they were prepared to embrace the clerical state. He trusted that the Conference would not separate without drawing up some scheme to meet this urgent want.

Mr. Scott Coward, now the Senior Inspector of Training Colleges, was invited by his Eminence to address the meeting. Mr. Coward is an enthusiast for training *quand même*, he gave the most flattering reports of the effects of training in the Elementary Schools, especially eulogizing the work of the Sisters of Notre Dame at Mt. Pleasant, Liverpool. The Conference seemed a little doubtful whether these wonderful results would, in our Colleges, be the result of training, still we were anxious to hear what practical advice Mr. Coward was prepared to offer in order to enable us to take advantage of this panacea. To our surprise the burthen of his recommendations was to send our Teachers to Oxford or Cambridge! Now it is well known that no facilities for training Secondary teachers are offered by these Universities! His views, however, seemed to meet with a ready response from the Conference, and there was a generally unanimous opinion expressed that a University training would make up to our teachers for much of that in which they are at present most deficient. Such a discussion gave rise to curious reflections.

The Conference then organized itself as a permanent Association and appointed a Standing Committee to watch over matters concerning Education and to arrange all details connected with the meetings. As the names of the Committee have not yet been published, it may be convenient to mention them here.

Mgr. Ward, Fr. Purbrick, S.J., Fr. Norris, Dr. Butler, Canon Graham, Fr. Galton, S.J., Dr. Casartelli, Fr. Egan, O.S.B., and at the second meeting the name of Prior Burge was added.

The second meeting was held at the Cardinal's house on May 19 and 20. There was a larger muster than ever, although we had to lament the absence of one very important member. The strangeness to each other had worn off, and the proceedings were marked with much more geniality

than at our first meeting. Fr. Walmesley S.J., the Rector of Stonyhurst took the chair, and no more fitting person could have been chosen for the post.

Fr. Walmesley not only represents the College which has done so much for English Catholics and gained an honourable name for Scholarship in which we have all more or less shared, but he has invariably during his term of office advocated a policy of union and kindly feeling between Catholic schools, which has borne fruit in the present Conference. No one who was present at the Centenary festivities at Stonyhurst last year could fail to note the warmth of the welcome which he extended to the Superiors of our Schools, his kindly references in his speeches to their presence at Stonyhurst and his evident pleasure in their company. That Fr. Walmesley should be chosen the first President of the Union of Catholic Schools was a fitting and graceful tribute to one who has done so much to break down our past isolation.

His inaugural address has been published in the *Tablet*, and it will hardly be necessary to present any summary of its contents. It concluded with a number of suggestions for future discussions, a most thoughtful piece of work, which will be invaluable for the coming meetings. The paper of Father John Norris was one of the features of the conference. His subject, "the penalty of isolation in education," had evidently touched him very closely. It was an admirably written paper. The sentences were long, but composed of sharp pointed members, overflowing with ideas; the telling points lost none of their effect in his reading, they were delivered with a significant emphasis which completely captivated the audience. His denunciations of the London University Exams were very severe, but apparently none too severe for the taste of the audience. Canon Banks made a gallant defence for these exams, but when Father Gerard gave his experiences of the meetings of the Convocations which consisted mostly of a number of

business men, whose whole idea seemed to be to keep up the prestige of their exams for difficulty, every one felt that defence was hopeless. Papers were also read by Father Colley and Canon Graham. Some suggestions were put forward by the writer of this article upon the question of "Registration of Teachers." With a view to keeping the matter in our own hands, and also to strengthen the bonds of the Conference, I proposed that we should establish a special Register for Catholic Teachers. The idea appeared to the Conference a rather bold one, and it was thought better to defer its consideration to another year. In the meantime a small Committee was appointed consisting of Father Gerard, Father Colley and Prior Burge with instructions to draw up a scheme and report upon it to the next meeting. Thanks to the admirable arrangements of Mgr. Ward (who unfortunately was hindered by ill health from attending all the meetings of the Conference) the members sat down to an excellent dinner at the Hotel Victoria, the Cardinal taking the chair. Father Walmesley was again chosen President for the coming year and he invited the conference to meet at Stonyhurst in 1897. This is quite a new departure, the results of which will be awaited with much interest.

There was however one absence which marred an otherwise most enjoyable gathering; there were no representatives from Ushaw. This caused a genuine feeling of regret to the members. The loss of Ushaw with its splendid traditions, its widespread influence, is one that the Conference can ill afford to bear. At best the Conference is bound by the loosest of bonds, an element of weakness that gives ground for some alarm in the future. Nothing but a love of the common good, and a desire to advance the cause of Catholic education will be powerful enough to overcome the isolation to which we have so long been accustomed. Hence all forecasts of the utility of future Conferences are contingent on the

strength of the bond that the members feel, and it is a little ominous that "the rift within the lute" should declare itself so early.

It remains then for the members themselves to devise some means of strengthening this union and to secure some practical obvious advantages from their meetings, if they desire their bond to be of a permanent character. It was mainly with this object in view that I advocated, in a paper read before the Conference "on the Training of Teachers," that our Association should take upon itself the task of registering and certifying our Catholic Teachers. Apart from many other obvious advantages, such an undertaking could not fail to offer considerable benefits to those who were in union with our Association; while those who stood aloof would be compelled either to go without Registration, or else submit to the code of Rules drawn up by some other body that would be, to say the least, unsympathetic. For the position of most of our Teachers is peculiar to ourselves. In no other Schools but our own are to be found a body of clerics who give themselves to teaching as a preliminary part of their professional career. They are often young men of limited experience and yet at the same time possessed with an enthusiasm and spiritual-minded devotion to the work which invest their labours with a character that we could ill afford to spare. Nobody but a Catholic could possibly appreciate the work of such men, nor is it becoming that such labours should be exposed to the risk of losing much of their spiritual nature by being assimilated to standards and ideals so far removed from our own. Nor is there any reason to fear that obstacles will be placed in the way of forming our own Register, for the reasons that I have given in my paper. Here, then, is a very substantial and practical bond of union; it only remains for the members to rise out of their ancient isolation to inaugurate a reform that will proclaim us at once the most progressive Educational Association in the land.



The success of such meetings as a rule depends largely upon the management of the Secretary. Our Association is no exception to the rule, whatever little measure of success has been achieved is due in a great degree to our Secretary. We are indeed fortunate in having in Dr. Casartelli (who, by the way, was selected by His Eminence for the post) a man of infinite capacity for work, quick, sympathetic and a good organizer. With his help, with the good will and interest of His Eminence, and its own intrinsic worthy objects, our Conference ought to have a successful career before it.

T. A. BURGE, O.S.B.

Westminster Abbey.

IN the history of the Conquest of Mexico, it is told that the illustrious though ill-fated Montezuma had made for him an immense aviary of wood and bamboo in which were collected, from all parts of his empire, an exceedingly great number of birds, all of the most beautiful plumage. The scarlet cardinal, the golden pheasant, every species of the brightly-coloured parrot, and the most beautiful of the winged creation, the little hummingbird; all these were taken captive in the luxuriant forests of Mexico, and brought to Tezcuco, the ancient capital of the Aztecs to be imprisoned in the aviary. In the final struggle between the brave inhabitants of Tezcuco and the Spaniards, the latter set fire to the *House of birds*, which was almost immediately wrapped in flames. Many of the birds perished: but those of stronger wing burst through the burning lattice-work, and, feeling the freedom of the open air, they beat their wings, stiff from want of exercise, and soared high above the city.

Several times they were seen to fly round the perishing capital, as if bidding it a last farewell, and then with loud screams, rejoicing for their liberty, they flew to their native homes in the forests beyond the mountains. Such seems to be a fair illustration of the view which most Protestant writers take, when speaking of monasteries and convents. What a relief must the suppression have been to those unfortunate captives who had been imprisoned from their childhood, or entrapped by the Fowler in an unwary moment! This may not be the view intended by Dean Stanley in his 'Memorials of Westminster,' or by Walter Besant in the Pall Mall Magazine, Nov. 1894. Yet such was the impression made upon me when I first read them. It is not my purpose here to review these writings, but to tell the tale of Westminster from another and more kindly aspect.

Towards the close of the second century, the ground which Westminster Abbey now occupies was known to the inhabitants of London as Thorney (i.e., the isle of thorns), for in those days, though it seems difficult to realize now, this island was a marshy swamp, covered with thickets of thorn. It is the tradition that king Lucius (about 180 A.D.) resolved upon making this retired spot the burial place for the British kings, and that it was so used until the reign of the Emperor Diocletian, when the pagans of that time erected a temple to Apollo. Nothing further is heard of it until Sebert, king of the East Angles, founded a monastery in honour of St. Peter; though St. Bede's silence on this point has caused doubt to be thrown upon it. Sebert's monastery was soon afterwards destroyed by the Danes but restored by king Edgar and St. Dunstan, and was then called for the first time the Western Monastery. In the fourth invasion of the Danes, it was so dilapidated and impoverished that it would have been deserted, had not friendly assistance intervened.

That assistance came in the person of Edward the Con-

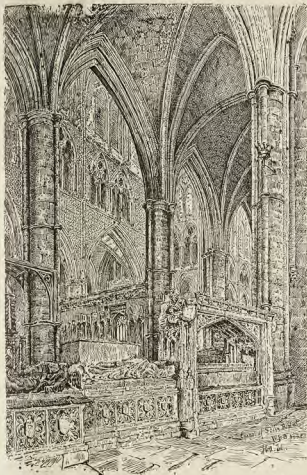
fessor. He had made a vow to visit the tombs of the Apostles at Rome, but his nobles urged him not to leave his kingdom from the fear that his absence would lead to civil war. He yielded to their wishes; and sent ambassadors to the Pope to obtain a commutation of the vow. Pope Leo IX. released him from his obligations of visiting Rome, and enjoined in its place that he should devote to the poor and to the restoration of some monastery, dedicated to St. Peter, the money he had set apart to spend on his intended journey to Rome. Before the ambassadors returned with this answer, Edward received from Wulfin, a holy hermit of Worcester, a sealed letter, the purport of which was that St. Peter had appeared to Wulfin and had directed him to bid the king rebuild the monastery of St. Peter in Thorney.

This was a pleasing duty to the pious King. He himself determined to superintend the work and for this purpose took up his abode near the abbey. He insisted on the church being built in the most advanced style of architecture. It was to be the first cruciform church in England, and it was to cover an immense area of ground. Now all this could not be done without great sacrifice: one tenth of the property of his kingdom was barely sufficient to build and endow this great abbey. The building of the minster was soon completed. Fifteen years was a short time when we consider that the stone in those days could not be cut by machinery nor hoisted to its proper position in the structure by use of the crane. The consecration and dedication of the Church had been fixed for the Christmas festival of 1065. When at last the long expected day arrived, Edward knew that the time of his earthly career was fast drawing nigh. Yet not for all the world would he excuse himself from putting the seal to the dearest work of his life; and though the ceremony was somewhat hastened on account of his illness, still it was carried out with the greatest devotion and solemnity, in presence of all the nobility of the realm.

Pope Nicholas II., on Edward's application, had appointed Westminster to be for all times the place of the coronation of our English sovereigns, the repository of the Regalia and the perpetual habitation of Benedictine Monks. After the dedication, a week had scarcely elapsed when the Confessor went to his reward. His mortal remains were enshrined in front of the High Altar; and the love and respect with which the people venerated his memory have made the burial place of Good King Edward precious in the sight of the English people, and have preserved its sanctuary from desecration.

The Abbey of Westminster was a royal gift, and as such the successors of Edward always claimed the title of being its chief and almost sole benefactors. In these pages it is not possible to speak of all the royal donations. We must pass over in silence the ceaseless benefactions of 160 years and stop for a moment to speak of the work of Henry III. The first undertaking of this king was to extend the church by adding a Lady chapel at the East-end. When this was built it was found, so thought Henry, that the style of the rest of the church was plain and rude, and did not harmonize with the new part. He was determined therefore to build the church anew. And so fairs were held, and taxes levied, and the sum of half-a-million in our money was expended in rebuilding the Minster. In the main, the Abbey, as we see it to-day, is the work of Henry III.—a work called by Street "the most lovely and lovable thing in Christendom."

One other great change in the development of the building must be mentioned. It is the work of another Henry, the seventh of that name. Famous in the Annals of England as our miser King, the first of the Tudors built the chapel that bears his name. It seems that he had no great taste for the Lady chapel built by Henry III. and as he had chosen that chapel for the place of his burial, he reconciled himself to the expenditure of a large sum of



money to pull down and rebuild the chapel of the Blessed Virgin. Not only did he carry this into effect in a munificent way, but he made it his own special chantry, where anniversary Masses were to be said, tapers to be burnt, and sermons to be preached for the good repose of his soul. Never before was such an endowment made.

It is indeed a singular privilege for Westminster that the kings of England are crowned within its walls. Canterbury or York, London or Winchester, we should have thought, were more entitled to such an honour. But our kings wished to be invested with the regal power in the place where their predecessors lay entombed, and where they in turn would rest, when death called them away and the people had forgotten their former power and glory. Besides, there seemed a special fitness that the monks who had given up the world and consecrated themselves to the service of God should be chosen to hold this privilege. The sovereign was to come to them to be reminded that, whatever might be the pomp and pageantry of the coronation, the rite was most religious and solemn. On that day he received from God the authority over a large society; and that he might not abuse the authority entrusted to him, he came to those whose disinterested love of their country enabled them to give him prudent counsel how to undertake his charge. The presence of the black-cowled monk warned him also not to forget his own soul in the high dignity to which he was being raised; for they had given up all to gain another and a better crown.

All our kings without exception have been crowned in Westminster. And very many of them have been buried there: but, strange as it may seem, there is not a single instance of any of them being *married* in this royal Abbey.

Another privilege, and one which is perhaps its great attraction to-day, is that Westminster has been selected as the fittest place where the nation may gather together

its illustrious men and pay them after death the honour due to loyalty, virtue and learning. Within its walls, our greatest statesmen and generals are buried. Here the Poets, most loved of mortals, are placed side by side in their own 'corner' and though in life they were the most solitary of men, in death they are the most attractive. Here too ecclesiastics of rank, men of science, art and music, all find a resting place.

These are the privileges which the monks of Westminster enjoyed. Many more might be mentioned, but something must be said about the monks themselves. Were they worthy of these great honours? And if they were considered so in the days of Edward the Confessor, did not a time come when they deserved to be deprived of them? Dean Stanley at least answers in the affirmative. He tells us: "The insignificance or inactivity of this great community, without any supposition of enormous vices, explains the easy fall of the monasteries. . . . They contributed nothing to the general intelligence of Christendom. . . . In all their line (of Abbots) there is not one can aspire to higher historical honour than that of a munificent builder, and able administrator. . . . The monks are still more obscure. Here and there we catch a trace of their burials . . . five of them slightly contributed to our historical knowledge of the times. They hardly left any intellectual or moral mark on their age." And Walter Besant is of the same opinion. With little knowledge of monastic rules, for he tells us that compline takes place at 7 o'clock in the morning and that the Cistercian Rule was well observed in the London Charterhouse, he concocts a picture of one of the monks of Westminster, and represents him to us as the type of the rest. After describing Brother Ambrosius' entrance into the novitiate he tells us that the rules he had to observe were more voluminous than those of the Talmudic Law; there were rules here

and rules there, regulations everywhere. If all these had been enforced, imbecility must have followed, but as Brother Ambrosius did not become imbecile, the regulations were certainly interpreted in a kindly spirit. Mr. Besant says that seventeen hours of the day were occupied in sleep and religious duties. For the remaining seven—we gather here and there from the article—he was fully occupied in the refectory (for Brother Ambrosius' "chief joy was in the refectory,") or in the cloister whispering the small talk of the day; and, as he had no turn for scholarship, Brother Ambrosius had quite enough work,—as was the case with the ordinary monk of no more than average intellect—in taking a rest after one church service or monastic duty (such as the fortnightly shaving), and in getting ready for the next.

Before saying anything in defence of the Westminster monks in particular, it would be well to preface my remarks by an inquiry into the scope or mission of the Benedictine Order.

Few, outside its own ranks, have so perfectly understood, or made the world at large appreciate the work of the Order, so well as Cardinal Newman. In his Essay to the Atlantis he has pointed out how the monastic institute demands the most perfect quietness—the *summa quietas*: and that the Benedictine is poetical rather than intellectual or scientific. He imitates nature rather than art. He builds and restores more by his presence, than by any elaborate show of work. Very often he has done the work before he was known to be doing it. "To the monk, heaven was next door; he formed no plans, he had no cares. . . . he ploughed and sowed, he prayed, he meditated, he studied, he wrote, he taught, and then he died and went to heaven." When he gives himself to literary labours, the spirit of his order leads him to choose scriptural and historical, in preference to philosophic and metaphysical studies. But these literary labours, are

not to interfere with the monastic peace. The celebrated de Rancé, Abbot of La Trappe, went so far as to maintain that the study of the monk should be kept in strict subordination to manual labour, and should not extend to any books, except Scripture and ascetic treatises of the Fathers. And Mabillon gave up, as contrary to the Benedictine Spirit, scholastic disputation and moral theology.

If such be the Benedictine Spirit, the monks of Westminster committed no great fault, worthy of suppression, in not giving to the world a library of books. But that they were not scholars, that they did not produce men eminent in their own time, is the charge either of bigotry or of ignorance. It may be true that Westminster cannot boast of any authors whose writings have become classics; but the monks can produce a goodly list of authors not despised in their own days. First in their list was Sulcard, whom Stevens describes as being "of a polite wit, a mild temper, modest, courteous, and without deceit, advanced much in learning and piety in his monastery."

Space, not history prevents us from mentioning anything but the names of the rest. They are as follows:—

Warner, Ingulph, Gilbert, Osbert Stogclare Abbot Lawrence, Ralph the alms-giver, Abbot Barking, John Bever, Abbot Ware, John Wilton, Simon Cardinal Langham, Edmund Kirkton, Matthew of Westminster, William Sudbury, John Flete, Roger Black, Bishop Milling, John Feckenham.

We see from a passage which formed part of the oath, taken by Abbot Benson, to fulfil the Charities founded by Henry VII., that a continuous stream of learning would come from Oxford. "Item, I shall provide fynde and have in the Universitie of Oxenford, three Monkes, scollers of the said Monasterie, over and besides three Monkes, schollers of the same Monasterie, which ought to be funden there before the making of the said Indentures, and there to continue in studie and learning in the Science of Divinitie, in such manner and fourme as is conteyned in



the same Indentures and to peye to every of them yerely for his Exhibition xl. as long as shall there contynue soo.'

What seems much more in favour of the monks of Westminster, and to prove that they encouraged learning, even in their laxest days (if it can be granted that they were ever lax at all,) is the fact that they were the patrons of William Caxton and allowed him to set up his first Printing Press within their enclosure. Humanly speaking, the introduction of the art of printing was a great blow to the monks. During the earlier centuries manual labour had formed the bulk of their active work. Later, it was acknowledged that they ought to devote themselves to the preservation of literature, and henceforth the pen almost entirely replaced the spade. This was a work congenial to the Benedictine life. Though hard and trying at times, it was an interesting occupation and could always be interrupted without detriment, when the monastery bell called them away to Conventual duties. Yet leaving Providence to supply them with other work, they gladly promoted the art of printing for the cause of learning.

Dean Stanley makes a comparison flattering to himself between the learned deans and eminent scholars produced by Westminster since the Reformation and the Abbots and monks previous to that event. But in drawing such a comparison two things ought to be noticed. It should be borne in mind that while the Abbots and monks came without much exception from their own school, the Deans and Prebendaries on the other hand are chosen from the length and breadth of the Church of England. The salary of the Dean is £2,000 and that of each residentiary Canon £1,000—sums that easily attract the learned.

Another point to notice is the often forgotten yet important fact of the wholesale destruction of books in the reign of Henry VIII. To write, publish, and find a sale for a book was in those days a much more difficult task than now. Now the biographer and novelist of only

moderate calibre can burden our public bookstalls by a weighty volume every year, and the British Museum enters annually in its catalogue the fabulous number of 103,000.

But still we think that there were many theological, ascetical and historical books written; sermons carefully transcribed; verse attempted; all these would be stored in the monastic library. The author would probably make two or three copies of his work and send one to a relative or dear friend in the world, and one to a brother-monk whose acquaintance and friendship he had made at the University. Probably, nothing further would be heard of the book. Cromwell's agents did their work thoroughly. They liked the valuable metals of the monastery; but the books only contained superstitious and idolatrous doctrines and the best place for them was the fire or the grocer's shop.

Thus far concerning the intellectual mark on Christendom made by the monks. We are further told that they left no moral mark on their age. This is rather a severe statement, especially when nothing has been advanced to prove it. Here again the critic must bear in mind what we have said of the mission of the Benedictine Order. But he will object that the Order, elsewhere, has produced a Damian, a Hildebrand, and an Anselm. The social and political bearing of these men must be regarded as an accidental influence. The real work they did as Benedictines was the swelling of that invisible tide which buoyed up the barque of St. Peter throughout the Middle ages.

If it were impossible, by written document, to show whether the monks of Westminster did anything or not to lighten the burden of human sorrow and suffering, it would not on that account be true that they had fallen from the genius of their mission. No proof has been given to show that their work was not going on in its silent and unobtrusive way. But here again evidence is indicated that they had a moral influence on the English people.

To say that they had a moral influence over the Kings of England might appear to some as a very indifferent compliment. Be that as it may, a few words may be said on this point. And first of all a word about England's hero-king Henry V. Little good was expected of him during the life-time of his father. But his presence at the death of Henry IV., which took place in Westminster Abbey, in the room known as the Jerusalem Chamber, seemed to produce a great effect. That night a change came over the young prince. His soul was filled with compunction, and he knew not how to amend his ways. In his trouble he bethought him of the good father of the Monastery who had consecrated himself to the life of an anchorite or recluse, and who was always ready to receive at his latticed window the pious Christian who aspired to greater perfection, or the sorrow-stricken and repentant sinner who wished to lay open his wounded soul to a kind and simple-hearted physician. To this holy anchorite, Henry betook himself at the hour of midnight and, in tears, besought the good man to take pity upon him. He did not ask in vain. The Anchorite, for he was a priest, heard the long tale of crime and disobedience, absolved him from his sins, and poured into his soul such fervent words of consolation, such words of wisdom and prudence, that indeed so wonderful a conversion was scarcely ever known before.

Nor was it to the anchorite alone, whose austere life, free from all hypocrisy, would attract the most prejudiced, that our kings went for counsel. The Abbot and monks of Westminster, generation after generation, earned for themselves the sincere affection of the royal family. It would be tedious to mention the detailed signs of respect shown by each of the kings. But whose attachment to the monks could be stronger than Edward the Confessor's, whose liberality was greater than that of Henry the Third; Henry the Fifth's devotion to the Abbey never grew cold

throughout the sixteen years of his glorious reign. Henry VII., of whose parsimony history speaks so much, built that magnificent chapel which bears his name, and has been called the wonder of the world. Mary's restoration of Westminster speaks her opinion of the moral influence of the monks. Need we be surprised then that Elizabeth, good Queen Bess, the foundress of a pure religion, wanted Abbot Feckenham to conform to the new way of things and to keep up the old Abbey with its monks? For Sanders says "that the Queen (Elizabeth) did heartily wish to have a new sort of monks in her innovation in her religious affairs." This would scarcely have been expected if the monks by their holy and simple lives had not won the admiration and sympathy of the English people.

But Mr. Besant says that they had lost the respect of the people of London and Westminster. And his reason for saying this is because not even a small minority raised their voice in favour of the monks. Henry allowed no opposition on the part of the nobles, but he was not so unaffected by the clamours of the people.

How *such* a reason can be given in the face of history seems inexplicable. There was one insurrection in the reign of Henry VIII. Let us judge of Henry VIII.'s feelings towards the people by his treatment of them in the rising known as the Pilgrimage of Grace. I am not concerned here with the distinct advantage the insurgents had obtained at Doncaster before the appointment of delegates, nor with the promise the King made and did not keep, and, in consequence, had time to collect his forces against the second rising; but I wish to ask how it was that "Lord Darcy, Aske and most of the other leaders were taken prisoners, sent to London and executed and the others hanged by scores at York, Hull, and Carlisle" (Lingard). Such treatment as this the London crowd trembling under the despotism of the King, would not risk by rais-



ing their voices in behalf of the monks, however much they might respect them. They knew full well that nothing could save them.

Here we must conclude our remarks on the monks previous to the dissolution, in order to say a few words of their subsequent history, to us perhaps the most interesting.

What may have been the motives that led Abbot Benson to consent to the dissolution of this monastery, history does not tell us. He may have had a touch of the Vicar of Bray about him. His nearness to the king, however, must have made it specially difficult for him to thwart Henry's designs, and as that monarch, who had given orders that the church of Westminster should be left intact and should be governed by a Dean and Prebendaries, offered the Deanery to Benson, it is not altogether astonishing that he accepted the change of office.

In December 1543, the king changed his mind by his supreme authority as Head of the Church in England. He created Westminster an Episcopal See to which he appointed Thomas Thirley. Edward VI., by the same supreme authority, thought fit to dissolve the bishopric, making the church a corporation consisting of a Dean and twelve Prebendaries. It was in this reign that the people of Westminster had the greatest difficulty in saving their noble Abbey-church from the vandalism of the Protector, who had set his mind on its destruction to enable him to build Somerset House.

When Mary came to the throne with the desire of bringing back the ancient Faith to England, she thought that nothing would more conduce to the stability of her design than the restoration of the religious orders. But the task was not an easy one. The endowments were squandered, or the possessions were in the hands of nobles who might be exasperated were they called upon to surrender them. However, Mary succeeded in obtaining, from the Parliament

of 1556, permission to restore Westminster Abbey. And in her charter she empowers Cardinal Pole to carry into effect "the new erection of the late holy monastery." In the restored Abbey, fourteen monks joyfully took up their abode with Abbot Feckenham at their head. Of their life Weldon says: "But he (Fr. Sigebert Buckley) could tell nothing of older times of his own experience and as for what passed in Westminster in Queen Mary's days, as the house was but resettling, it had scarce received the first tracts or delineations of monastic discipline." So much has been said of late about Abbot Feckenham that only the incident related by Fuller can be mentioned here. "Queen Elizabeth coming to the Crown, sent for Abbot Feckenham to come to her, whom the messenger found setting of elms in the orchard of Westminster Abbey. But he would not follow the messenger till first he had finished his plantation, which his friends impute to his being employed in mystical meditations—that as the trees he then set should spring and sprout many years after his death, so his new plantation of Benedictine Monks in Westminster should take root and flourish, in defiance of all opposition." What passed in the interview that followed no one knows. Abbot Feckenham neither conformed to the new religion, nor did he accept the vacant see of Canterbury which it is thought Elizabeth offered to him. In 1585 he died a prisoner of the faith in Wisbeach Castle. In the first year of her reign, Elizabeth had dissolved the Abbey, and in 1603, there was but one survivor who had just been released from his prison at Framlingham. As yet the new plantation of Benedictine monks had not taken root. But after all Dr. Feckenham proved to be a true prophet. At that time several English priests, belonging respectively to the Spanish and the Italian Benedictine congregations, had a great desire to be united into a separate congregation. "Wherefore after they had for a long time deliberated upon it, and could not

come to a resolution, at last that wisdom which reaches from end to end and makes both one, inspired them to raise up children to their brethren, and to lay down whatsoever power else they had separate, to receive a joint and larger authority from the ancient English Congregation, which still survived in the person of the Rev. F. Sigebert Buckley upon whom was devolved and in whom preserved inviolate all the privileges of the old Benedictine Congregation." The union was brought about on Nov. 21, 1607, when Father Buckley aggregated to the old Benedictine Congregation and professed for the House of Westminster the Revv. Vincent Sadler and Edward Mayhew.

The result of this union was the English Benedictine Congregation which in spite of all opposition still flourishes: and to-day its two hundred and thirty members can boast of an unbroken line with St. Augustine of Canterbury and St. Bennet of Wearmouth. But did Fathers Sadler and Mayhew forget the house for which they were professed? Did they give up all claim to the Church of Westminster? Again we quote from Weldon "for Dieulouard was properly the house of the English Congregation, for not only Mr. Pitts got it for that end as hath been said, but also he was the person who proposed the Rev. Frs. Sadler and Mayhew for the aggregation, who soon after were associated and appropriated to the House of Dieulouard, from which two that place laid its claim to Westminster and expect it if ever it be restored."

Another trace of this we find in the titles which the different houses of the Congregation claimed at the meeting of the second General Chapter. The *Priory of St. Gregory's Douai* claimed St. Alban's, the *Priory of St. Edmund's Paris* claimed St. Edmund's but the *Priory of St. Laurence's Dieulouard* claimed Westminster. It is quite true that the Congregation in Nov. 13, 1687 publicly "renounced all titles and rights which might possibly be inherent in the ancient and the present English Congre-

gation of Monks." What may be the exact interpretation of such a statement is doubtful.

To us, however, such a renunciation can only be understood as intended to ease the consciences of converts and others holding Ecclesiastical property, and it does not imply that they relinquished all claim to the ancient shrines and sanctuaries of their brethren. If England is ever wholly converted to the faith; if her kings once more receive the sacred unction from lawfully consecrated hands, and the Holy Sacrifice of the Mass is again offered up in Westminster Abbey, we feel confident that the rights of the successors of Frs. Sadler and Mayhew will not be forgotten.



Leaves from a Diary in Japan.

1887. *March 28, Saturday.* In accordance with instructions, prepared to leave Yokohama by the Pacific mail boat *Golden Age* for Shanghai. The route lies through the inland Sea of Japan. The boat calls at Kobé and Nagasaki. Some croakers on board say the boat is too large for such a voyage. One of them, it appears, was wrecked some months ago, and for several weeks had to live on fish and rice,—and evidently retains very lively impressions of his hardships. Steamer sailed at 4.45 p.m. It was raining in torrents.

March 29. Sunday. Very wet, until about 2 p.m. Coast of Japan visible in the distance. Lofty, bold, dark-coloured mountains, crowned here and there with stunted fir trees.

March 30. Monday. Arrived at Kobé at 5 a.m. Managed to get ashore at 6.30. Having a parcel for the French priests stationed here, I called at the Presbytery. It is built of wood with a verandah all round and stands

in the same enclosure as the little church. The interior of the church is thoroughly French and is lighted by windows of geometrical stained glass. It was beautifully clean. Père Villion kindly asked me to breakfast with him, promising me, if I would do so, to take me to Osaka, the second City of Japan, its commercial capital, about eighteen miles across the bay. As the *Golden Age* did not leave Kobé until midnight, I gladly consented. Our plain, frugal French breakfast was served by two Japanese Christians who had each been imprisoned some three years for the Faith.

The good Father speaks constantly of the sufferings of the Christians—I will condense what he tells me at a later date.

Kobé is a place of great material beauty. That part of the town allotted to foreigners is evidently quite new. A semicircular range of rugged lofty mountains forms the back-ground of the town—its front faces the sea. Across the bay in the distance we can see the smoke of the city of Osaka. After breakfast, my reverend guide took me to the most celebrated Pagan temple in the town—good in its way, but not in any way comparable to some of the splendid structures at Yedo. One of the most notable features in the place is a huge ravine—a fissure in the mountains down which a large volume of water leaps in two bounds, forming two large cascades. The spaces above, below and around them are planted with trees, in the midst of which a great number of tea houses, or places of refreshment, have been built. In the heats of summer it must be a delightful refuge. We reached the pier whence the boat starts for Osaka in due time. But the boat instead of leaving at 9.30 did not start until eleven o'clock. Last night there was a great popular festival at Osaka and every available boat had been employed in the conveyance of passengers. A gale arose in the evening and the boats were detained at Osaka all night. We spent the one and a half hours in talking about the Japanese Christians. The sail across

the bay was very cool and pleasant. We reached the mouth of the Osaka river at 12.30 and were still six miles from the centre of the city. The borders of the stream were lined all the way up with strange looking Japanese junks. Sometimes as many as 2,000 are lying here. These junks are engaged principally in fishing. Rice and fish are the staple food of the Japanese. Their cooking makes both very palatable.

We arrived at one p.m. and made our way at once to the Presbytery which is a few minutes walk from the steps of landing. The Fathers were at home. There is no church; simply a house of which one room is furnished as a chapel. The priests, here as elsewhere, lead lives of solitude and of such self-denial as is inseparable from poverty. They spend their time in prayer and study; and more especially in study of the Japanese language which is very difficult. They kindly provided us with a little lunch. After which we hired ginrikshas and went into the city. The first place we stopped at was the 'Castle.' This, like the castle at Yedo and Odowarra, is surrounded by three circles or rings of fortifications. The walls and moats are simply gigantic. It was to this castle and through a gateway which my guide pointed out that the Tycoon fled for safety when defeated in battle during the revolution of 1868.

This fortress was originally built by Tyka Sama, the first persecutor of the Japanese Christians. In fact he used the Christians, whom he reduced to a state of slavery, as his workmen. The citadel or central tower was burnt in 1868. A flagstaff marks the place where it once stood. In addition to the three rings of moats or ditches mentioned above, there are others which are now used as canals in the city.

We then proceeded to the Tower of Tenaghi—a stupendous structure built in the pagoda style with five roofs one above the other. The ascent, though tortuous enough, was not difficult. The steps were a succession of very rude

ladders. When we reached the platform sheltered by the uppermost roof, the view was vast and striking. The day was bright and a keen northerly wind was blowing. The city lay below us stretching for miles every way over the plain. External to the city were fields and gardens reaching to the base of the mountains, which are some ten miles distant. The most striking feature in the view was the number of temples and the monasteries of Bonzes. They occupy one large quarter. And there are one or more streets formed completely of temples. Osaka is called by the Japanese, the city of temples and of pleasure. The Father pointed out a wide pass between the mountains where 38,000 Christians and sixteen Christian Princes fell in battle fighting for their lawful sovereign against the rebellious Tycoon. He showed me also the place of execution. To be able to realize the crucifixion of our Lord better, one of the Fathers of the mission contrived to be present when a criminal was crucified. The sight, he declared, was simply horrible. For three days and three nights after the event he never slept; and the scene was always present to his mind. And yet a Japanese crucifixion is less revolting than the method practised by the Jews and the Romans. For the Japanese simply strip the criminal and, after tying his arms and legs to the cross, drive a spear (two if requisite) into his heart.

From the Tower we went through another quarter of the city to Uguangi the most famous temple of Osaka. It is an immense structure of wood. It is not painted. Greatness is the chief exterior characteristic which distinguishes it from other temples in the neighbourhood. It was very clean inside. The gilding and painting of the roof and screens in the interior were very peculiar. We passed through a side door and thence (much to the astonishment and horror of some of the devotees worshipping there) into the sanctuary. We had, however, so far complied with the regulations, as previously to take

our boots from our feet, whilst retaining our hats on our heads. An old priest, who was keeping guard, was evidently too disconcerted to interfere with us. And the gods, it is needless to say, did not resent the intrusion. Beyond huge statues of rude workmanship, it is difficult to say what we saw. There are no words in English by which to describe the paraphernalia of a Buddhist temple.

Thence we diverged into the principal street of the city which is seven miles long and quite straight. At first sight such statements seem incredible. But in all Japanese cities, the space included within the boundaries is quite out of all proportion to the population. Yedo measures at least fourteen miles across, and the population will not number more than 1,200,000. Osaka which is about half the size of Yedo has less than half the number of inhabitants. In this respect, as in many others, they differ very widely from the Chinese. Shanghai which measures less than one and a half miles across has at least 500,000 inhabitants. But then no European will venture into Shanghai twice if he can avoid it.

In our wanderings we passed through to Theatre Street, *i.e.*, into that quarter, into which, in accordance with, Japanese custom, all the places of amusement are crowded. The street was very gay that day—more so than the Theatre Street appeared at Yedo. Each scene of each play which is acted in a Japanese Theatre is usually represented outside by some advertisement. Here they were painted in very bright colours on a board about a yard square. These, hanging outside, presented a very attractive appearance and great crowds were looking at them. To understand this, we must bear in mind that in Japan no theatre is open after sunset. All the play-going takes place during the day. The charge made is according to the number of scenes witnessed. As an audience they take great interest in the performance and are very sympathetic. In this respect, again, they are very different from the

Chinese. Osaka as a city is more quaint and also more dull than Yedo, and stands in relation to it as Chester or York would be to Manchester or Liverpool.

We left Kobé about 4.30. At the mouth of the River it was just possible to see Lakai in the distance—a city through which St. Francis Xavier travelled on his way to Kioto about the year 1550. Dined at the Presbytery at 6.30 and got on board at 8 p.m. Nothing can exceed the kindness and hospitality of these devoted French Priests.

March 31, Tuesday. The *Golden Age* started at 4.30 a.m. and entered the Inland Sea. The scenery is said to be the most picturesque in the whole world. We were soon convinced that this is most probably true. Nothing in my experience can be compared with it. It was not merely a combination of grandeur and beauty, but the beauty was of a character so varied, so delicate, so exquisite. In places, the outline and the blending of the colours seemed so perfect as to appear almost artificial. The sea is sometimes as wide as a large lake, and sometimes as narrow as a canal. The scene was constantly changing. Many of the passengers remained on deck all day, reluctant to go down to their meals, through fear of missing what they might never again have an opportunity of seeing. At 4.30 we passed through the "northern passage." It was very narrow. The country all around, though mountainous and rugged, was very thickly inhabited. Villages, almost countless, nestled in the groves and dells. The hills in their neighbourhood were often ribbed to the very top with terraces on which grass, &c., was growing. Bitterly cold in evening. Rain at 6.30.

April 1, Wednesday. Up at 5.15 a.m. to see the entrance of the straits of Simonasaaka. Very fine. In places they bear a strong resemblance to Magellan; quite as narrow, but of a more exquisite and finished beauty. The green hills near the shore were set off by mountains in the back grounds—truly Japanese, bright and varied in colour and

most fantastic in shape. At 7.30 a.m. the passage of the straits was completed. Bright hot day. Reached Nagasaki at 6.30 p.m. The bay reminds one of Carlingford on the East Coast of Ireland. It measures about four miles long by one and a half miles broad. The mountains which surround it are rugged and lofty. They are cultivated at the base and of some of them the summits are covered with trees. The anchorage is magnificent. At the entrance of the deep narrow harbour is the famous mountain Papenberg, a huge rock which rises like a wall from the sea, with trees on the top of it. It was from this rock that in 1638, the year in which the persecution of the Christians commenced, at least 4,000 Christians were hurled into the sea. The town lies at the extremity of the bay, and extends on both sides of it, rising like an amphitheatre.

As I had a parcel for the Bishop—a chalice destined for use in the interior of the country—and as I could not learn how long the boat would stay, I was anxious to land at once. It was getting dark very fast, but the sky was clear, and the paschal moon was round and full. With some difficulty I made the boatman understand that I wanted to see the "Franz Bonzes." The little church with the cross on the top of it, and shaded with a splendid acacia, was evidently the place. It was in the European quarter at the East of the city. Ten minutes walking from the landing place brought me to it. Not a soul was visible. Everything quiet and silent as a grave. When I rung the bell there was not a movement inside, a short delay as if for inspection, and then the door was cautiously opened by one of the French Fathers. I stood for a moment gazing in astonishment. The large house, externally so quiet that it had the appearance of desertion, was simply crowded with Japanese. They filled the hall, the passages, the staircase. I then realized thoroughly, for the first time, the existence of a state of persecution. Every one of these poor fellows was there at the risk of his life. They were

going in their turns to confession. The Bishop was hearing them. For this purpose, some of them had come from islands 120 miles distant and had been in consequence at sea for two days and two nights in open boats. Of this they thought little; but they very naturally were afraid of being denounced as Christians by the authorities. The profession of Christianity is punishable with death. Reluctant to interrupt his Lordship, I was content with leaving the parcel, and inquiring at what hour Mass would be celebrated on the following morning. Six o'clock was the reply. I determined to be present if possible.

April 2, Holy Thursday. Rose soon after five, and with some difficulty engaged a boat before six. About 6.10 reached the church, which is close to the mission-house. There was the same air of desertion and repose about the place that struck me so much last night. There was also the same cautious admittance. The Bishop had just completed vesting for Mass. The church was full of natives; the men on one side, the women on the other. This, the Bishop afterwards told me, was the largest number ever gathered together since the commencement of the great persecutions of the seventeenth century. Most of those present had been imprisoned for the faith, and many of them were now present at the Holy Sacrifice for the first time. The authorities are so vigilant that there is no assembly even for Mass on Sundays. Their devotion was very striking. It was like an assembly of the early Christians. The exact number who came yesterday from distant islands 80, 100, or 120 miles away for confession and communion, was 105. Besides these, others were present from the town and neighbourhood.

It will be well, perhaps, to put down in a rough way all the little facts that I have learnt about the Japanese Christians. The present Bishop, Mons. Petitjean, came to Japan in the year 1862. He and a brother priest were sent by Propaganda. It was thought there were Christians

in the country, but the government was so hostile that it was not easy to get to know them. Moreover, frequent betrayals had made the Japanese very cautious. The two priests remained in this Island of Kia Siu for five years without making any progress in their work. Whenever they left the house, the neighbourhood, it would seem, was, in some mysterious way, warned of the fact, and all the natives carefully shunned them. They spent their time in prayer and the study of Japanese. Meanwhile, however, by means of funds from Europe, they were building their present church. The progress made was very slow. The American Protestants pushed on quicker. They built and opened a church in a very short time. When this was complete, as the fathers afterwards learnt, some of the natives quietly strolled in and, in a confidential way, began to ask who was the Pope now, and where would the statue of our Lady be placed? The missionaries told them abruptly that they had no Pope, nor had they anything to do with the Blessed Virgin either. The poor natives, quite bewildered, came away shaking their heads and exclaiming: "Alas! alas! Christianity has died out in Europe; we are now the only Christians in the world." On the 17 March, 1867, the present bishop was making his thanksgiving after Mass in the church, when a poor Japanese woman came in and asked where was the statue of our Lady. The bishop pointed to the statue of Our Lady of Victories to whom the church is dedicated. Whereupon the woman knelt down and said the Hail Mary in Japanese. The bishop, thunderstruck, led her hurriedly into the sacristy and asked her where she had learnt that prayer? She gave him to understand that she had been taught it by her parents when she was a mere child and had recited it constantly ever since. Before, however, he could recover from his amazement she had slipped away afraid at having been discovered. He at once sought his fellow priests and they said a *Te Deum* together in thanksgiving.

This day, the 17th of March, is now kept as a great feast in Japan. It is called "The discovery of the Christians" and the Office and Mass of Our Lady of Victories are said. The feast was observed this year, 1874, for the first time.

Though the poor woman had escaped, her visit proved very fruitful. She told others what had occurred. The Fathers, she said, were of the old stock—real Christians. And very many have made themselves known in consequence. The Bishop is of opinion that there are at least 10,000 in the Island of Kiu Siu and probably more than double or treble that number in other parts of the Empire. Some are very cautious in their visits; others are more bold and enthusiastic, and have constantly to be reminded of the necessity of prudence and self-restraint.

The question naturally arises, how has the Faith been preserved in the country? The great persecution of the seventeenth century broke out in 1638, and the discovery of the Christians was made in 1867. Thus, for more than 200 years, the Japanese Church has been deprived of the services of bishops, priests, or clerical, public instructors of any kind. No Mass has been celebrated; no Catholic functions or devotions permitted. The nearest approach to an ecclesiastical functionary is the native who administered the Sacrament of Baptism. There was one in each Christian centre. The office is regarded as a dignity, and is hereditary. The Faith has been preserved by tradition—a tradition which is one of the marvels of the Providence of God. The Bishop has collected the different points and had them printed. They make up a book of about thirty pages. The chief amongst them are,—the history of the creation and the fall of man; the Unity and Trinity of God; the Incarnation and death of our Lord; the Sacraments of Baptism and Marriage; the sanctification of ordinary actions; the art of dying well and especially the doctrine of contrition for sin: all fully and accurately explained. In some places these doctrines were mingled with gross

superstitions, in others they were preserved with comparative purity. Now that they know the Fathers so well, the natives have brought out what they call their treasures. These are crucifixes, medals, pious pictures, etc. They showed me samples of all these at the Presbytery. Apparently, they are of Portuguese workmanship. One of the most curious was a set of pictures representing the fifteen Mysteries of the Rosary. They are on very thick paper—the sheet measuring twenty inches long by about thirty inches wide. As the Japanese read from right to left, the Annunciation was where we should expect to find the Coronation of our Lady, and vice versa. Below the mysteries, are some rude representations of St. John the Baptist, St. Anthony of Padua, and, it would seem, St. Francis of Assisi. From this, some of the Fathers argued that the pictures were probably the work of a Franciscan. The document was soiled and dirty. This was accounted for by the shifts to which its possessors at various times were obliged to have recourse to conceal it from their persecutors. There has been a persecution of the Christians every ten years since the middle of the seventeenth century. These persecutions have always been carried on with great severity. It is computed that at the least 18,000 Christians have been put to death. The last edict was issued in 1870. On the Epiphany of that year, the inhabitants of three or four villages, about two miles from Nagasaki, all Christians, some 3,500 in number, were all apprehended, brought down to the bay, and there put on board different boats and sent to different prisons in the thirty-three Provinces of the Empire. Their sufferings were dreadful. The sentence of imprisonment is usually equivalent to a sentence of death. A Japanese prison is a rectangular structure of poles driven into the ground. Sometimes it is roofed in, and sometimes it is not. It is not unlike a pen for cattle. There, these poor prisoners lay exposed to all the changes of climate, provided with

only a miserable supply of food. Thus 600 were sent to Kaga. The cold there at times is intense, whilst at Nagasaki, their native place, it is even in winter very mild. Yet these 600 had to lie on the bare ground. The prison had no roof, and in consequence the snow lay sometimes to the depth of two feet. They had no other covering than the thin cotton clothes in which they were clad when apprehended, and their only food was a little rice or grain. Many of them died from exposure and want. It is quite touching to hear the priest at Kobé tell how, during the period of imprisonment, he would be roused up from time to time, during the night, by hands knocking gently at his window. On inquiry, he would find that some three or four of these prisoners from Kaga had persuaded their jailors to allow them to be out for a time, and had walked 180 miles to go to confession. After midnight they received Communion, and then, fortified with a little refreshment, began the return journey. They had promised their jailors to come back and they kept their word. There were of course some cases of apostacy. Thus in one prison, out of 150, twenty apostatized, and were allowed their freedom. In another, nine preferred to die of hunger rather than deny their Faith. A single word to that effect would have obtained for them freedom and an abundant supply of good food.

In all that one hears from these good priests one is constantly reminded of the martyrs of the early Church. Thus one poor girl was kept disputing for hours together, at intervals, for a whole week, by one of the Pagan priests, and, by her answers so simple and so true, she constantly confounded him and put him to shame. Her letters, the priest told me, were quite heroic. Though grievously afflicted she, in her generosity of soul, was constantly reproaching herself, because she did, and suffered, so little for God. "I keep these letters," he said to me, "as carefully as I would portions of the Holy Scriptures, they

are so evidently written under the impulse of grace and at the dictation of the Holy Spirit." In another prison was an old man of great courage and singular strength of character. When his fellow prisoners were more than usually depressed and discouraged, he invariably laboured to raise their spirits by his vivacity and cheerfulness. His words, so sensible, so pious, and so encouraging, enabled many to persevere more easily, and prevented many cases of apostacy. This old man, when released, was received by the Bishop, as he deserved, with great distinction. He was made to sit in his Lordship's room and to dine with him at table. No mark of honour in his Lordship's power was considered too great to show how fully the services were appreciated, which, in prison, he had rendered to God, the Church, and his fellow countrymen.

It is known that there are Christians in other parts of the country—Christians, who have never yet come in contact with the French Fathers. But the difficulty is to reach them. A European priest cannot go beyond the treaty limits. Some years ago the Fathers made the attempt. A complaint was thereupon lodged against them with the French Consul at Yedo; and they were ordered to desist and to be more careful in future. Just before leaving Yokohama, I heard that a native priest had been secretly sent by the Bishop to one of the towns in the interior. The next news which came was, that he was arrested immediately on arrival, and thrown into prison. The Fathers know of one place where a chalice is kept, and of another where there is a Bishop's pectoral cross. It is only two years ago (1872), when church furniture, as much as filled a large *Go down* or warehouse, was conveyed from Nagasaki to Yedo. This is the furniture of the thirteen churches which were in use in Nagasaki previous to the persecution which broke out in 1638.

To resume the diary. After communicating, with the other clergy, at the Mass, I went for breakfast on board the

steamer. At 9.30, I returned to pay my respects to the Bishop. He received me very kindly. He had only been consecrated quite recently. He is a man of small stature and very modest and very humble. The sensible graces of his consecration were still evidently hovering around him. After a little conversation his Lordship very kindly asked me to join him and the Fathers at dinner. And one of them proposed that, meanwhile, we should take a walk into the City. This suited me exactly. The houses, built of wood, are similar in every respect to those of other cities in the country. The domestic architecture of Japan is of a very rude and simple character. The first step in the building of a house, which is usually rectangular in shape, is to drive four posts into the ground at the four corners of the proposed new house. The floor is raised about two feet above the ground; the roof like the rest is of wood; the sides are formed of frames or movable screens. Thus during the day in fine weather, the house is completely open, and the whole domestic life of the family is revealed in public. The most notable incident which happened on our journey through the City occurred when passing by a native, engaged in some work, who seemed more than usually stolid and insensible to our presence. When my companion's attention was drawn to him, "Yes," he observed, "he is a Christian. A very good fellow. I know him well and he knows me, but it is as much as his life is worth to show the least sign of recognition. So great is the sense of caution, inspired by frequent acts of treachery, that it has happened more than once, quite recently, that the father has been a convert to the faith and the son also, but, though living in the same house together, neither has known the conversion of the other." To a Catholic, the most notable place in the neighbourhood of Nagasaki is Lateyama or the Holy Mountain. It was here that many have suffered death for the Faith, and amongst others the twenty-six who were crucified, through whose intercession



GERMANI GOROSUQUE ET ALIORVM SUPPLICIA
CHRISTI CAUSA EXANGLATA.

miracles have been wrought, and who were canonized by Pope Urban VIII. The mountain itself is so placed as to form part of the basin of the bay and is still opposite the city. It is difficult to judge of height by the eye, but apparently the height is from 1,500 to 2,000 feet. From the base to a considerable distance it is covered with grass; it seems as if it were the burial place of the city. After winding up a narrow path through the enclosures formed by the grass, for about three quarters of an hour, we reached a sort of rough uneven plateau, formed by nature in the side of the mountain. It might measure one hundred yards from north to south. Three fir trees stand in the centre. To the right and left of these trees, with their backs to the upper portion of the mountain and their faces to the bay and the city, the twenty-six were crucified. This would be about the year 1597. Tyka Sama, who then reigned in Japan, was a man of dark and jealous temper. Certain European merchants, anxious to secure the monopoly of Japanese trade, suggested to the Emperor that the Gospel was being preached to his subjects with a view to political changes; this was sufficient to excite him to fury. But why these twenty-six were singled out is not very clear, for at that time there were fully 200,000 Christians in Japan. But they were apprehended in one of the Provinces and first brought to the Capital. Three of them were Jesuits and natives of the country. One of the three, Paul Micki, was of noble family, a man of ability and an effective preacher; the other two were in their novitiate and were professed in prison. Six of the martyrs were Franciscans, and of these the Superior was a Spaniard, and perhaps one or two of the others. The remainder were natives of one of the Spanish Settlements, probably the Phillipine Islands. The seventeen others were all native laymen; three of whom were boys who had been taught to serve Mass for the Friars. The youngest was only twelve years of age. They were sentenced to

mutilation and death by crucifixion. Mutilation implied the cutting off their noses and ears. But in this respect the sentence was mitigated. A part only of the left ear was cut off, and thus disfigured, with their cheeks smeared with blood, they were conducted in this way to Nagasaki, through all the towns and villages which lay on their route. On their arrival at Nagasaki, they were confined for the night in a church which my reverend guide pointed out to me on the return journey. It is close to the place where they were landed from the boats. It is now a pagan temple. While these confessors of the Faith were shut up in this church, two Jesuits from the neighbourhood came during the night and contrived to gain admission to them. Thus, they were enabled to go to confession and prepare for death. The day was well advanced before they were marched to the plateau on the side of the mountain. The Public had received due notification of the coming event. The bay was crowded with boats from the neighbouring islands. The shores were lined with thousands of spectators. There was a cross for each, and a hole had been dug in which each cross could be planted. The crosses were distant about four feet from each other. The martyr was first tied to his cross with chains and ropes round his arms and legs; the cross was then raised so as to fall in the hole prepared for it; there was an executioner armed with a heavy spear, provided for each victim and, at a given signal, all the executioners simultaneously raised their spears and drove them into the breasts of the martyrs, in the region of the heart. Thus, all at one moment gained the crown, the reward of their suffering and fidelity. This was on the 5th of February, 1597.

On the plateau, in a conspicuous position, out of hatred for Christianity, a small, very small temple has been built and an idol placed in it. Just as the Heathens put up a statue of Venus on Calvary, so that those who came to

venerate the place might seem to pay homage to this false deity, so is it here. Some devotees had made offerings at this shrine in the shape of copper coins. Thinking it could not possibly be wrong to rob the devil, I put one in my pocket, as a sort of peg on which to hang my recollections of the place. This coin I have still. Before leaving the plateau, the Reverend Father pointed out the village from which the 3,500 Christians had been deported in 1870. He gave me also the history of the release of those who survived the hardships inflicted on them. It seems that some time after their apprehension, the Japanese Government sent an embassy to several of the chief courts of Europe. The fathers contrived, by means of letters previously sent, that the ambassadors, on their arrival at each court, should be questioned about persecuted Christians, and be given distinctly to understand how abhorrent such proceedings were to the courts to which they were accredited. Ashamed, and wearied by always hearing similar reproaches addressed to them wherever they went, they sent word back to the Japanese Government, that it was useless endeavouring to cultivate the good will of Europe if the Christians apprehended in 1870 were not released. Hence this freedom from prison; but the iron hand is still secretly laid heavily upon them. The question is naturally asked, why the Japanese Government should look with such suspicion and displeasure on the native Christians? The replies given to the Consuls, British, French and American, who remonstrated, amounted to this. "That the native Christians refuse to join in the established worship of the country; that this is a direct act of rebellion against the Mikado, the son of the gods and the chief of that religion; that they refuse to supply flowers for the ornamenting of our altars; that they recognize the authority of priests who are strangers and refuse obedience to magistrates; that, contrary to custom, they do not invite the Bonzes on occasions of births, deaths, marriages and funerals in their families,

and refuse the fees exacted on such occasions;—in a word they are conspirators and hold meetings in secret, &c." Politics and religion in the mind of the Japanese seem inseparable.

Returned to Presbytery early in the afternoon and in the evening the *Golden Age* set sail for Shanghai.

M. W. BROWN, O.S.B

Some Early Printed Books.

AN introduction to a catalogue of early printed books must have chiefly to do with the invention of printing. The scientific name for such books is "incunabula,"—a word originally meaning a cradle, but used to signify the age of infancy and the beginnings of things—baby-books, we may translate the word in its present connection, and the compiler's duty, in the catalogue of them, is to fill up their Birth-register with the usual entries of name and date, parents, sponsors and the like. That is,—to record when they were printed and under what name; what happy craftsman fathered them; what "alma civitas" gave them birth; what publisher stood sponsor for their cost or undertook to introduce them to the world. Nay of such precious nurslings a more complete description is expected; and every peculiarity of size, features complexion, birthmarks, beauty-spots, defects or graces must be carefully noted down. But the matter of chiefest interest is their pedigree, for their patent of nobility depends upon the nearness of their relationship to the inventor or inventors of printing.

Without further prologue, therefore, than to say that, however trite the subject may seem, it should have a new interest to us in its connection with our treasure-store of

early printed books, I put the question what was the invention of printing? What was it that Gutenberg, or whoever it was, discovered?

A question that might be supposed to have an easy answer. In dictionary definition, printing is the art or practice of impressing letters on paper, vellum, cloth or any suitable material. But the reader is not therefore to suppose that the invention of printing was the discovery of the printing press. The word *printing* is misleading in connection with the new and revolutionary process introduced in the fifteenth century. The art of taking a print may be traced back to the days of the Babylonian Empire and perhaps further. If this and nothing more was the essential invention, the honour of it belongs, perhaps, to some old patriarch who devised a canning method of branding his sheep by the use of a lettered block, or to some enterprising Phœnician who shipped goods to foreign ports stamped with hieroglyphics, representing his name or the quality of his merchandise. Relief dies are found to have been used in the darkest of the dark ages. Illiterate potentates, Charlemagne among the number, are proved to have stamped their signatures upon documents with a die dipped in some viscid ink. The outlines of the initial letters of some old MSS. are said to have been printed. And the art of wood-engraving, essentially an art of printing, was practised with some pretence of skill at least thirty years before the great discovery—an art which in a ruder form, the manufacture of playing cards, was a thriving industry in Venice and Southern Germany at least as early as the end of the fourteenth century.

The reader, therefore, will understand that the invention of printing was not the discovery of the art of taking a print or impression. This is not a paradox but simply a statement that the word *printing*, though it sufficiently describes the final stage of the process, does not even in-

dicating the true discovery. The invention of printing means nothing if it does not mean the invention of the printed book as we know it—a rapid, cheap and perfect method of multiplying a written work. *Rapid*, a notable economy of time and labour; *cheap*, to largely widen the demand; and *perfect*, so as to be entirely desirable, at least for practical use: these qualities were essential to the successful invention. The printed book had to supplant the MS. which was under no constraint to exchange its birthright for a mess of pottage or anything else. It could only seize upon the empire held by the written book on the death of its antagonist. And if it failed to excel in any point, either in rapidity of production, cheapness, or usefulness—the latter term including both accuracy and clearness and a sufficient degree of elegance—the MS. would remain in possession.

So much definitely established, it is possible to pass judgment on the incidents of the struggle. It was but a step from a wood-engraving to a series of printed pictures and to the picture-book. It was only a little step further from the cutting of Saints' names and mottoes on scrolls to an engraved inscription beneath the picture. It was but another short step to a page of print stamped from a solid block cut in relief. And each of these steps was taken in due order.

A series of some twenty block-books, with a gradual increase of text, beginning with the *Biblia Pauperum*, almost altogether a picture-book, and ending with the *Donatus*, a rude Latin grammar without pictures, have survived to attest the development of printed-book making from solid relief-blocks.* But the MS. easily held its own against

* This is the Chinese invention of printing, and their method to the present day. It is doubtful if any more modern process would be an improvement with them either in rapidity of production or cheapness. At a low estimate the Chinese language has 80,000 letters—representing, of course, mostly complex words. The impossibility of a compositor picking out and putting together a page of such types with rapidity and accuracy is self-evident. Block-printing therefore

so clumsy a process. It was too laborious and costly to be of practical value; with our rounded alphabet and many-lettered words, the woodcutter will have found it easier to engrave a picture than a few lines of print. The printing of large and important books by such a method was out of the question. And the slight brochure that was actually published, the *Donatus*, is rude work, vastly inferior to the beautifully-written MS. and better calculated to puzzle the learned than to provide easy instruction for the young. It was a process that died in its infancy and showed no promise of a riper and more successful maturity. As an invention it was like the use of a knife to cut out a plank. The knife could do it, as the wood-cutter did produce a book, but what was really wanting was the discovery of the saw.

There are some who maintain that the next development, when the solid block was cut into single letters that could be rearranged for each page, was the final and complete discovery. This, the introduction of movable types, was certainly of the greatest importance. And if the reader should choose to look upon it as the invention of printing, he will have no hesitation in assigning it to the unknown printer of the *Speculum Salutis*—in all probability a native of Holland. (It is true that Cicero and St. Jerome are said to have suggested the use of movable letters, but they did not patent their suggestion.) The objection, however, to this theory of the invention of printing, as De Vinne rightly points out, is that the introduction of movable types made no appreciable improvement, either in cheap-

ness, in China, is a necessity and every page must be separately engraved. The traditional skill of many centuries has produced a surprising facility in this essentially tedious art. It is said that at the present day the engraving of an octavo page costs only about two shillings. But it should be remembered that the formation of Chinese letters—all with straight or slightly curved lines, lends itself to rapid woodcutting. The soft pear tree wood is used, and, to avoid the destructive action of a press, prints are taken on thin unglazed paper with the help of a brush.

ness, rapidity or perfection of printing. Each type was separately cut, squared and engraved—a wearisome task when it is remembered that more than 25,000 types are needed to print a single eight-paged section of the *Ampleforth Journal*. Another difficulty, and not so evident though far more important, is the impossibility, with small types cut by hand, of perfect alignment. An absolute impossibility if they are made of wood, for even if perfectly cut, they will soon warp or be injured by the blows of the press, and a practical impossibility in metal or any substance, for even in so small a fount as 25,000 letters, it would be a miracle if there were not the variation of a hair's breadth in the body of some of the type. And half-a-dozen such types of slightly unequal thickness would throw a page woefully out of symmetry. Indeed the first attempts with movable letters, made by the unknown printer, are unqualified bad printer's work. Neither in beauty, nor practical utility could they compete with MS. work. The true invention was still to come. To use our old simile of plankmaking, it was as though the discovery was made that certain trees, like the cedar, could be split into boards. It was a step in advance; but the world was still waiting for the discovery of the saw.

One thing this last invention did do and do thoroughly. It showed plainly what was required of the perfect invention. It pointed to the closed door, though it did not know what magical words or cunning mechanism would open it. "Wanted," it cried out to the ingenious, "a cheap and rapid method of making types with different faces *but practically the same body*. He that shall discover this will deserve well of all ages to come. He will be like the prophet who called down the rains from heaven upon the thirsty land. He will give to all men for their daily bread what was once the luxury of the rich. Without irreverence, it may be said of him that he will go forth into every country and preach the gospel in every tongue. He shall

have his statue erected in the market places—after his death; riches untold, the fruits of his invention, will fill the coffers—of others; he will be accused of mean crimes and have the credit of his discovery stolen from him, and perhaps, if he be fortunate, he may escape imprisonment as a magician or a death over a slow fire.”

One hesitates to speak of the opportunity making the man in the face of the beautiful words of the Catholicon, ascribed to Gutenberg, in which the happy completion of the book is attributed to “the help of the Most High who looseth the tongues of infants and revealeth to children what is hidden to the wise.” But hardly was the want expressed when the method was discovered and this with a finality so absolute, that practically the same tools are in use at the present day, and somewhere about 16,000 editions of important works were issued within half a century of the first book.

And now for the man and his invention. Who was it that like the magician in the fable, in the secrecy of his laboratory, liberated a spirit which while remaining the servant of man has become the tyrant of nations, the press-demon, a slave that has set his foot upon the neck of princes and usurped to himself the triple crown of priest and prophet and king? The claimants are many and there is no opportunity of playing Solomon and pretending to divide the living child among them. By reducing the invention to its lowest terms, as I have been doing, it has become practically indivisible. Two candidates, however, may at once be set on one side. The block-book makers will be satisfied with an acknowledgment of their creditable but unsuccessful attempts to extend picture-engraving to letter press. And the inventor of cut moveable types will leave the court with the handsome award of “proxime accessit.” The pretensions of Pamphilo Castaldi of Feltrè may also be summarily dismissed in spite of the statue recently erected in his honour by

patriotic Italians. We may allow him the distinction of having invented glass types, though the evidence in favour of it is of the slightest, for such an invention could not have been of real practical value. Moreover, there is no fragment existing to show that he ever printed a page, and to give him a verdict is like bestowing the child upon a mother who could not show she had ever had one.

Albert Pfister, of Bamberg, and John Mentel, or Mentelin, of Strasburg, have pretensions that may not be treated with such scant courtesy, and yet may be most decidedly dismissed. Both were printers and among the earliest of them:—the former being a wretched craftsman who used the worn types of the Mazarin Bible, the second a skilled and laborious workman who issued the best books on the best paper, with the best ink and types, and with a modesty rare among the early printers, seldom signed them with his name.* Neither of them, however, claimed the honour for himself and, to use the judicial phrase, they may be non-suited for not putting in an appearance at Court. Friends have asserted their supposed rights since their death, but suspicion naturally attaches itself to pretensions made when the witnesses that could disprove them are dead and buried.

But a few years ago and the name of Laurent Coster of Haarlem would have challenged first consideration. Now-a-days the interest that attaches to it is of the same quality as that we feel in Arthur Orton. Some patriotic countrymen still believe in him, just as there were those who believed to the last in the Tichborne claimant. But

* It would be unfair to honest John Mentel to think the worse of him for the vain-glorious inscription, some descendant has placed over his tomb in Strasburg Cathedral. It runs as follows: “Here I rest, I John Mentel, who by the grace of God was first to invent, in Strasburg, the characters of typography and to develop the art of printing. . . . It is but just that thanks should be rendered to God and without vanity to me myself; but as this homage could not otherwise be rendered in a proper manner, God has ordained, as the reward of my invention, that the stones of this Cathedral should serve for my mausoleum.”

the bubble is burst and a puff from a Dutchman's pipe will never revive it again. The claim originated early in the sixteenth century with a modest *ou dit* which attracted attention and sympathy by its bashfulness. Then it grew into a romantic story. An amiable patrician leading a life of cultured ease; a scene in his garden—his children at play with a toy alphabet; a heaven-born inspiration; fortune and energies devoted to a philanthropic development of the idea; the oath of secrecy and the perjured assistant who fled to Mentz robbing his master of both the glory and profits of his invention (a dastardly stab at the memory of Gutenberg); and the end an obscure and unhonoured death. So ran the legend and imaginative historians found documents and specimens that seemed to corroborate it. But with the apotheosis of Coster and the festival of the opening of the Coster museum and unveiling of his statue came a complete collapse. A fellow-countryman of his Van der Linde, devoting himself to a careful examination of the evidence has shown that not only are the supposed facts unwarranted but absolutely untrue. The climax was reached when, from documents in the archives at Haarlem, it was proved that at the time when Coster was supposed to be expending energy and fortune over the new invention, he was diligently dispensing candles and soap.

This same rooting in the waste-paper basket of past centuries which has proved so fatal to the pretensions of Coster has, on the contrary, greatly strengthened the cause of Gutenberg of Mentz. The consensus of his own day had unanimously hailed him as the true author of the invention, but the host of claimants after his death had so bewildered the public mind, that the historian acted as though it were impossible to come to a decision, and, laying aside his insignia as a judge, was content to don the gown of an advocate. For the most part each writer patriotically defended the cause of some fellow-countryman, and this by

the help of unworthy charges of dishonesty against Gutenberg. Now, however, the consensus of opinion seems to be settling finally upon the printer of Mentz.

A summary of what is known—and what is known is chiefly what has been recently discovered—about Gutenberg is as follows. He was born at Mentz somewhere about 1330. His parents were Friele Gensfleisch (goose-flesh) and Elise Gutenberg.* He was usually called by his mother's surname or, more correctly perhaps, was named after the house which he inherited from his mother—John Gensfleisch of Gutenberg, the family mansion. There is no record of the first thirty years of his life. His family had exiled themselves in 1420 in consequence of a dispute between the nobles and burghers of Mentz, and nothing is known of their place of refuge. There was certainly time for him to have been Coster's or Mentel's assistant, or even to have journeyed to China to learn the rudiments of printing; the only difficulty in such a supposition is that he does not seem to have known the art when he came back.

In 1434 we find him in Strasburg, trying by a very summary method to force the burgomaster and Council of Mentz to pay him a sum of money they owed him. Next he is sued by one Anne Zur Isernen Thur for breach of promise of marriage. In another lawsuit, which was given in his favour, brought by one George Dritzehen, we find a first and most interesting statement of his pursuits in Strasburg. He and some companions had formed a secret association for the polishing of stones, the manufacture of mirrors† and the exploitation of certain other

* This name is variously spelt Gutenberg, Guttemberg, Gudenberch, Goodenberger, Guttembergins, Gudenburgh, Kuitenberg, &c.

† The word *mirror* (speculum) is certainly curious in connection with Gutenberg since the first book printed with movable types was called "Speculum vite eternae." The court, however, does not seem to take the word to refer to a book.

inventions of Gutenberg. The interest of the information gained from this trial is that a press is mentioned as belonging to the association, and that there was some especially secret invention closely connected with it. This warrants the supposition that Gutenberg had begun his experiments in typesetting and printing. The only other information we have about Gutenberg, whilst at Strasburg, is that he sold a rent of four pounds for eighty pounds down, and that he was in arrears with his taxes. Like most inventors he is evidently finding himself embarrassed for money to carry on his researches.

In 1448 he is back in his native city of Mentz. In that year he is on record as borrowing money. In 1451 there is evidence of his having printed a Donatus, and in 1454 and 5 he certainly printed the well known *Letters of Indulgence*. Somewhere between these dates he probably completed what is called the *Bible of thirty-six lines*; but here it is necessary to record his connection with John Fust.

Gutenberg has now perfected his invention, that of *typesetting*. A suitable alloy of lead has been discovered; with his adjustable mould he can cast types of the same body, without the variation of a hair's breadth; whilst with punch and matrix he can face the type with any letter that he pleases. In fact the process is so complete that the ingenuity of after ages has been able to make no essential improvement. It is the method still in use. Punch and matrix to vary the letter; the one mould to secure uniformity of body; the alloy of lead: this is still the typesetter's complete outfit. And Gutenberg is able to cast types enough and quickly enough to print a daily paper if there should be a profitable demand for it. But he requires capital to work his invention and in an evil hour, so may we think, he mortgages plant and invention to John Fust for 800 guilders, at six per cent interest. This is to cover first cost of plant and apparatus, and afterwards

Fust is to pay 300 guilders a year, for five years, receiving in return one half of the profits of the invention. A reasonable proposition to come from a money-lender, and one that shows Fust had complete confidence in Gutenberg's success. There is very little doubt that the great work that needed these funds was the printing of the Bible of forty-two lines—commonly called the Mazarin Bible. Gutenberg begins the work, but Fust does not pay the 800 guilders at once. He spreads it over two years, probably to Gutenberg's embarrassment. Then, finding the printer in difficulty for funds, he proposes a commutation of the 300 guilders per annum. In its stead, he will remit the interest on the 800 guilders and add another 800 to be paid down at once. Gutenberg foolishly consents and in 1455 is sued by Fust for the full debt. On his inability to meet it, all his plant is seized and Fust, with the aid of Schoeffer one of Gutenberg's assistants, establishes himself as a printer and issues the great Bible which apparently Gutenberg had just completed.

The records of the trial leave little doubt that this was sharp practice. Probably, like most men of genius, Gutenberg was a bit intractable and a bad business man, but this hardly warrants such a wholesale plundering of the labours and research of years, and that at the very moment when monetary success was at hand. And still less does it warrant the claim, afterwards made by Schoeffer, that he and Fust deserved equally with Gutenberg the credit of the invention. Gutenberg had printed and published before the names of Fust and Schoeffer were in any way connected with the art, and none could have known this better than the two who made capital and renown out of his work. But a son of Schoeffer goes even further and claims the invention absolutely for his grandfather, Fust, with the assistance of Peter Schoeffer, his son-in-law—plainly a falsehood, since ten years before, the same John Schoeffer had directly acknowledged Gutenberg as the inventor

But it was already becoming difficult to prove any such statement false, and it was safe to rob the dead.

The rest of Gutenberg's life is quickly told. Nothing daunted by misfortune, he made a new start in the same city and produced a few books. Then, in 1465, Adolph II., Archbishop, and Elector of Mentz, attached him to his household. He died in 1468.

Anything like complete appreciation of Gutenberg's personality is impossible with the few facts that have survived the revolutionary centuries that followed after the introduction of printing. That he was a genius, in the ordinary acceptance of the word, may be doubted. But the evidence is clear that he was a laborious, patient and talented inventor. He was heart and soul in his work, and had the love of an artist for the fruits of his labours. His modest competence was unselfishly devoted to the furtherance of his projects, and doubtless he would just as freely have devoted to the same purpose the money of his friends. He believed in himself and his invention, and was justified in his belief. For the rest, we may judge from the books that he chose to print, and the humble and devout inscriptions with which he ushered them into the world, that he was a fervent Catholic—a supposition borne out by the protection offered him by the Archbishop in his declining years. There are writers who would treat him as one of the precursors of the Reformation, but nothing could be more unwarranted. There is no hint or suspicion in anything that was sent out from his press to show that he was aught but a sincere, humble, and devoted servant of the Church.

The books with which our Catalogue of early printed books begins may all be looked upon as by pupils of Gutenberg. At the sack of Mentz in 1463, the printing offices were disorganised and the workmen scattered. This, a misfortune to Mentz, was a blessing to the rest of the world, for it spread the art of printing far and wide.

Ulric Zell and John Mentel are usually supposed to have been assistants at Mentz who fled, the one to Cologne, the other to Strasburg, and began printing on their own account.

CATALOGUE.

6. *Sti. Isidori Hispalensis Ethimologiarum Libri xx.* (Gothic, fol.). Begins "Incipit epistola Isidori Junioris Hispalensis episcopi ad Braulionem" &c. in caps. Ends "Explicit liber" &c. No title-page, pagination, signatures, catchwords or printed initials. Initials illuminated by hand, 141 leaves, double cols, 51 lines to a full column. Some slight woodcuts.

No name or date, but executed, says De Bure, c. 1470 (Cat de la Val. 2185).

(Argentorati, Joh. Mentelin, 1470.) This is the attribution of Hain and Dr. Kloss.

This is a well known book (9270, Hain) and the first Edition of St. Isidore. Dr. Kloss mentions a variation of the Edition without the "explicit" at the end.

A fine copy, clean, with uncut margin and in original binding.

35. (Caracciolus) "Ruberti de licio ex ordine minoru . . . predicationes"; "also Incipit tractatus de divina caritate per . . . magistru Robertum de Licio" (Gothic, fol.) 168 leaves (Hain says 173 ff. and notices Fo 1 to 6 of Tabula, not in the present volume.) No pagination, register, catchwords or printed initials, single cols, 35 lines to a full page.

No name or date. Some one has affixed the date 1463, but on what authority does not appear.

"Quo loco, aut a quo typographo sit impressum opus hoc, non possum divinari; attamen criteria omnia indicant quod sit ex vetustissimis libris." (Denis, *Annotations de rarioribus libris*, p. 205.)

The second treatise "De Caritate" is mentioned as a separate volume by Dibdin in the "Cassano Library Catalogue" (Books added, No. 255).

Dr. Kloss says [Argentorati, Joh. Mentelin, 1474.] Ed. Prima.

Hain says: "Typographus ignotus, ut putatur, coloniensis, cujus litt: R singulare formam habet."

A perfect copy, one or two pages only a little worm-eaten, untrimmed leaves, old binding mended.

67. Sti. Augustini Confessiones (Gothic, fol.).

[Strasburg, J. Mentelin. . . . 1470?]

This book should have 143 leaves but has only 140, the first three are wanting. [Fol 127, line 30,] "Sancti Augustini liber tredecimus incipit." Ends "sic sic accipietur; sic inuenietur; sic aperietur." No titlepage, pagination, catchwords or printed initials, 32 lines to a page in single columns. Editio prima.

Dr. Kloss (p. 35), mentions a copy in which is the inscription "Anno Domini 1470 emi istum libellum," &c. and which has on the cover "Illegatus año 1470, &c."

Rebound in half-calf, good margin, beautifully clean with the exception of the first few pages.

85 Pauli de Sancta Maria (Bishop of Carthage and afterwards of Burgos) Scrutinium Scripturarum. (Gothic, fol.) Begins: "Incipit dialogus qui vocatur scrutiniu, &c." 217 leaves; no title page, pagination, register or printed initials; single columns, 39 lines to a full page. (J. Mentelin, Strasburg, 1471?) British Museum cat.

Joh: Georgius Shelhornius hanc editionem inter primos recenset libros qui typis mobilibus impressi sunt. A MS. of eight pages is affixed to this book. It is 10762 in Hain who says it has 216 leaves.

A perfect copy, in original stamped-leather binding.

109. Summa Collationum (Gothic, 8vo.).

Begins "Ad omne hoim genus Incipit liber" &c.

(By Joannes Gallensis,) (Cologne, Ulrich Zell 1467?) British Museum Cat.

262 leaves; no titlepage, pagination, register or catchwords; single columns, 27 lines to a full page.

First Edition, No. 7440, in Hain. N.B. Ulrich Zell de Hanau was accustomed to print without name or date.

132e. "Tractatus de expositione misse, &c." per Jacobu de Breda. (Deventer c. 1470?) British Museum cat.

Title "Officium misse"; a-d,—30 leaves, last blank with MS. notes; no pagination, catchwords or initials; single columns, 28 lines to a page. Bound in with other treatises, perfect and clean, with leaves only slightly trimmed.

(To be continued.)

The College Diary.

April 6. Easter Sunday. After the usual three days' Retreat, during the last days of Holy Week, given by Fr. Hutchison O.S.B., we began our Easter Holiday with the Annual Football Match with the Old Amplefordians. M. Worthy, E. Connor, R. Connor, P. Carroll, A. Greenwood, C. Hines, F. Hines, L. Lacy, T. Bailey, R. Windsor, formed the team, which was completed by the arrival of E. Kirby who bicycled from York in the afternoon in time to take part in the match, and played hard and well in spite of the fatigue of his long journey. It was not thought the visiting team was as strong as on previous occasions. The game was even at first, but familiarity with each other's play, and condition told in favour of the younger combatants and the game ended by a win for the home team with the score 5-0.

April 7. Easter Monday. A game of Rounders in which the old Amplefordians took part.

April 8. Easter Tuesday. All the school and many of the masters visited Kirby Moorside.

A football match had been arranged with the Kirby team in the afternoon. The College Eleven was strengthened by the inclusion of P. Carroll E. Connor, and R. Connor, who played centre-forward, centre-half-back and right-half-back respectively. The game was interesting and played with spirit, in spite of the uneven nature of the ground, and that some of the College representatives had done a fair day's exercise before the match began. The result was a draw of one goal each. G. Nevill left for London after a College career of seven years. We offer him our best wishes for his future prosperity.

Our welcome to Mr. Easton, who came to fill the post of Music Master vacated by Mr. Bowen.

April 9. Voting for Captain. J. Dawson elected—the following were promoted to office.

Secretary	T. Murphy
Librarian of Upper Library	J. Dolan
Officemen	M. Willson P. Daniel

Recorder	W. Byrne
Commonman	J. Quinn
Gasmen	N. Stourton
	E. Maynard
Clothesman	F. Yorke
	W. Marsh
Collegemen	K. Weighill
	H. Woodiwis
Librarian of Lower Library	E. Stourton
	M. Lewtas
Vigilarii " "	O. Priestman
Librarian of Lower Syntax Room	W. Dowling
	G. Farrell
Vigilarii " " "	J. Badger
	E. Weighill
Vigilarii of Lower Grammar Room	F. Dawson

The captains of elevens at Cricket were appointed as follows, two to each set:—1st, J. Dawson and P. Buggins; 2nd, S. Parker and A. Hayes; 3rd, H. Pike and J. Hoban; 4th, H. Weighill and J. Pickington; 5th, C. Pike and W. Lambert.

The Committee to decide on cricket matters is composed of J. Dawson and V. Dawes in concert with the Prefect, Father Clement Standish.

April 9th. Month-Day.

April 14th. F. Wilfrid Brown came to give a Retreat to the Community. The retreat ended on April 20th.

April 20th. Visit of F. Leo Almond who came to spend a few days with us.

April 21st. F. Prior's Feast. F. Prior and the Community spent a pleasant day at Lasingham. The boys went with the Prefect to Malton and had a delightful row on the river and a picnic on its banks. The Feast was brought to a close by the usual 'punch' in the refectory with entertaining songs and speeches.

April 22nd. Athletic Sports. Results.

I SET. 1st Division.

WEIGHT:—Over 120 lbs.		AGE:—Over 15 years.	
Result, 1896.		Result, 1895.	
100 Yards.		Records since 1887.	
1, J. Dawson	11 500.	11 3-5 sec.	J. Brown
2, G. Farrell	220 Yards.		
1, J. Dawson	23 4-5 sec.		
2, G. Farrell			

440 Yards.			
1, K. Weighill	53 4-5 sec.	54 2-5 sec.	E. Connor, 51 2-5 sec.
2, A. Briggs			
<i>Half-Mile.</i>			
1, G. Farrell	1 min. 59 sec.	2 min. 10 sec.	T. Nohlet, 2 m. 9 sec.
2, J. Dahan			
<i>Mile.</i>			
1, G. Farrell	4 m. 59 4-5 sec.	4 m. 46 sec.	P. Carroll (Gilling Rd.)
2, J. Dawson	(College Rd.)	(College Rd.)	4 m. 59 sec.
<i>Hurdle Race (10 flights, 120 yards).</i>			
1, J. Galvan	22 3-5 sec.	22 3-5 sec.	D. Sprafbery, 19 sec.
2, T. Murphy			
<i>High Jump.</i>			
1, T. Murphy	4 ft. 9 1/2 in.	4 ft. 10 1/2 in.	J. Browne, A. Powell
2, J. Dolan			
<i>Long Jump.</i>			
1, J. Dawson	17 ft. 6 in.	17 ft. 4 in.	E. Connor
2, T. Murphy			
<i>Pole Jump.</i>			
1, V. Davies	8 ft. 10 in.	8 ft. 3 1/2 in.	W. Dawes, 9 ft. 1 in.
2, J. Stanton			
<i>Putting the weight.</i> (16 lbs., 7 ft. run, no follow.)			
1, J. Galvan	37 ft. 3 in.	33 ft.	A. Pentony, 34 ft. 2 in.
2, J. Dawson			
<i>Cricket Ball.</i>			
1, J. Quinn	114 y. 2 ft. 6 in.	100 yds. 5 in.	A. Pentony, 104 yds.
2, G. Farrell			
<i>Consolation Race (220 yds).</i>			
1,	27 4-5 sec.	24 1-5 sec.	P. Daniel

I SET.
2nd Division.

Result, 1896. Result, 1895.

100 Yards.			
1, E. Weighill	12 1-5 sec.		
220 Yards.			
1, No entry.			
440 Yards.			
1, M. Lewtas	55 2-5 sec.		
<i>Half-Mile.</i>			
1, M. Lewtas	2 m. 10 sec.		
<i>Mile.</i>			
1, H. Woodwis	4 m. 59 4-5 sec.		
<i>Hurdle Race, (10 flights, 120 yards)</i>			
1, No entry.			
<i>High Jump.</i>			
1, H. Woodwis	4 ft. 8 1/2 in.		
<i>Long Jump.</i>			
1, A. Ewins	15 ft. 9 in.		
<i>Pole Jump.</i>			
1, E. Murphy	7 ft. 2 in.		
<i>Putting the weight.</i>			
1, G. Fyler	27 ft. 1 in.		
<i>Cricket Ball.</i>			
1, A. Knis	88 yds. 1 in.		
<i>Consolation Race (220 yards).</i>			
1, M. Grimontier	27 sec.		

Not held Division.

2nd SET.

WEIGHT:—90 to 120 lbs. AGE:—13 1/2 to 15 years.
Result, 1896. Result, 1895.

100 Yards.			
1, R. Farrell	12 sec.	12 sec.	L. Mackey 11 sec.
2, E. Hill			
220 Yards.			
1, V. Gooling	26 4-5 sec.		
2, A. Magors			
440 Yards.			
1, R. Farrell	56 3-5 sec.	58 4-5 sec.	{ T. Stanton 58 sec.
2, E. Hill			
<i>Half-Mile.</i>			
1, A. Magors	2 m. 19 1-5 sec.	2 m. 25 sec.	K. Weighill 2 m. 17 1/2
2, C. Quinn			
<i>Mile.</i>			
1, R. Farrell	5 m. 21 sec.	5 m. 31 sec.	G. Farrell 5 m. 20 sec.
2, J. McCann			
<i>Hurdle Race (10 flights, 120 yards)</i>			
1, No entry.	23 3-5 sec.		K. Weighill 23 3-5 sec.
2, No entry.			
<i>High Jump.</i>			
1, W. Dowling	4 ft. 4 in.	4 ft. 7 in.	K. Raiton 4 ft. 11 in.
2, W. Hodgson			
<i>Long Jump.</i>			
1, F. Beandeth	14 ft. 9 1/2 in.	16 ft. 5 1/2 in.	J. Ennis 16 ft. 5 1/2 in.
2, C. Martin			
<i>Pole Jump.</i>			
1, A. Magors	6 ft. 9 in.	6 ft. 8 in.	F. Priestman 7 ft. 10 1/2 in.
2, V. Walker			
<i>Putting the weight (15 lbs., 7 ft. run, no follow)</i>			
1, R. Finch	23 ft. 8 in.	24 ft. 4 1/2 in.	W. Byrne 25 ft. 10 in.
2, C. Quinn			
<i>Cricket Ball.</i>			
1, C. Quinn	82 yds.	75 yds. 2 ft.	C. Powell 87 yds. 6 in.
2, A. Hayes			
<i>Consolation Race (220 yds).</i>			
1, W. Cooke	27 4-5 sec.	29 4-5 sec.	W. Briggs 25 sec.

3rd SET.

WEIGHT:—70 to 90 lbs. AGE:—12 to 13 1/2 years.
Result 1896. Result 1895.

100 Yards.			
1, J. Pike	12 sec.	13 2-5 sec.	{ W. Briggs 12 sec.
2, V. Hayes			
220 Yards.			
1, J. Pike	28 1-5 sec.		{ K. Weighill
2, V. Hayes			
440 Yards.			
1, J. Nevill	66 sec.	63 4-5 sec.	K. Weighill 61 3-5
2, J. Pike			
<i>Half-Mile.</i>			
1, J. Nevill	2 m. 52 sec.	2 m. 20 4-5 sec.	sec. { R. Farrell 2 m. 26
2, J. Pike			
<i>High Jump.</i>			
1, V. Hayes	3 ft. 11 1/2 in.	4 ft. 2 1/2 in.	{ L. Dallock
2, F. Dawson			
Webster 4 ft. 3 1/2 in.			
H. Woodwis			

<i>Long Jump.</i>			
1, J. Pike	12 ft. 11 in.	14 ft. 2 in.	A. Ennis 14 ft. 2 in.
2, V. Hayes			
<i>Shot Jump.</i>			
1, V. Hayes	6 ft. 1½ in.	6 ft. 9 in.	R. Weighall 6 ft. 9½ in.
2,			
<i>Putting the weight (10 lbs., 7 ft. run, no follow).</i>			
1, J. Pike	23 ft. 3½ in.	29 ft. 6 7⁄8 in.	A. Ennis 29 ft. 6 in.
2, J. McCann			
<i>Cricket Ball.</i>			
1, W. Lambert	53 yds. 6 in.	74 yds. 2 ft.	A. Ennis 74 yds. 2 ft.
2, A. Gateley			
<i>Consolation Race (220 yds.)</i>			
1, H. Clean	30 sec.	32 sec.	C. Micali 26 4-5 sec.

IV SET.

Result 1896. Result 1896.

<i>100 Yards.</i>			
1, R. Dowling	14 sec.	13 2-5 sec.	J. R. Farrell, 13 2-5 8
2, W. Murphy			J. O'Hagan,
<i>220 Yards.</i>			
1, C. Pike	29 sec.		
2, R. Dowling			
<i>440 Yards.</i>			
1, W. Murphy	64 4-5 sec.	68 sec.	C. Micali, 58 sec.
2, R. Dowling			J. Pike,
<i>Half-Mile.</i>			
1, G. MacDermott	3 m. 15 sec.		
2, P. Higgins			
<i>High Jump.</i>			
1, H. Byrom	3 ft. 8½ in.	3 ft. 9½ in.	C. Micali, 3 ft. 10 in.
2, W. Murphy			
<i>Long Jump.</i>			
1, R. Dowling	12 ft. 5 in.	13 ft. 6½ in.	J. Pike, 13 ft. 6½ in.
2, C. Pike			
<i>Weight (10 lbs., 7 ft. run, no follow).</i>			
1, F. Allanson	19 ft. 10 in.	21 ft. 11½ in.	J. O'Hagan, 21 ft.
2, C. Pike			11½ in.
<i>Cricket Ball.</i>			
1, R. Dowling	51 yds. 2 ft. 4 in.	55 yds. 2 ft. 5 in.	J. O'Hagan, 55 yds
2, F. Allanson			2 ft. 5 in.
<i>Consolation Race (220 yds.)</i>			
1, H. Martin	33 sec.	35 sec.	J. Fleming, 30 4-5 sec.

The Sports Card will speak for itself and it will be seen that four records were beaten. J. Dawson won the aggregate prize of the first and second sets—an oak Shield with the College Arms in silver presented by the Old Amplefordians. The Prefect offered a bicycle as the reward for the best aggregate in the third and fourth sets; this was won by J. Pike. We wish also to thank Mr. J. Raby who gave £5 and Mrs. Platford who gave £1 to be competed for as prizes. Other prizes were the gifts of Messrs Sugg, McVitie and Price, Fry of Bristol and Craven and Son of York.

May 4th. Visit of Mr. Bernard Smith. Frs. Feeny and Davey came to make their Annual Retreat.

May 5th. Visit of Frs. Hickey and Donovan and the Rev. Br. Clarkson of Market Weighton.

May 6th. The York Tourist Society, who were visiting Gilling Castle, Rievaulx Abbey and other places in the neighbourhood, made the College a place of call and were entertained by the Prior with light refreshments.

May 7th. Month-day. First Cricket Match of the Season in which the College were beaten by Ripon Grammar School. In the second innings of Ripon, A. Magoris did the hat trick.

RIPON GRAMMAR SCHOOL.

<i>First Innings.</i>		<i>Second Innings.</i>	
Daniel, c. Stonton, b. Dolan	0	b. Galavan	10
Wood, b. Quinn	5	b. Galavan	4
Day, b. Dolan	1	b. Magoris	24
Waterhouse, b. Quinn	1	b. Galavan	4
E. Tattersall, c. Magoris, b. Dolan	4	not out	16
Skene, b. Quinn	16	b. Magoris	0
Isgar, run out	17	b. Galavan, b. Magoris	0
G. Tattersall, not out	2	c. Dawson, b. Quinn	2
Craven, b. Quinn	1		
Rowson, c. Dawson, b. Farrell	0		
Etches, b. Quinn	0		
Extras	8	Extras	4
Total	55	Total for 7 wks.	64

AMPLEFORTH COLLEGE.

<i>First Innings.</i>		<i>Second Innings.</i>	
Dawson, c. Day, b. Daniel	0		
Buggins, b. Day	0		
Dawes, l.b.w., b. Day	0		
Galavan, c. Skene, b. Day	5	run out	21
Dolan, b. Daniel	6	not out	7
Quinn, c. Wood, b. Daniel	9		
Magoris, b. Daniel	1		
Stanton, b. Day	0		
Farrell, d. Day	0		
Weightill, not out	5	c. Isgar, b. Wood	3
Stourton, b. Day	3		
Extras	2		
Total	40	Total for 2 wks.	31

May 10. The Colt's Match. The result was a victory for the Colts, by an innings and nineteen runs.

May 11. Fr. Browne came to make his Retreat.

May 14. Feast of the Ascension. Ampleforth College v. The College, Harrogate, on the ground of the latter. The result was a victory for Harrogate, by thirty runs.

THE COLLEGE, HARRGATE.

<i>First Innings.</i>		<i>Second Innings.</i>	
Mr. Caldwell, c. Quinn, b. Magoris	11	b. Galavan	8
Bennett, b. Quinn	2		
Lambert, b. Quinn	0		
Mr. Lewis, b. Galavan	33		
Brailsford, c. and b. Magoris	1	b. Magoris	0
Mr. Edwards, b. Quinn	4		
Mr. Raven, c. Quinn, b. Galavan	25	run out	11
Mr. Rogers, b. Galavan	9	b. Galavan	63
Smith, b. Galavan	2	not out	3
Rymer, b. Quinn	3		
Dixon, not out	2	b. Magoris	4
Extras	9	Extras	9
Total 101		Total for 5 wks.	98

AMPLEFORTH COLLEGE.

P. Beggias, b. Mr. Raven	0
J. Quinn, b. Mr. Caldwell	0
V. Dawes, b. Mr. Caldwell	3
J. Galavan, c. Bennett, b. Caldwell	27
J. Dawson, b. Mr. Rogers	14
J. Dolan, b. Mr. Rogers	1
G. Farrell, b. Mr. Caldwell	9
A. Magoris, run out	0
E. Stourton, not out	0
Mr. McLoughlin, c. and b. Mr. Caldwell	3
E. Weighill, c. and b. Caldwell	1
Extras	13
Total	71

May 18. Frs. Anderson, Whittle, Turner and Flanagan came to spend a week in Retreat.

May 20. Dr. Paul Pentony went to Cumberland to recruit after a severe illness. He has our best wishes for a speedy recovery.

May 24. Whit-Sunday visit of Mrs. James Crean and Miss Crean.

May 25. Match with the York Catholic Club. A win for the College by 64 runs. J. Galavan bowled with effect, taking six wickets for twenty-one runs, and followed up his success with the ball by scoring fifty runs.

YORK CATHOLIC CLUB.

<i>1st Innings.</i>		<i>2nd Innings.</i>	
A. Fawbert, c. and b. Quinn	14	run out	2
B. Burnan, b. Mawson	36	c. Dawson, b. Mawson	4
J. Carter, c. Dawes, b. Galavan	8	b. Quinn	1
A. Vasey, c. Farrell, b. Galavan	1	b. Quinn	11
J. A. Kempley, b. Galavan	0	b. Quinn	0
C. H. Angus, not out	1	b. Mawson	2
Dixon, b. Mawson	3	not out	7
Humphrey, b. Galavan	1	b. Quinn	0
F. Brown, c. Quinn, b. Galavan	0	b. Quinn	0
J. Brown, c. Quinn, b. Galavan	0	run out	0
Fehrenback, run out	0	st. Farrell b. Mawson	0
Extras	8	Extras	4
Total 72		Total 31	

AMPLEFORTH COLLEGE.

<i>1st Innings.</i>	
J. Dolan, b. Kempley	2
V. Dawes, b. Kempley	8
J. Galavan, b. Burnan	50
P. Beggias, c. Vasey, b. Burnan	14
J. Dawson, J. b. w., b. Burnan	10
A. Magoris, c. Burnan, b. Kempley	14
J. Quinn, b. Burnan	1
G. Farrell, b. Burnan	0
E. Maynard, not out	3
B. Mawson, b. Carter	13
Extras	6
Total	136

Fr. Sammer of St. Wilfrid's York accompanied the team, and we were visited also by Mr. and Mrs. Brumell of Knaresbro'.

May 26th Match with St. Peter's Grammar School, York.
Played on the ground of the latter and resulting in a draw.

ST. PETER'S SCHOOL.

R. M. Neville, b. Mawson	44
A. M. Sullivan, b. Galavan	22
H. Wheelwright, c. Stanton, b. Dolan	14
E. J. Joicey, c. Farrell, b. Dolan	20
E. M. Hingston, run out	18
R. F. Russell, b. Quinn	5
G. G. Yeld, b. Mawson	53
J. P. Watson, c. Maynard, b. Mawson	2
J. E. Metcalfe, b. Magoris	15
R. G. Ringham, c. Magoris, b. Mawson	1
L. H. Moser, not out	0
Extras	17
Total	171

AMPLEFORTH COLLEGE.

J. Stanton, c. and b. Neville	1
V. Dawes, lb.w., b. Neville	0
J. Galavan, c. Joicey, b. Hingston	14
J. Dolan, c. Sullivan, b. Neville	16
P. Buggins, b. Hingston	3
J. Dawson, b. Hingston	1
A. Magoris, c. and b. Neville	32
E. Maynard, b. Neville	0
G. Farrell, not out	18
J. Quinn, not out	5
B. Mawson, did not bat.	7
Extras	17
Total (8 wks)	117

May 26th. 2nd Eleven v. St. Peter's 2nd Eleven.

Played at Ampleforth, and resulted in a victory for the College
by six runs. Score:—

ST. PETER'S SCHOOL.

T. Williams, b. Hayes	4
F. Kirke, b. Hayes	6
B. Nelson, c. O'Brien, b. Hayes	0
C. P. Cass, c. O'Brien, b. Hayes	9
N. F. Roy, b. Hayes	0
H. B. Greaves, b. Hayes	23
T. Harrison, not out	3
G. Walker, b. Hayes	1

C. Coning, run out	4
F. Pelly, b. O'Brien	9
T. Sterwood, c. O'Brien, b. Murphy	2
Extras	4
Total	49
Extras	2
Total	50
Innings declared (4 wks).	

AMPLEFORTH COLLEGE.

E. Stourton, b. Williams	2
A. Hayes, b. Greaves	4
P. Daniel, b. Williams	0
K. Weighill, b. Cass	17
R. Adamson, c. Pelly, b. Williams	0
T. Murphy, b. Greaves	3
A. Briggs, b. Cass	4
W. O'Brien, b. Greaves	7
E. Murphy, b. Nelson	8
O. Priestman, b. Williams	2
A. Ennis, not out	4
Extras	4
Total	55
b. Cass	11
b. Williams	0
b. Williams	1
Extras	3
Total (7 wks.)	24

May 27th. Visit of Mr. and Mrs. Swarbrick.

May 30th. We regret to have to record the death of Mrs. Platford. We offer Mr. Raby and his family our sincere condolences.

May 31st. The annual sermons at Malton. We thank Fr. Hickey for his warm hospitality.

June 1st. Return match with St. Peter's. The College defeated by a wicket and six runs.

AMPLEFORTH COLLEGE.

P. Buggins, c. and b. Neville	8
J. Stanton, b. Hingston	11
J. Galavan, lb.w., b. Greaves	17
V. Dawes, b. Greaves	2
J. Dolan, b. Greaves	1
J. Dawson, not out	24
A. Magoris, b. Hingston	2
G. Farrell, c. Yeld, b. Hingston	2
J. Quinn, b. Neville	7
R. Maynard, b. Hingston	5
B. Mawson, b. Greaves	6
Extras	6
Total	91

ST. PETER'S SCHOOL.

A. M. Neville, b. Quinn	7
A. M. Sullivan, c. Farrell, b. Quinn	3
H. Wheelwright, b. Magoris	13
E. J. Joyce, b. Quinn	5
E. M. Hingston, c. Galavan, b. Quinn	0
R. F. Russell, b. Quinn	10
G. G. Yeld, not out	33
J. P. Watson, c. Dolan, b. Magoris	0
J. E. Metcalf, b. Dawson	18
R. G. Bingham, not out	0
H. B. Greeves, b. Quinn	3
Extras	7

Total 97

June 11 1896. St. Peter's 2nd eleven v College 2nd eleven played at York.

ST. PETER'S

L. F. Williams, l. b. w. O'Brien	0
C. F. Cass, l. b. w. A. Hayes	2
L. H. Moiser, b. A. Hayes	9
N. Roy, c. Ennis, b. Hayes	0
B. Nelson, b. A. Ennis	23
P. Kirke, b. K. Weighill	11
L. Harrison, b. K. Weighill	0
F. Smith, b. A. Ennis	0
G. Walker, b. Weighill	0
F. Pelly, c. Cooke b. K. Weighill	2
F. Sherwood, not out	0
Extras	2

Total 49

COLLEGE.

A. Briggs, b. Cass	3
W. O'Brien, c. Williams, b. Cass	35
Hon. E. Stourton, b. N. Roy	10
K. Weighill, c. and b. Cass	20
T. Murphy, c. Pelly, b. Cass	5
R. Adamson, b. Williams	1
A. Hayes, c. Nelson, b. Williams	0
E. Murphy, c. Williams, b. Cass	0
O. Priestman, c. Sherwood, b. Cass	0
A. Ennis, b. Cass	0
W. Cooke, not out	3
Extras	3

Total 81

June 2. The Knaresbro' Concert. Two of the members of the band made the journey on bicycles and narrowly escaped a drenching on the return journey next day.

June 3. Month-day. The visitors to Knaresbro' spent an enjoyable day in this most picturesque town. In connection with the concert, may we offer our sincere thanks to the ladies and gentlemen who so kindly entertained us, and put themselves to so great trouble to contribute to our enjoyment? Visit of Messrs A. T. Penney, G. Penney, and J. R. Smith and E. G. Gardner.

June 4. Feast of Corpus Christi. A fine day and the usual Procession of the Blessed Sacrament in the grounds.

June 7. A second Procession of the Blessed Sacrament at which the public were present. Some forty of the Catholics of Malton visited the College to take part in the ceremony.

June 8. Father Duggan came for his Annual Retreat.

June 10. Visit of Fr. J. J. Brown of Parbold.

June 14. The P. E. C. C. against the school. The school went in first and scored 76, to which the P. E. C. C. replied with an unfinished innings of 94. E. Maynard and J. Quinn scored 56 for the first wicket.

June 16. Continuation of the P. E. C. C. match. The P. E. C. C. completed a first innings of 116.

June 20. Visit of Father Begue who is staying at Hovingham. Dr. Dawes also ran over to see us in the interval between voyages. He brought us a present of a curious fish, for which our best thanks.

June 22. Visit of our late Music-master, Mr. A. Bowen. We wish him a prosperous career in the West Indies for which he sails on June 27.

June 28. It is our sad duty to record the death of Alexander Swarbreck. We offer our sincerest sympathy to Mr. and Mrs. Swarbreck and family and promise to remember him in our prayers.

June 29. Feast of SS. Peter and Paul. The Upper Library went to Knaresbro' for their annual outing. The pleasant recollection of some of our party, who had visited the town to take part in the concert, determined our choice and we spent a most enjoyable day, boating and bathing and viewing the features of the neighbourhood. V. Dawes, H. Giglio, and N. Stourton, made the journey on bicycles.

June 30. The N. E. Railway was running a special excursion to

Scarbro' on this day and the Band took advantage of the occasion to spend their outing at this fashionable watering-place. A comfortable saloon was provided by the company. Showery weather which ended in a bright, warm day. Boating and bathing and the usual sea-side pleasuring. Mr. Calvert had arranged for us a sumptuous dinner at the Grand Hotel, to which we did justice. At 8:30 we began the journey home. Our hearty thanks to F. Clement who arranged the out.

July 1. Funeral of A. Swarbreck. He was buried in our little cemetery on the hill-side and after a dirge and solemn Requiem was carried to the grave, surrounded by his fellow students and professors and friends. R. I. P.

July 2. Match between Ripon Grammar School and College played at the College.

RIPON.

Daniel, c. Briggs, b. Quinn	3
Wood, c. Farrell, b. Galavan	8
Day, b. Quinn	2
G. Tattersall, b. Quinn	2
E. Tattersall, b. Quinn	10
Skene, b. Quinn	0
Craves, b. Quinn	2
Goodier, run out	6
Saapple, b. Quinn	0
Trande, not out	4
Wicks, b. Quinn	3
Extras	15
Total	52

COLLEGE.

J. Galvan, b. Daniel	9
J. Dawson, b. Skene	20
P. Buggins, l. b. w. Wood	32
J. Quinn, c. Craves, b. Skene	4
J. Dolan, c. Wicks, b. Skene	10
A. Maguire, c. Day, b. Wood	6
V. Dawes, l. Skene	8
G. Farrell, c. Skene, b. Wood	5
J. Briggs, c. Day, b. Daniel	11
G. Maynard, not out	21
B. Lawson, l. b. w., b. Skene	4
Extras	18
Total	145

July 6th. The P.E.C.C. Match concluded. In the second innings the School scored 117 against 40 by the P.E.C.C., the School winning by 37 runs.

We do not see why the P.E.C.C. should be particular in keeping secret the meaning of their Club-title. We have heard many suggested solutions, not all of them flattering ones. The funniest one was that of the "Pig-Eaded Cricket Club." P.C.C. are certainly the initial letters of Pig and Cricket Club, and E. is certainly the first letter 'Eaded,' but we think that the gentleman who offered this solution of the riddle made a mistake similar to that of a certain musical professor who, in answer to a friend asking what he was looking for, said oh! I am only looking for a little 'hair' I knocked off the other day. How the name Pig-Eaded would apply we confess we cannot see, except perhaps in this, that the members are very obstinate, for they always do the opposite thing to their opponents. For instance if we lose they are sure to win; and if we win, sure enough they'll lose.

However we congratulate them on their successful season for we are not jealous—neither are we like that Irishman who said he would not drown the shamrock on St. George's day because St. George was an Englishman; for after all they are our companions. And although we do not like to be beaten by them, yet when they do well we also share in their glory. We wish them a continuation of the success they have hitherto enjoyed—and we hope that the spirit shown by them may prove an incentive to the other boys to renewed vigour in their manly sports.

Swimming Club. The members this season are, T. Murphy, V. Dawes, J. Stanton, E. Maynard, K. Weighill, J. McCana, H. Woodiwis. The entrance-test is a swim of sixteen lengths of the bath, which is 102 ft. long. Water Polo has been begun this year, and we wish once again to thank Mr. Woodiwis, of Hartlepool for the annual medal to the champion swimmer for the season.

July 11th. Match, Religious v. Boys.

Played on St. Benedict's Feast.

RELIGIOUS.

Fr. Anselm Turner, run out	7
Bt. Bernard Hayes, b. Quinn	3
Bt. Egbert Curran, b. Quinn	48

THE COLLEGE DIARY.

Fr. Edmund Mathews, b. Mawson	7
Fr. Bede Turner, c. Daws, b. Galavan	2
Mr. G. McLoughlin, c. Farrell, b. Quinn	1
Br. Stephen Dawes, b. Quinn	3
Fr. Wilfrid Darby, b. Quinn	13
Br. Thomas Noblett, l. b. w. Quinn	2
Br. Philip Willson, b. Mawson	3
Fr. Cuthbert Jackson, not out	0
Extras	14

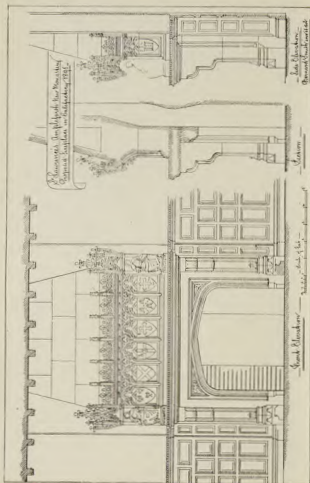
Total 103

BOYS.

J. Dawson, Fr. Anselm	1
P. Buggins, c. and b. Mr. McLoughlin	14
G. Galavan, c. Br. Stephen, b. Fr. Edmund	3
E. Maynard, c. Br. Egbert, b. Fr. Anselm	6
J. Stanton, c. Br. Bede, b. Fr. Edmund	0
J. Dolan, c. Fr. Wilfrid, b. Fr. Anselm	16
J. Dawes, c. Br. Egbert, b. Mr. McLoughlin	37
G. Farrell, c. Mr. McLoughlin, b. Fr. Anselm	2
A. Magoris, b. Fr. Edmund	0
J. Quinn, b. Br. Stephen	10
B. Mawson, not out	1
Extras	8

Total 98

M. WILLSON.
V. DAWES.



Notes.

HAS the reader ever watched a beginner trying to mount a bicycle? Two or three hops with one foot on the pedal, and then a stop. Again two or three hops, and another stop. Then, perhaps, he swings up on to the seat, vainly pursuing the loose pedal with the unoccupied foot, describing graceful curves in the dust of the road, until he suddenly finds the front wheel at right angles to the hind one and thinks it advisable to jump off. This is a picture of the Editor's experience in writing these notes; he does not know how or where to begin. Two or three scratched-out lines, represent so many ineffectual attempts to mount the editorial cycle. However, as the clown says in the circus, "here we are again!"

Not that the reader is to look upon it as anything wonderful that we are here again. Our subscribers are supporting us generously and our list of contributors increasing. The "troops of friends" that one associates with the afternoon of life have gathered around us in our youth. We have no reason to be dissatisfied with our supporters, and please God they may never be dissatisfied with us.

His Lordship, Bishop Hedley, deserves our warmest thanks for his unwavering and generous patronage. We count it a special honour that we are privileged to publish an authoritative statement of the present position of Catholic University Education from his pen.

May we here thank all those who have contributed, either by pen or pencil, to the present issue, and this without mention of names? To all and each, we are grateful, and thoroughly appreciative of the trouble they have taken. Mr. Boddy, we are compelled to thank in person; for the greater number of the illustrations are drawn after his admirable sketches and paintings.

Bishop Hedley has presented a copy of the first volume of the *Ampleforth Journal* to His Holiness, bound in white morocco, with the Papal arms stamped in gold on the cover. His Lordship's article on Sant' Anselmo has had the honour of translation into several foreign languages.

Our late President, Dr. O'Neill, was consecrated Bishop of Port Louis, Mauritius on June 29th. The See had been filled by English Benedictines for nearly a century until the appointment of Archbishop Menria. We understand that the inhabitants of the island had asked for a return of the Anglo-Benedictines. Bishop O'Neill spent several days with us, leaving us on the eve of the Feast of the Solemn Commemoration of St. Benedict. The unaffected simplicity of his manner made us almost forget the honour of the visit, in the renewal of the friendly relations that have always existed between his Lordship and the Community. He knows that our best wishes follow him into what we cannot help looking upon as an exile, and that he will always have our sympathy wherever he is. We know that he will not shrink from the difficulties of his position and we pray that they may not prove too great a strain on his delicate health.

The illustration of a Japanese Martyrdom is after a curious print by Raphael Sadeler of the date 1623. The costumes are plainly imaginary, but the composition has the interest that it was made after the verbal descriptions of missionaries, who had escaped in the great persecution.

We have thought that the photograph of the representatives of the Catholic Colleges will be found more interesting, if the reader is enabled to tell who the individuals are. We furnish therefore a key. Left and right, in this explanation, refers to the reader's left or right hand. Beginning with the front rank sitting on the floor, the centre figure is Fr. Donnelly S.J. (St. Francis Xavier's), that on the left Fr. Egan (Ramsgate), that on the right Fr. Nicholson S.J. (Stanford Hill). In the second row, on chairs, are in order from the left, Fr. Parbrick S.J. (Wimbledon), Canon Hawksford (Cotton), R. K. Dr. Bourne (Womersh), His Eminence, Cardinal Vaughan, Fr. Walmesley S.J. (Stonyhurst), Prior Barge (Ampleforth), and Fr. Norris (Edgbaston). The rear rank—again in order from the left—is composed of Fr. New (Downside), Canon Banks (St. Edward's), Canon Graham (Hammersmith), Fr. Mann (Newcastle), Fr. Colley S.J., Dr. Conway (Woolhampton), Fr. Gerard S.J., Dr. Butler (St. Charles'), Fr. Galton S.J. (Beaumont), Fr. Durand (Plymouth), Rev. Br. Swan (Prior Park), Dr. Casarelli (St. Bede's), Rev. Br. Henry (Manchester), and Fr. Cremonini (Katcliffe).

The interesting article by Dom J. Besse, O.S.B., may need this much of introduction to our readers, that the author is a monk of the abbey of Silos in Spain. It has been written altogether without the help of any archives except those in the possession of the Spanish Congregation.

Most of our readers will have seen in the papers that Dr. Gasquet has been put on the Commission to consider the question of Anglican Orders. It is an honourable distinction and has brought him into personal relations with His Holiness the Pope.

The Concert given by the Orchestra for the benefit of the schools at Knaresbro' was by far the most successful from every point of view. The alarmists prophesied that we should never make a house so late in the season as June 3, and in the midst of the scorching weather prevailing at the time. The alarmists however were at fault on this occasion. Knaresbro' had never seen so crowded an audience for a miscellaneous concert. Not only was the Philharmonic Hall packed to its fullest capacity, but the doors and steps were thronged with patient, standing listeners, and many were sent away who were unable to obtain a place. The programme was much the same as at Malton, but the terrible heat of the room played havoc with the violinists' strings. Mr. Oberholffer's piano rendering of Schubert's Rondo in F. excited a storm of applause, but otherwise there was no very enthusiastic welcome; the audience was perhaps too hot and uncomfortable to rise to any unusual demonstration of approval. Still they all declared that the concert was excellent, and of a class and style that they had never previously heard in Knaresbro'. The Committee of Ladies, Mrs. Groves and the Misses Sweeting, who attended to the catering, acquitted themselves of their share of the work most admirably. The performers were loud in praise of their entertainment and the arrangements made for their reception. Fr. Harworth, the new Incumbent of Knaresbro', will be cheered with the successful result of his first venture, and he has been able to add a substantial sum to the credit of the school account.

We take this opportunity of offering our best wishes to Mr. Bowen, on his departure to the West Indies to begin the practice of his profession as a Barrister. Not a little of the musical pro-

iciency of the college is due to his conscientious instruction. A little farewell concert at Kirby Moorside, which he gave with the help of Messrs. Frank, McLoughlin and Dillon, was a complete success. We wish that he may "suffer a sea-change into something rich"—but not "strange." Rather, we hope he will always look upon us as old and familiar friends.

Fr. Hickey's annual sermons at Malton in June were the usual annual success. We have often doubted whether the efforts of our choir and preachers merit so rich a return of gratitude and hospitality. But we are comforted with the assurance that there "is corn in Egypt."

The posters that announced the sermons can hardly, however, be thought to look upon the occasion as an *annual* one. Not always may the Malton people, faithful and otherwise, expect to be treated to a Mass, "of indescribable grandeur, by the Church's greatest composer"; a morning sermon by "Liverpool's popular pulpit-orator," or an evening sermon "eloquent" even in its prophetic announcement. Though Malton is, doubtless, prepared for surprises when the genial genius of Fr. Hickey caters for them, surely, of such a display and of such a poster, "we shall never look upon its like again."

The New Building is up to the roof and we hope to see a flag flying from the spars on the day of the Exhibition. Now that it is full grown, we find it impossible to speak of it in the usual patronizing terms. We are almost afraid of it; it looks so majestic. It is above criticism—especially if you are not fond of a ladder. Seriously it impresses all who look at it with its stately beauty. If anyone doubt these expressions let him come and see.

Mr. Bernard Smith has sent us a drawing of the proposed fireplace of the Calefactory. We are pleased to be able to show a reproduction of it to our readers. We hope we shall be enabled to complete the already handsome room with this beautiful piece of work.

The five statues for the niches on the front of the building have been given by generous friends. Messrs. Bolton and Allen have

prepared, presented and erected the central figure of St. Lawrence. The other Saints have been promised by Frs. O'Brien, J. J. Brown, J. E. Turner and Mr. Thos. Taylor, senior.

F. Andrew is in charge of the slating and plumbing. He has already proved himself an adept in putting "countesses" in their proper place. In his hands we are sure the work will be well done.

F. Ildefonsus Cummins, O.S.B., was the chosen preacher on the Feast of St. Philip Neri at the London Oratory.

Some clerical changes on the Mission have become necessary owing to the lamented death of Fr. G. Smith. Fr. Hurworth has taken charge of Knaresbro' and Fr. Dunstan Flanagan takes his place at St. Anne's, Liverpool. Fr. A. Fishwick has been appointed to Workington and Fr. Ambrose Turner to Browndge.

We have to acknowledge with thanks the gift of a beautifully worked altar cloth from Miss M. F. Harvey of Liverpool. Such offerings are very acceptable, especially in these days when our altars are so much in use.

Our congratulations to Mr. F. Heywood on his successful examination which passes him into Christ Church, Oxford, also to R. Giglio on winning gold and silver medals at Malines, where he is studying Art.

It was well known that the late F. Gregory Smith enjoyed in a very marked degree the esteem and respect of the townfolk of Knaresbro'. But it was hardly to be expected that the Urban Council would instruct their clerk to send the following letter to the Prior.

Urban District Council,

Knaresbro'.

May 20, 1896.

DEAR SIR,

I have been requested by the above Council to convey their deep expressions of sympathy with your Order at the recent death of the Rev. Father Smith, feeling that it was also a great loss to the Council and to the town at large. I can assure you that it is felt by the Council that they have lost a genuine business man who took great interest in the affairs of the town he had so long been associa-

ted with, spiritually and socially, and especially in endeavours to improve the sanitary conditions of the same. Again expressing their sympathy,

Believe me to remain
yours obediently,
F. MAINMAN.
Clerk.

It was with great regret that we heard during the month of May that F. Pippet of Dowlais was seriously ill. Thanks to his good constitution, however, he was able to shake off the attack. By the time these lines are in the reader's hands, we hope that he will be completely restored to health. During his absence F. Brierley has supplied his place.

Four Postulants this year are to take the habit. Joseph Dawson of Preston, Joseph Dolan of Warrington, Philip Duggins of Birmingham and Vincent Daves of Longton, Staff.

Our congratulations to Mr. Bernard Ratcliffe on his marriage with Miss Murray of Cork—Ad multos annos!

We congratulate Mr. and Mrs. John Fishwick on their recent marriage.

Mr. Oberhoffer's Mass, which has been sung at the College from a MS. score, has just been published by Mr. Cary of Newbury. It is dedicated to F. Prior. This is hardly the place to give a detailed account of the work, as no satisfactory analysis could be made without musical examples. The aim of the author has been to dwell with great reverence on the sacred words and to avoid any repetition as far as possible; hence the Mass is a very short one. The musical subjects are of a rather severe type but far from being unmelodious, and they lend themselves to expressive singing. The treatment is in counterpoint of a very clear type but not at all difficult; it is not beyond the capacity of an average choir. F. Prior has been obliged to take up the cudgels on behalf of the Mass against a somewhat fierce reviewer in the columns of the *Catholic Times*. A little controversy on the merits of a published work has sometimes a beneficial effect on its sale.

We have received the following communication from a London correspondent.

Many old Amplefordians living in and near London have long expressed their wish to see revived, in some form or other, the London reunions that were so pleasurable in former days. At the suggestion therefore of Fr. Prior a preliminary meeting was summoned to discuss the question.

The following old boys, members of the A. Society, foregathered on Wednesday June 24, at the Holborn Restaurant: Messrs. J. Burge, A. S. Cafferata, E. Forster Jur. W. Lambert, W. Long, C. G. Keogh, L. Loreta, L. Mackey, J. McSheehy, G. Nevill, W. J. Pike, R. W. Smith, B. Smith, J. Tucker, E. Walter and W. York, and Father Placid Wray who acted as Secretary.

Many others had expressed their agreement in the object of the meeting, but were prevented from attending.

After a pleasant supper in the Grill Room of the Holborn Restaurant, at which Frs. Vincent and Anselm Wilson were present, an adjournment was made to 8, Gray's Inn Square, where the members were hospitably entertained by Mr. Bernard Smith.

Fr. Placid Wray was voted to the Chair, and a lively discussion of some two hours duration followed. The utmost enthusiasm for the object of the meeting was displayed. One could not but be reminded of the parliamentary debates of College days, different though the surroundings were. More than one older alumnus remarked how fluently and confidently the younger men spoke, thanks to the training of those parliamentary debates.

The following resolutions were the result of the meeting:—

The first point of discussion was that of an annual reunion.

On this it was resolved:—

1. That an annual dinner be held by Amplefordians and members of the A. Society residing in London and District.

N.B. After some discussion as to whether a *supper*, as in former days, or a *dinner* be decided on, it was resolved almost unanimously that a *dinner* on the same lines as those of other Catholic Colleges be held.

2. That Messrs. B. Smith and A. S. Cafferata, with Fr. Placid Wray as secretary, form the committee for making all necessary arrangements.

3. That dinner tickets do not exceed five shillings, exclusive of wines.

4. That the Ampleforth Community be invited to be present as the guests of the London Amplefordians.

5. That each member endeavour to bring a friend, who need not be an Amplefordian, or member of the Ampleforth Society.

6. That the date of the Dinner be fixed by the Committee at the College during the Exhibition, with a view to enabling as many members of the Community as possible to be present; and that notices of date and place be immediately thereupon sent out by the Secretary.

Finally all those present agreed to take tickets, and to do their best to bring each a friend.

The *second* point discussed was that of periodical minor reunions during the year.

On this it was resolved:—

1. That a beef-steak supper followed by a social evening be held three times a year, viz., in October, February and June.

2. That Messrs A. S. Cafferata, W. Long, J. McSheehy and J. Tucker, with Fr. Placid Wray as Hon. Sec., be appointed as a standing Committee to arrange the reunions.

3. That there be no tickets, but each member present pay for himself on the evening of the reunion.

4. That the Secretary give due notice to the members before each reunion.

5. That Wednesday Oct. 14th be fixed for the first reunion.

6. It was proposed and resolved that the Secretary keep a register of the names and addresses of Amplefordians and members of the A. Society living in the London District and that he forward a copy of the same to any member applying for it.

N.B. Although these reunions are for London District—the co-operation of Amplefordians from any part of the country will be heartily welcomed.

Dr. Dawes Junr. has brought us from foreign countries another addition to our Natural History Museum. It is a fat, globe-shaped fish, with prickly spines and a beak like a parrot. Our Naturalist informed us that it is one of the family of Gymnodontes. We should

have thought that if a Christian-sounding prefix were given to such a heathenish looking monster, Poli would have been more suitable than Gymn.

A second four-stringed double-bass viol has been added to the orchestral properties. It is in good voice and thoroughly acclimatized—though made in Germany.

Photography, under the management of Fr. Francis is vigorous and productive. A case of groups of various classes, football teams, cricket elevens, &c., is an object of constant study to interested small boys. An unkind critic remarked the other day that the College eleven this year "had no backbone." We disagree altogether with the remark and hasten to express our opinion that the cricket this season has been of higher class than in the two previous years. But if such criticism had been true, how would the eleven have come out if submitted to the Röntgen rays? One is reminded of the story of an individual afflicted with the same want of vertebral consistency, who having his picture taken by the new Photography was found to consist of "one false tooth and two brass buttons."

Another distinguished victim to "Golf" is Mr. Nicholas Cockshutt, secretary of the Ampleforth Society. His portrait has appeared in "Golfing" with a history of the Preston Club, of which he has been Captain for some time.

We welcome the first number of the *Spicilegium Benedictinum*. It is published by the convent of St. Benedict at Rome. Some interesting papers, connected with English Benedictine Monks, have been printed, with a translation by Dom Gregorio Palmieri, and a Life of Blessed Guido d' Arezzo, the founder of modern music, promises to be valuable. We also desire to acknowledge the receipt of the *Dunside Review*, *Dewai Magazine*, *Ushaw Magazine*, *Stonyhurst Magazine*, the *Clongowenian*, the *Oratory School Magazine*, the *Radclyffian*, the *Beaumont Review*, the *Revue Benedictine*, and the *Abbey Student*.

The news has just reached us that Michael Willson and John Stanton have passed the Matriculation Examination—the former in the first class, the latter in the second. Our congratulations.

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Ampleforth Lists.

(Continued.)

1855-1860.

(Note—Should any of our readers possess additional or more correct information about those of our Alumni whose names occur in these pages, or whose names have been omitted, we earnestly solicit them to communicate at once with Fr. Bernard Hutchison, at Workington. Ed.)

1855.

- a. Barton, Br. James Wolstan, O.S.B. Warrington.
 Beste, Constable, London.
 Carney, Peter, Liverpool.
 Chatelus, Paul, Lille.
 Fitzgerald, Gerald, Chesham.
 Hedley, Arthur, Felton.
 * Pearson, Ralph Jerome, O.S.B. Browedge.
 * Turner, John, S.J., Preston.
 Wade, Patrick, Bath.
 b. Whyte, Charles, Down, Ireland.
 Whyte Edward, Down, Ireland.

1856.

- Alanson, George, Starbeck.
 Bryant, Frederick, Newcastle.
 Bryant, John, Newcastle.
 Descamps, Edward, Lille.
 r. Fairhurst, Thomas, Liverpool
 * Farrant, William Lawrence, O.S.B. Bath.
 Fox, James, Edinbro'.
 Hannan, James, Liverpool.
 Himsforth, Walter, Chorley.
 a. Died in Descon's Orders at St. Lawrence's, May, 1867.
 b. Fatally thrown from his horse at Scarbro', and buried in St. Lawrence's Cemetery.
 c. Became a tea merchant in China.

- Hyde, Henry, Waterloo, Lancashire.
 Ickeringill, Robert, Selby.
 Kearney, Thomas, Coventry.
 Keyes, Edmund Moore, Liverpool.
 Leeming, Charles, Kirkham, Lancashire.
 Leeming, Edward, Kirkham, Lancashire.
 Leeming, James, Kirkham, Lancashire.
 a. Pippet, Francis, Glenview, Somerset.
 Polding, James, Bury.
 Sayles, Louis Charles, Lincoln.
 b. Simpson, Edward, Hull.
 Tindall, John, Selby.
 Whittham, James, Bury.
 c. Worden, Br. John Alban, O.S.B. Brownedge.
 1857.
 Bannon, Daniel, Liverpool.
 * Barnett, Thomas Wolstan, O.S.B. Leith.
 d. Bateman, Austin Ferrers, Bath.
 Delcourt, Ernest, Lille.
 Delcourt, Louis, Lille.
 Desurmont, Paul, Lille.
 Farier, Auguste, Lille.
 4. Fox, Neil, Edinbro'.
 Fraser, Francis, Lille.
 Fraser, Gustave, Lille.
 * Hickey, Francis Paulinus, O.S.B. Liverpool.
 Hyde, Edward, Waterloo, Lancashire.
 King, James, Harrogate.
 Magrane, Patrick, Liverpool.
 McKenny, Robert Napoleon, Howth.
 Ménard, Arthur, Lille.
 Ménard, Jules, Lille.
 Milson, Joshua, Scarbro'.
 Parsons, Adrian, Halifax.
 a. Died in Buenos Ayres.
 A. Son of the builder of the New College. Became an architect.
 c. Became a Lay-brother.
 d. Has erected the Catholic Church at Helmsley.
 e. Became a civil engineer in India.

- Prest, Alphonsus, Warrington.
 Renaux, Jules, Roubaix.
 Shiel, Edward, Clifton.
 Shiel, James, Clifton.
 a. * Smith, Charles Gregory, O.S.B. Wolverhampton.
 Smith, John, Chorley.
 6. Sullivan, Edward Benignus, O.S.B. Kilkenny.
 Sullivan, James, Kilkenny.
 Sumner, James, Coughton.
 Wattine, Fidèle, Roubaix.
 1858.
 Agache, Edward, Lille.
 Atkinson, Thomas, Ferryhill, Durham.
 Bernard, Paul, Lille.
 Bury, James, Dublin.
 Callan, William, Liverpool.
 Cloran, John, Dublin.
 c. * Cummins, Joseph Bede, O.S.B. Liverpool.
 Cummins, Thomas, Greaves, Liverpool.
 Fairhurst, James, Liverpool.
 Fairhurst, John, Liverpool.
 Fox, George, Edinbro'.
 d. * Hedley, James, Felton.
 Heptonstall, Austin, Tadcaster.
 Hubberstey, Robert, Bury.
 Kirwan, Philip, Ireland.
 O'Connor, Charles, Ireland.
 e. * Pippet, Benedict, Coughton, Warwick.
 Van Put, James, Antwerp.
 Robertson, John, Liverpool.
 Roussel, Albert, Tourcoing.
 a. Was on the Mission at St. Peter's, Liverpool, 1869; Felton, 1870; Knare-
 bro', 1883; Dodington, 1889; Knarebro', 1891, where he died March,
 1896.
 A. Died a Religious of the Cassinese Congregation at Ramsgate, October, 1869.
 c. Was on the Mission at St. David, Swansea, 1874. St. John, Bath, 1876,
 and died at Waterloo, Angt, 1876.
 d. Cousin to Bishop Hedley, O.S.B.
 e. Brother of Dom Cuthbert Pippet, O.S.B.

Smith, Austin,	Bungay.
Smith, Gerald,	Bungay.
Smith, John Henry,	Bungay.
Smith, Richard W.,	Bungay.
Tindall, Thomas,	Seiby.

1859.

Barrows, Edward,	Lancashire.
Barrows, William,	Lancashire.
Bury, Francis,	Dublin.
Bury, John,	Dublin.
Butterly, Thomas,	Manchester.
Corlett, Thomas,	Wigan.
Kirkley, Charles,	Darlington.
Küttner, John,	Germany.
a. * McAuliffe, John Placid, O.S.B.,	Bath.
McCabe, James,	Lancashire.
b. * Smith, John Adolphus,	Sutton.
Smith, Francis,	Chorley.
Stephenson, John,	Brough.
Stephenson, Henry,	Brough.
c. Taylor, Br. Peter Hilary, O.S.B.,	Standish.
d. * Thomas, John Paulinus, O.S.B.,	Weobley.
* Watmore, Joseph Austin, O.S.B.,	Morpeth.
e. * Wright, Charles Lawrence, O.S.B.,	Wigan.

1860.

Brady, George,	Liverpool.
* Barge, Thomas Anselm, O.S.B.,	London.
Cummins, John Idephonsus, O.S.B.,	Liverpool.
De la Lastra, John,	Spain.
Doherty, Christopher,	Liverpool.
Fattorini, Thomas,	Bradford.
Keizer, Lawrence,	Seacombe.

a. Was for some years Prefect of the boys at St. Lawrence, where he died Sept. 1880.

b. Became, as Basil Maubert, a Pensionist.

c. Died in Deacon's Orders in 1872.

d. Was professed for St. Edmund's at Donai.

e. Was on the Mission at St. David's Swansea, 1875 where he died Feb. 1878

Kitchen, John,	Holderness.
Lambert, Ignatius,	Norwich.
Macquet, Ernest,	Lille.
Pickersgill, John,	York.
Ficton, John,	Hindley.
Plunket, Lawrence,	Liverpool.
Polding, Alfred,	Pleasington.
a. * Potter, John Maurus, O.S.B.,	Liverpool.
Potts, George,	Newcastle-on-Tyne.
Richardson, Sylvester,	Walton-le-dale.
b. Ryan, William,	Liverpool.
De Smet, Emile,	Ghent.
Smith, Austin,	Chorley.
Smith, Bernard,	Bungay.
De Solar, Marcos,	Spain.
c. * Talbot, James Benedict, O.S.B.,	Eaxton.
Threlfall, Aloysius,	Preston.
d. * Wade, Bernard Stephen, O.S.B.,	Bath.
* Worden, Joseph Aelred, O.S.B.,	Brindle.

a. Was on the Mission in Liverpool at St. Augustine's, 1875; St. Anne's, 1884; St. Augustine's 1881-82, when he died at Ormskirk of typhus fever.

b. Died while at St. Lawrence's.

c. Was on the Mission at Ormskirk, 1873; Bodlington, 1876; Clonon, 1877; Ormskirk, 1878; Fort Augustus, 1880; at St. Lawrence's, 1883; St. David's Swansea, 1884; St. Lawrence, 1885; Acton Burnell, 1886; Little Malvern, 1889-90, when he died there.

d. Canon of Newport.

The New Monastery.

BEATISSIMO PADRE,

Il Priore del Monastero Benedettino di Ampleforth in Inghilterra, prostrato al bacio del S. Piede umilmente implora la S. Vostra, di voler benignamente concedere la Benedizione Apostolica, a tutti i Benefattori che hanno contribuito alla fabbrica del Nuovo Monastero. Che della grazia, &c.

E Eius D. N. Leo Papa XIII. benedictionem Apostolicam impertivit.

Ex Aedibus Vaticanis, die Julii 7, 1894

✠ J. Archiepiscopus Nicomedensis.

(Translation.)

Most Holy Father.

The Prior of the Benedictine Monastery of Ampleforth in England, kissing your Sacred Feet, humbly implores your Holiness to graciously grant the Apostolic blessing to all the Benefactors who contribute to the building of the New Monastery.

His Holiness Pope LEO XIII. has granted the Apostolic blessing.

Given at the Vatican, July 7, 1894,

✠ J. Archbishop of Nicomedia.



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135

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THE "MASS OF ST. GREGORY THE GREAT."

[FROM a letter received by the Bishop of Newport from Monsignor R. Merry del Val, private chamberlain to His Holiness, dated Aug. 12, 1896:—

"His Holiness accepted this token of your Lordship's attachment to the Holy See and to His person with the greatest pleasure, and very willingly sends His Blessing to the Journal and to its contributors. The Holy Father was much interested in all I could tell Him of your Lordship's article, 'St. Anselm's on the Aventine,' and expressed His regret that He was unable to read it Himself."]

THE AMPLEFORTH JOURNAL.

VOL. II.

DECEMBER, 1896.

PART II.

Famous Books of the Fathers.

I.—The "Regula Pastoralis" of St. Gregory the Great.

POPE St. Gregory the Great ruled the Church from the year 590 to March 12, 604—thirteen years. There was no Emperor in Rome at that time, the Emperor's Exarch residing at Ravenna. But the whole country, up to the very gates of Rome, was in the hands of the fierce Lombards, who ravaged and pillaged without restraint. Within the city there was famine, sickness and distress of every kind.

The immense labours of St. Gregory for the Church at large are well known. He instituted a great reform in Italy, checked the Donatist heresy in Africa, prevented a schism at Constantinople, made his influence strongly felt

by the Frankish rulers of Gaul and Germany, brought Spain back from Arianism to the true faith, and effected through St. Augustine the conversion of England.

His writings are very numerous and important. The best edition of his works is that of the Maurist Benedictines, brought out at Paris in 1705, in four folio volumes. His principal writings are as follows: "Exposition," or as it is generally called, "Morals," on Job; "Twenty Homilies on the Prophet Ezechiel;" "The Dialogues," in four books—one book (the second) being entirely consecrated to the life of St. Benedict; "Registrum Epistolarum," a collection of between 800 and 900 Letters on every kind of subject, addressed to all parts of the world; his famous "Sacramentary" and "Antiphony" which regulated the holy Liturgy of the Mass; and finally, the "Regula Pastoralis," with which we are at present concerned.

St. Gregory has left, in his writings, a singularly vivid picture of his own character. He was a man of great culture, very refined in thought, and very averse from strife or contention. He expresses in many touching passages, his strong leaning to the quiet and contemplation of a cloistered life, and his fear of responsibility and authority. The style of his writing is that of a man who unites the epigrammatic and rhetorical manner of the later classics with great directness of expression and the clearness of one who knows exactly what he wants to say. His way of telling a story is especially direct, vivid, sometimes very naïf, and always effective.

It is not uninteresting to give his personal appearance, as described by John the Deacon. This writer was a monk of Monte Cassino, and lived in the ninth century. But he states that in his day there existed, in St. Andrew's Monastery on the Coelian Hill (now the monastery of San Gregorio), a portrait of the holy doctor, painted in the apse of the dormitory of the monks. St. Gregory, according to this portrait, which seems to have been executed in

his life-time, as if to remind the brethren of his constant solicitude for discipline and regularity, was of ordinary size and well formed. His face was of a good shape; his beard, of moderate size, was somewhat tawny, and his complexion dark. He wore a well-marked "corona" of dark hair, and in the centre of his splendid forehead were two small curls. His nose, widening downwards, had the true Roman curve; his lips were full, red, and a little parted, his cheek-bones rather prominent, and his eyes greenish-yellow, not large, but opening wide under long and thin eye-lashes. His expression was mild and fatherly, and his hands were beautiful, with taper fingers, well adapted for using the pen.

One cannot even handle the great tomes in which his writings are enshrined and cursorily turn over their pages, without being struck by the thought of the labour and effort which must have been required to produce so much during a life so filled with work. The wonder and admiration are not diminished by the reflection that during a great part of the time he was harassed by illness and racked with pain. So great, at times, was his prostration, that he was unable to dictate, and found it impossible even to talk. He speaks in particular of two things—the pain of "gout" and the heat of fever; and he tells one of his friends that it was first one then the other, and sometimes both together; so that "life was mere suffering." Yet he laboured on, till God called him to Himself.

The "Regula Pastoralis," or Pastoral Rule, of St. Gregory is one of the famous treatises of Christian history. It is, as its name implies, a hand-book for the instruction and spiritual profit of those who are called to the care of souls. It is short; but there are few principles of moral and pastoral Theology which are not expressed in the fifty or sixty chapters of which it consists. The subject and arrangement are clearly described by the writer himself. "I write down in this book," he says, "all my thoughts on

the weight of the burden of the Pastoral charge." *Omne quod penso*—all my deliberate and well-considered views. His purpose he declares to be this—that no man may look forward to that charge lightly; and that those who have taken it up lightly may dread and fear it. The holy Doctor has made his own division. These are four parts, of very unequal extent. In the first is considered what kind of men should aspire to the Pastoral Office; in the second, how the Pastor should live and behave; in the third, how he should teach; and in the fourth, which is extremely short, how the Pastor who lives as he should do and teaches wisely and well, should constantly "return upon himself" by humility, lest his very virtues should prove his ruin.

It is not my purpose to enter minutely into the contents of this celebrated book. But it may be briefly stated, that it contains views and principles which are as fresh now as they were twelve hundred years ago, and which are as useful and necessary in this generation as they were in the days when St. Augustine started for the conversion of England, or Leander of Seville set to work to regenerate Spain. In the opening of the treatise, St. Gregory develops the far-reaching doctrine that "vocation" really means "preparation"; if a man can "prepare" himself for the Pastorate, he is "called." Superiors, doubtless, must give their consent; but as far as the interior vocation is concerned, it means the desires, the dispositions and the training which will fit a man for the direction of souls. He goes on to assert that, as the ruling of souls is an "art," no one should venture upon it who is "imperfectus," that is, untrained; but the "training" he speaks of is not the study of psychology or morals, so much as the study and practice of detachment, humility and devotedness—what we now call "ascetics." One of the marked features of the book is the repeated insistence on what, in true Gregorian phrase, he expresses by "*soliditas*

timoris intimi"—real, solid diffidence in self. Another of his phrases, often recurred to, is "*studium suae inquisitionis*"—thorough self-acquaintance. It is interesting to study modern spirituality under ancient patristic forms of words. It is most instructive to follow out some of his doctrines—as, for example, his view that a man must acquire virtue *before* he takes up the care of souls, for he most rarely acquires it afterwards,—and, again, that a Pastor should care for souls for the sake of the souls, and not for the surroundings or circumstances of the people who possess the souls. We have rules and instructions on all the difficulties of the pastoral charge; on how a Pastor should treat secular business; on the advantage and disadvantage of being liked by your flock; on the *rites* of the mortified man—a very suggestive topic;—on almsgiving; on suffering; on small sins; on preaching; on sins of the tongue, and on many other points. All these matters are treated in that finished and pointed style which marks St. Gregory, and which makes the reader feel that his utterances are no crude ideas, struck out on the spur of the moment, but the result of deep thought and long experience—a transcript of his own mental and spiritual life.

The "*Regula Pastoralis*" was written after his accession to the supreme Pontificate, before the Dialogues—and before the Register of his Epistles. But he tells us that its contents had long been taking shape in his mind; and we have a glimpse, here and there, in his earlier writings, of the process that was going on; as for example in the thirtieth chapter of the "*Morals on Job*," where he first indicates the subject of the third book of the *Regula*,—the mode of suiting admonition to the different varieties of temperament—and then says that he hopes, if God spares him, to dwell more at length upon it in a distinct treatise. Hence when one of his friends, Bishop John, of Ravenna, ventured to remonstrate with him on his having in so marked a manner endeavoured to prevent himself from

being elected Bishop of Rome, the holy Doctor uses the opportunity to put upon paper "all his thoughts" on the Pastoral Office. The book was no sooner finished and sent to Ravenna than it began to be sought after. We find the Emperor Maurice eagerly reading it in a Greek version which he probably himself ordered to be made.* This Greek translation, it may be remarked, exists no longer. It seems to have been unknown as early as the ninth century, when Photius put together his *Bibliotheca*. It was not in the East that this great pastoral manual was to form minds and hearts, but in that West which owes its Christianity and its civilization so largely to St. Gregory himself. We find it used in Church Councils as a text-book, and recommended by Bishops and rulers as an indispensable rule of life. In the grand work of Christian organization undertaken by Charlemagne after his coronation as Roman Emperor, no year is more remarkable than 813. In that year, at the Emperor's wish, synods were held almost simultaneously in every part of the empire on this side of the Alps *super statu ecclesiarum corrigendo*. We have the records of five of them—those of Mayence, Rheims, Tours, Châlons, and St. Etienne. At Rheims, in order that the clergy and the monks might thoroughly understand the ecclesiastical law and their duty, long extracts were read, we are told, from the Holy Scripture, from the Rule of St. Benedict, and from the *Regula Pastoralis* and the writings of the Fathers. A few days later, the synod of Mayence assembled. Thirty Bishops were present and twenty-five Abbots. Three chambers, or houses, were formed. In the first were gathered together the Counts and Justiciaries of the Empire, who discussed the imperial law and the popular rights. In the second, the abbots and monks read the Rule of St. Benedict and consulted on the best means of advancing the cenobitical life. In the third, the Bishops, with their notaries, read and discussed the Gospels, the

* S. Greg., Ep. lib. 24.

Epistles and the Acts, the sacred Canons, various writings of the Fathers, and the *Regula Pastoralis* of St. Gregory,*—in order "that there they might discover how best they could, by the grace of God, perfect and preserve the good estate of the Church and of the Christian people, by sound doctrine and examples of justice"—and "that so the Pastor of the Church might understand how they ought to live, and how they should admonish their flocks." In the Council of Rheims, held about the same time, the third Canon prescribes that "no Bishop should be ignorant of the Canons, or of the *Regula Pastoralis* of Blessed Pope Gregory." In that of Châlons, in the same year, it is decreed, in similar language, "that Bishops should know the book of St. Gregory on the Pastoral Care, and should both live and preach according to the rules there laid down." And at the Council held in the chief town of the Empire, Aix-la-Chapelle, in 836, under the auspices of Louis le Debonnaire, son and successor of Charlemagne, we find six or seven of the canons expressed in the very words of the *Regula Pastoralis*. It is evident that the Fathers of this most important synod had the book before their eyes, and that when possible they copied into their Acts the identical words of St. Gregory. When it is remembered that it was during these early years of the ninth century and under the vigorous initiative of sovereigns like Charlemagne and Louis and of the prelates of the great Metropolitan Sees of France and the Rhineland, that the complete ecclesiastical and civil system of the middle ages came into existence, it is clear that there was no single writing of any Father of the Church which has had such an influence upon the Western Church as St. Gregory's *Regula*. Thus we find, by the testimony of Hincmar, Archbishop of Rheims, whose busy and powerful career occupied the middle years of this century, that when a Bishop was consecrated it was customary that he should

* *Heftle, Conciles* vol. 7, p. 182.

kneel before the altar, and taking in his hands the book of the Sacred Canons "and the Regula Pastoralis," swear that he would "so live, so teach, and so judge" as was therein prescribed and set forth.

In England the *Regula Pastoralis* has a peculiar and most interesting history. It was translated into English in the ninth century—just after the date of the councils to which reference has been made—by no less a person than Alfred the Great. There are still existing, in the Bodleian and elsewhere, MSS. of this translation copied under the very eyes of Alfred himself. The hero's own Preface deserves a few words of notice.* He says that it had very often come into his mind that there were formerly throughout England wise men, both of the sacred and secular order; and what happy times there were throughout the country; and how her kings in those days obeyed God and his ministers; how they preserved peace and morality and order at home, and at the same time enlarged their territory abroad; how they prospered both with war and wisdom; and also the sacred orders, how zealous they were both in teaching and in learning and in the service of God; how foreigners came to this land in search of wisdom and instruction—and "that we now should have to go abroad for them!" So general, he says, was this decay that there were very few on this side of the Humber who could understand their rituals in English, or translate a letter from Latin into English; and he believed there were not many beyond the Humber; "so few there were," he continues, "that I do not remember any south of the Thames when I began to reign. It is God Almighty's grace that we have any teachers among us now!" "I remembered," he goes on, "how I saw, before it had all been ravaged and burnt, how the churches throughout the whole of England stood filled with treasures and books, and there was also a great

* See "King Alfred's West-Saxon Version of Gregory's Pastoral Care," edited by Henry Sweet, 1871.

multitude of God's servants; but they had very little knowledge of the books, because they were not written in their own language. . . . And I wondered extremely that the good and wise men who were formerly all over England, and had perfectly learned all the books, did not wish to translate them into their own language." Thus he was induced, as he continues to explain, to conclude that it would be a good thing if certain books which were needful for all men to know were to be translated into English, and that all the English youth—if, he significantly adds, we have "stillness" (tranquillity) enough—that all the free English youths that are rich enough, be set to learn until they are well able to read English writing; and let those afterwards go on to Latin who are to continue learning and to be promoted to higher places. "So I began," he pursues, "among other various and manifold troubles of this kind, to translate into English the book that is called, *Pastoralis* in Latin, and 'Herd-book' (or 'Shepherds' Book), in English, sometimes word by word, and sometimes according to the sense, as I had learnt it from Plegmund my Archbishop and Asser my Bishop and Grimbold my Mass-priest and John my Mass-priest. And I will send a copy to every Bishopric in my kingdom. And on each there is a clasp worth fifty mancuses. And I command in God's name that no man take the clasp from the book, nor the book from the Minister."

Here follow eight or ten lines of verse—King Alfred's own verse. It is in the nature of an *envoi* or send off, to the translation. It runs like this:—

This writing (or message) Augustine
Over the salt sea brought
From the South to the islanders,
As the Lord's champion had decreed,
The Pope of Rome, the wise Gregorius
Versed in doctrine, full of wondrous thoughts—

Men in multitudes he gained to the Divine guardian,
 Best of Romans, wisest of men, ever famous.
 Afterwards King Alfred translated
 Every word of me, and his scribes sent me South and
 North.

We see, from this Preface that the *Pastoralis Cura* was one of the books brought over by St. Augustine himself; and it is therefore the book from which our first Missionaries and Bishops learnt the art of the care of souls. The pious King intended to send a copy to every Bishop.



There is, as we have seen, a MS. of the translation now in the Bodleian, written during Alfred's own life-time, which has at the top of the first page this inscription in capital letters:—

THIS BOOK SHALL TO WORCESTER.

There is another in the British Museum, of which now unfortunately only a few charred fragments remain, which begins "Alfred, King, in love and friendship, sends his greeting to Hehstan" and then a blank, as if the name of the person had been left to be filled in afterwards. In another MS. there is the name of Werferth Bishop of

Worcester, in another Bishop Hehstan, in another Bishop Wulfsig. If ever there was a Book which formed the English speech and the pastoral views of the South and East of England, it was this translation of the "message" of the great Pope to whom England owes her faith. There can hardly be a more interesting study to those who aspire to bring back that faith to the country.

† J.C.H.

The Olivetan Constitutions.

SEVERAL years ago I picked up at a Roman book-stall, for the sum of fourpence, a copy of the Olivetan Constitutions of 1602, an account of which may prove acceptable to any who are interested in Monastic Constitutional History. The book is not a scarce one, nor are its provisions unknown to experts; but as experts in these matters are very few, the following study of a Benedictine development, suggested by the book in question, is offered as a slight contribution to what may be called "Comparative Constitutionalism." It may serve to throw light on ideas that were current in the 16th and 17th centuries, when so many religious houses and orders were being reformed. It will show the arrangements and devices, ingenious or novel, successful or otherwise, by which monastic constitutionalists tried to solve the problems and meet the dangers of their day. The writer's purpose is merely to record facts from the pages of the book before him, adding a few notes by way of illustration, but leaving the courteous reader to draw any conclusions he thinks fit. He must

draw them, however, for himself, not for me. "Narro factum, non laudo!" as St. Alfred writes of something very different.

The Olivetan Congregation of St. Benedict's Order was founded about the year 1313 by Blessed Bernard Ptolomei, a noble Siennese. The monks' habit is white; and they led originally a kind of anachoretic life, which may partly account for the peculiar idea of Community presented in their Constitutions. They never extended beyond Italy, where, however, they formed a respected and important body, with well disciplined communities recruited largely from the upper ranks of society, and frequently with splendid churches attached to their abbeys. Towards the close of the 16th century, when these regulations were being drawn up, the Olivetans had been going through a phase of great activity and much constitutional disturbance. The reforming tendencies of the time had touched them. In a Brief confirming the Constitutions of 1573, Gregory XIII comments on these frequent changes, remarking that, hitherto, nearly every General had been used to "change or alter something in the government, the discipline, the observance or the visitation of the Congregation." Though framed with a view of repressing these perpetual revolutions the new Constitutions did not immediately succeed in their purpose, the body took some time to settle down after the prolonged agitation; and many minor changes are traceable between 1564, the date of the first Constitutions, and 1602 when this edition was printed. It is interesting to observe how a return to primitive observance is the professed object of these various alterations; in fact from St. Benedict Anian down to our days compilers of Constitutions, however novel and various, have all proclaimed their desire to restore primitive observance and the original ideas of the Benedictine Rule. The only point upon which all seem to agree is that the Rule needs a deal of supplementing.

In compiling the Olivetan Constitutions a system was adopted, fairly common both then and later, of combining them with the text of the Holy Rule, and so working them in either as an Introduction, or as commentaries on the different chapters. The plan of the book is, however, somewhat difficult to follow, as it contains no less than three editions of the Constitutions, and those not in the natural sequence of time. First come the "*Constitutiones Congregationis Montis Oliveti*";—*Part Prima* of which (consisting of about 12 pages) regulates the grades and dignities of the Order, and the manner of holding General Chapter; whilst *Part Secunda* comprises the text of the Holy Rule with more or less lengthy commentaries on its principal chapters. The date of these Constitutions is 1572. Added to these, at any rate bound up with them, is another and earlier version of the Constitutions, dated 1564 and 1568, also in two parts, containing respectively the ancient and the modern usages of the Congregation. As these are frequently inconsistent with the provisions of 1572, their precise value is difficult to determine; we may suppose them to be enforced when not directly abrogated by newer regulations, or they may merely mark fluctuations of policy and the varying influences of party. Last of all, under date 1603, follows a brief Recapitulation of Rules chiefly referring to General Chapter and elections, issued in the name of the Cardinal Protector, and again exhibiting some notable variations.

In the latter half of the sixteenth century the Olivetan Congregation consisted of some seventy-two foundations, divided into two great sections according as they lay *citra montes*, or *ultra montes*,—the Apennines not the Alps being the mountains. These two sections were subdivided into Provinces and Nations, five *ultra*, and six *citra montes*, of very different degrees of importance, however, as the monasteries composing them varied in number from twelve or thirteen to one or two. These numerous and

unequal divisions play a principal part in the constitutional arrangements, the avowed aim of which is to protect the rights of the smaller monasteries and nations, and secure a due balance of power.

Following the order of the Constitutions themselves, and beginning with the Government of the Congregation, we notice as its special features—A strong Generalate, frequent Chapters, temporary officials, frequent visitations, fluctuating Communities. The dominant idea is to have great centralization of authority modified by rapid rotation of office; to put it in epigram, it is Autocracy tempered by temporary tenure. General Chapter is held every two years, immediately after the third Sunday of Easter and always in the principal Monastery at Monte Oliveto near Sienna; by 1602, however, after being *quadriennial* a little while, Chapters were made *triennial*, a not unnatural alteration in view of the general scramble to which each Chapter gave rise. Every monastery is represented by its Abbot, and by a delegate called the *Discreto*, whose duty is to report upon the administration of the officials and on the wishes, the complaints, the discipline of the Community. Smaller houses of less than eight members coalesce in the appointment of this delegate. The *Discreto* is chosen *by lot*, an unusual provision, of which more anon. As soon as all are assembled in Chapter and some formalities gone through, such as the election of Scrutators, &c, the Abbot-General resigns office, his successor being immediately elected by all the Capitulars and in a simple, straightforward method. Only two scrutinies are possible; in the first, a majority of all the electors is required for a valid election; if a second is necessary a bare majority over other candidates suffices, and if two are equal, the elder in the habit prevails. The Vicar-General and all other Prelates and officials next resign their offices, the Prelates by giving back their seals, the others their keys to the Abbot-General. Each one

then takes his seat in order as a private individual, and all swear obedience to the new General. The *Banchetto*, or Council of the Congregation, consisting of eight members, at one time of six, one from each of the main divisions, is next chosen, and immediately enters upon its functions. Together with the General it forms a kind of Cabinet, called also the *Residentia*, whose duty is to suggest business for the deliberation of the Chapter, to advise with the General on the institution, the deposition or the change of Prelates, and to act as Visitors in the provinces assigned by the General to their supervision. The *Residentia* deliberates apart; the proposals of the Capitulars are noted by their Secretary, brought by him before the *Residentia* and there discussed, and finally returned to Chapter for approbation and definition.

The General, who always becomes Abbot of Monte Oliveto, holds office till the subsequent Chapter, after which he is not again eligible till six years have elapsed; this was afterwards extended to twelve. The Vicar-General is nominated by the General himself *in Banchetto*, and must also have a Prelacy assigned to him. As the Chapter proceeds the Visitors, or members of the *Banchetto*, confer with the various Prelates of their provinces, and with the *Discreti* of the monasteries who report on their Abbot's conduct and administration; they finally refer everything to the Abbot-General, with whom after consultation with his Council, rests the power of reinstating or removing the Abbots. Apart from the confidential reports of the *Discreti*, the Communities have no voice or suggestion in their Superior's appointment. A curious method of combining perpetuity with change in those who governed them was devised by the Olivetans, their Abbots being moved about indifferently from one monastery to another. Once a man becomes Abbot he always receives an Abbatial appointment somewhere, unless deposed from his dignity for grave canonical faults, but he never gets

his former abbey except for serious and temporary reasons. "Abbas semel, Abbas semper!" Once an Abbot, always an Abbot, but not Abbot of the same place!—perpetuity of title, and of office as well, being thus ingeniously associated with change of locality and of *personnel*.

On the last day of Chapter the Abbot General sings a Mass of Thanksgiving with great solemnity and gold vestments: after which a procession is formed of all the Capitulars, most of them vested, bearing relics, chalices, sacred vessels, &c., the General carrying a cross following last of all. In the subsequent session the official staff of each monastery is appointed, the Vicar or Provost, the Cellarer, &c.; and then, a curious detail! a new community or *Familia* is named for each House. What this practically amounted to, whether the community at large was really changed each biennium or triennium, there are few indications to show. Apparently Chapter is not bound to move every private monk, but only the officers; express provision is made for continuing certain classes, such as those engaged in studies or similar employments, and perhaps some of the simple monks were left undisturbed. But all might be changed; authority to move them is carefully preserved; special penalties are decreed against those who are discontented with their allocation,—they must put up with their lot for at least one year; and on the whole it may be inferred from the smallness of the classes exempted that each Olivetan monastery got what was virtually a fresh community every two or three years.

The arrangements for Visitation are not easy to make out, as they were being constantly altered. Apparently the monasteries were visited twice each year, once by their own Visitor, and once by a Visitor from another Province; besides which a solemn Visitation of the whole Order was held once each term by the Abbot General, or rather by two Visitors who accompanied him, as it was derogatory to his dignity to do it himself: "*Cum ipse visitaverit, pro decore*

officii residat in sua dignitate, et duo alii visitatores officium exequantur."

In such a system it is clear that the unit is not the Monastery but the Congregation, and the community is rather a fortuitous collection of individuals than an organized, living body. Other indications point to the same conclusion. Nobody belongs to any particular house; the vows at profession are received "*vice et nomine Generalis*"; a common Novitiate and a common House of Studies are provided in each Province. The true *Familia* is the Congregation, the common Father the Abbot General, the ideal to be cultivated absolute indifference as to which monastery happens to be the temporary place of residence. But if the individual monastery is of little account in the Olivetan system, the nations and provinces are shown the utmost consideration. There exists a whole range of provisions to secure a fair distribution of honours and offices among the component parts of the Order, most elaborate precautions being taken to prevent favouritism, government by clique, or the overriding of smaller nations by the more powerful. Evidently grave disturbances had arisen in the past from rival claims; the preface to the Constitutions remarks strongly upon the "*maxima dominationis libido*" which had existed, and the great inequalities and consequent grave dissatisfaction which had to be redressed. We have only to call to mind the jealousies and rivalries of Italian provinces and cities to realize the origin as well as the magnitude of this evil. The petty principalities of Italy were divided by differences almost as deep as those between the great nations of Europe, whilst the feuds resulting therefrom were much more fierce and frequent. It must have been hard to amalgamate into one religious community these diverse national elements; and how pressing was the danger is shown by the complicated system adopted to meet it,—of which the following are some of the rules:

- (a) Each nation or province is to have assigned to it as

many Prelates,—somewhere about the Order—as it has monasteries, and as many monks as it can support. There must always be a proportionate number of its members among the other officials.

(b) If any nation has more monks than its proper share, it must profess no more till its due limit is reached.

(c) If the Abbot of a monastery is from another nation, then the Cellarer must be from its own; and vice versa.

(d) No House may receive postulants from another nation or province without the consent of the Abbot General, and of the chief monastery of the nation or province from which the postulants hail.

(e) The Abbot General may not be chosen from the same Province twice in succession; and if he is Cismontane one term he must be Ultramontane next. So too the Vicar General must never come from the same province as the Abbot General. The latter should be chosen from the nation which has not been thus represented for a long time.

(f) One General must not succeed another from the same city, or diocese, for twelve years. An ex-General cannot be a Visitor for eight years, but he can be Abbot of any monastery in his own province he chooses. The Procurator *in Curia Romanâ* is to be taken from each province in turn.

(g) Two Visitors are never to be taken from the same province. Visitors may not be chosen from the same city as the Abbot General or his Vicar. On leaving office they are not eligible for eight years either as General, or Vicar, or even Abbot in their own province.

Arrangements such as these seem complicated and harassing in these days, and they must always have hampered the selection of officials; but evidently they were designed to meet inconveniences judged to be worse than themselves.

Alongside such precautions to secure a balance of power and the rights of minorities, it is not surprising to find elaborate provisions for checking the absolute authority

which the system assigns to its rulers. The government has been described as an Autocracy, a description which the extensive powers given to the General fully justifies. The whole regimen of the Order, and the allocation of places to both Prelates and subjects depend on his sole disposition. Visitors may counsel, but cannot control, him, and he assigns to each of them his sphere of government. He institutes, and he deposes the prelates, though in the latter case the consent of four visitors is required, whilst for the removal of lesser officials that of a single visitor suffices. If there is question of deposing Prelates the voting *in Banchello* must be secret; for reappointing them at Chapter it is open. All this means a strong executive wielding very considerable power and exacting very complete obedience. No appeal, for instance, lies from any superior, whatever the injury done, until the next visitation or the next Chapter. But if the General has great powers, he does not hold them long; and the same applies to lesser Prelates. No prolongation of the term of office is conceivable, no hope of a speedy return to power, no substitution of friend or ally from the same city or nation. If authority is great, its tenure is brief. In such a system the Office rather than the individual is regarded; the latter is always changing, the former remains with undiminished and supreme power. The Olivetans relied on the office and but little on its holder, who has to be ready to give an account of his administration, not only at the Day of Judgment which may be distant, but at the next General Chapter which cannot be far off.

It is somewhat curious to find that although these Constitutions require such strict obedience and enforce it with drastic penalties, yet they are not held to be binding in conscience.

1. Two marked features of the Olivetan Constitutions which deserve notice are their strong spirit of Nationalism, and their Democratic bias; the latter being probably re-

sponsible for one of the most curious details of the system, viz. the method of appointing the *Discreti*, or Proctor who represented each community in the frequent Chapters. This appointment had evidently been a matter of controversy on which different views prevailed at various times; no less than three methods of election being successively in force during the short period covered by these Constitutions. The *Discreti* was chosen (a) first of all by ballot; (b) next by lot, and finally (c) by a combination of the two, lot and secret voting.

(a) In the first arrangement the *Discreti*, who must be a priest, was elected by the secret votes of all in sacred orders;—a commonplace method of doing business of which nothing further need be said than that it did not last long, but gave way by 1572 to a somewhat unusual device.

(b) The *Discreti* was now chosen simply by a lottery:—the names of all the priests of the house of a certain standing were put into one bag, and into another as many folded papers, three of which were marked by a cross. One paper was then taken out of each bag, the operation being repeated with the three successful names—those to whom the marked papers fell in the first lottery—until one finally emerged, and was declared elected.

(c) The system ultimately adopted was a modification of this last, a combination of lot and ballot. Three names are still determined by lot as in (b), but of these three, one is chosen by secret voting as in (a). It was unlikely that all three whom the lot threw up would be incompetent, but they got by voting the best of them.

One can understand the idea underlying this method of selection; it is a democratic notion, based on the essential equality of all in the community. The appointment is not of a Superior, holding permanent office, but of a Councillor, or Delegate for special duty. Rectitude and average intelligence are all that is required. All who have passed through a certain training and become priests are sufficiently

qualified; one man is as good as another,—there is merely a toss-up between them! The system had much to recommend it to a body tired of intrigues and the "unbridled lust of domination," as it left no room for previous agitation, for ambition or plotting. Any intelligent, fair-minded man could represent the wishes and complaints of the community, which was quite satisfied to get a good man, if not necessarily the best. Altogether a system of exquisite simplicity, straight-forward and democratic, leaving something to chance or the guidance of Providence!

This tossing up for office is not the only way in which the democratic idea crops up. Our "Olivetian Republic" is a phrase which the framers of the Constitutions constantly make use of; nor is it merely a phrase. The essential equality of all members except when in office is much insisted upon; "magistracies and other ornaments of the Republic" are thrown open so that all may aspire to them according to their merits—quite the *carrière ouverte aux talents!* A wide distribution of dignities is secured by a frequent change of officials and their subsequent disqualification, whilst the avowed aim of the reform is to prevent "the lust of dominion," with the consequent "grave inequalities," which had disturbed the peace of the Community in the past.

2. Not less marked in the Olivetan Constitutions than their democratic bias is their emphatic recognition of National differences, chiefly manifested in a strict assertion of the rights of cities and provinces, and an excessive care to preserve them. The explanation of this abnormal solicitude is to be sought in the contemporary state of Italy, but it illustrates also the influence which national and political environments have often exercised upon monastic legislation. Italian democracies and oligarchies had suffered from the very evils against which these Constitutions were to be a safeguard. The tendencies to cling to office, to exaggerate authority, and to turn temporary officials into

permanent rulers had all been experienced by them; they had felt the special weaknesses of aristocratic, of democratic and of oligarchic forms of government; they knew the advantages of a strong central authority, and the perils of its abuse; they had learnt the alternative dangers to freedom or to safety from the rule of the mob or from the tyranny of princes. Various ways of meeting these evils prevailed at various times in the various States, but among the safeguards most in vogue were the division of authority, the rapid rotation of office, the substitution of lot for election, and an intricate tangle of checks and councils. The peculiar features of the Olivetan Constitutions can all be paralleled in civic and political devices of the Italian states. Florence, in particular, which had adopted, though not with much success, these very arrangements, was probably the example that chiefly influenced the Olivetans. No doubt other fears and other forces were at work as well. The Commendatory system was a terror never absent from the minds of Monastic Reformers in these centuries; but all these evils were manifestations of the same prevailing peril. Abbots *in commendam* and life-superiors in general were attempting in monasteries what the tyrants of the Italian cities, the Sforza, the Medici, the Malatesta were achieving in the political world. In both cases, either by brute force or with the connivance of the Roman Court or the Roman Empire, officials were growing into princes, and the protectors or servants of the community were turning into its tyrants and spoilers.

It would be an interesting study to trace the effect of national customs and habits of thought upon phases of monastic legislation. They had probably more influence than some writers fancy, in determining the different forms of Constitutional government to which the wide liberty of St. Benedict's Rule has left an opening. Not in one age only has it been found hard to rid men's minds, even though they were monks, of the ideas and methods to which they

were used in civil life; again I observe, "*Narro factiens, non laudo;*" yet it must always be easier to administer forms and obey regulations that accord with political characteristics. The subjects of autocratic and personal rule in the nation submit more easily to something similar in religion; a democratic system will suit better men accustomed to constitutional government, whilst the limited monarchy of the state and even republican theories can be paralleled in religious congregations. Up to a certain point, and apart from immutable essentials, monastic legislation will be all the stronger for reflecting, or imitating, national usages,—which only means, after all is said, that men, and monks, are influenced by their surroundings. But the principle explains, to some extent, the great variety that has existed in forms of monastic administration: not necessarily an imperfection, nor a sign of weakness. Life is adaptation to environment; and the living body of a great Order, just because of its vitality, will adapt itself to the needs of its surroundings in any age or place. In spite of well-meaning anxiety about returning to primitive usages, other factors must have been at work in the minds of legislators to produce that diversity of government in the Benedictine Order, which is the despair, or the admiration, of the philosophic beholder.

To return to our immediate subject:—The Olivetan Constitutions abound in details that read quaintly enough to us, though they throw side-lights on the ideas and manners of the time. It sounds strange to be solemnly informed that "one pocket-handkerchief a year is really not enough for a monk!" (*nullo pacto monachis unicum tantum nastergium sufficere singulis annis;*) then, how entirely unnecessary in these days the precaution that "Abbots and Procurators when transacting monastery business, are not to ride high horses, nor expensive ones!" (*—equis non multi pretii, neque notandae magnitudinis.*) Regulations against horse-stealing sound rather startling in a religious

rule, particularly in connection with this apparent fondness for riding a high horse; but they only mean that some monks used to ride off to Chapter, or to other Houses, on conventual horses, and forget to return them. With all the moving about incidental to the Olivetan system, provisions of this kind were inevitable; nearly all locomotion was on horseback, and one of the qualifications of the *Discreti*, not to mention the Abbots, was to be able to ride. Dangers from pirates and bandits recall another incident of Italian life always more or less urgent. If the local banditti would hardly molest poor monks ambling off to General Chapter, infidel pirates might not be so particular, so anyone captured by them was to be ransomed immediately; the nearest prelate was to raise the money as best he could, and it would be settled afterwards which monastery should ultimately pay the ransom. Regulations about bathing suggest the true interpretation of a much misunderstood passage in the Holy Rule. The "*balnearum usus*" there discouraged never meant that washing or cleanliness were discountenanced, but rather the frequentation of Public Baths, or watering-places, which have been the resort in all ages of fashion and worldliness if not of wickedness. "Nemo in mari vel in flumine se abluat;" "nemo aliat balnea," are phrases the Constitutions make use of; a further remark that when anyone is sent for his health to such places—"rerum omnium *cuncti* copia suppeditetur"—confirms this interpretation; for it could never have merely meant that he was to be supplied with towels, &c.

Other things in these Constitutions read very strange now which would be accepted quite naturally by the Italian of the 16th century, for instance the permission, suggesting bribery and corruption to us, that Abbots may send honourable presents to great men to defend their causes, though not to obtain special favours; or again, the rule that there must be a prison in every monastery. Incarceration is the

usual penalty for many offenders; from the ambitious prelate who fails to resign to the diffident one who refuses to accept office, from the open contemner of monastic discipline to the peace loving subject who neglects to help his Abbot to put other offenders into prison. People stood no non-sense in those simple days; "it pertains to the quiet of the well-disposed and to general tranquillity of life" that offenders should be speedily suppressed, and they went about it in effectual ways; though it is well to remember that here as ever Faults and Penalties loom much larger in the pages of a Rule than they do in real life. Again the Novice-master may flog his novices in the usual honest way, "*regulari disciplina et modo honesto*;" but he must not beat them with a stick. Novices may be clothed in one house and professed in another, but they belong to the former. Profession takes place at the end of Mass, not at the Offertory; and the form of Profession begins with the words:—"Ad laudem Virginis Mariæ. Ego Dominus, &c." During the *Veni Creator* the newly professed prostrates beneath a black pall, with candles burning around; and he remains "cowed" during that day till after None. The cowl is given only on the profession-day; lay-brothers wear a shorter and narrower scapular. Those who spill or break things during meals have to prostrate in the refectory; during Divine Office slight faults in recitation are expiated by touching the ground with the tips of the fingers. All the priests of a house vote on the admission of others to the priesthood. "Chapter of faults" is held every Friday; and the discipline taken, where there are twelve monks, every day during Advent and Lent, and on all Vigils, after Compline. All are to be tonsured once a fortnight in summer, once a week in winter. The Juniors must go to confession once a week, to holy communion once a month, but in Lent and Advent once a week. The Fathers are not to become chaplains to convents of nuns. To those who are engaged in literary work every facility is to be afforded; they may

be freed from conventual exercises, or may be sent to other monasteries to pursue their studies.

But here our sketch of a bygone phase of Benedictine life must be brought to an end. Like a picture of some old Master it may be thought more curious and valuable than attractive, but the wise and tolerant critic will find much to praise in these old-world pictures, and can recognize under their antique fashions the eternal features of monastic life. Such systems had their day, and did good work in it, and met certain needs, and enjoyed the sanction of authority. It is still profitable to study, whether for warning or for example, the various methods which in turn found favour with those who had monastic welfare most at heart. The Order is unchanging in its main principles; details may differ, and means to gain the end; its essential elements do not change—seclusion from the world, devotion to Divine service, obedience, austerity, simplicity of life, nor the fruits of its spirit still ripening within its walls:—

“Pax pia, mens humilis, pulchra concordia Fratrum!”

J. I. C.



ST. MARY'S ABBEY, EAST BERGHOLT.

The Benedictine Convents in England.

THE story of the fall and the rise of the Monastic Order in England has often been told. The great tree was ruthlessly cut down, but the sap remained in the root. Watered by the tears of confessors and the blood of Martyrs, a small off-shoot soon appeared which grew and grew till a new tree, with healthy youthful vigour, threw out branches on every side. Downside, Ampleforth, Douai and others survive to tell this tale of God's Providence.

But the history of the Benedictine Convents in England is not so well known. They fell in the general crash that overwhelmed the monastic houses; and their renewal was equally speedy and sure. It is true they had no one, like Sigebert Buckley, to hand down to them the rights and privileges of pre-reformation days. Their resurrection had to be a new beginning, though not a new creation; and

God knew how to accomplish this by turning to good account the very misdeeds of His enemies. Whiting and Cook and Marshall, now beatified, had gone to the scaffold along with many others, for their religion. The people had risen in arms to restore the ancient Faith, but their leaders had been taken and beheaded. All seemed of no avail. But the hour that looked the darkest was the one that more nearly preceded the dawn.

On the 13th of September in this very year, 1866, was celebrated for the first time in England the Feast of one of Catholic England's latest Martyrs. It took place in a quiet and remote village of Suffolkshire known to the traveller as East Bergholt. The appropriate Office and Mass were sung to Gregorian Chant by the Benedictine Nuns of the Abbey with special zeal and veneration. It was a day peculiarly their own, for it was the Festival of Blessed Thomas Percy; and his daughter was their foundress.

Three hundred years ago and more, on the 22nd of August 1572, the Beatified Earl of Northumberland was executed at York. He had fought, under the banners of the Blessed Sacrament and of the Five wounds, in defence of the Convents of the land. His end was ignominious, and the enemies of the Faith had their temporary triumph; yet, though God's delay was long, the day has come when he is raised to honour, while the names of Henry and Elizabeth are held in execration by all who read history aright.

Lady Mary Percy was the youngest of the four daughters of the Blessed Thomas. Exiled along with her mother and deprived of nearly all her ancestral estates, she had learnt well that lesson of detachment from the world which persecution teaches. She longed to devote herself to God. As this was impossible at home, she resolved to take up the religious life where she was. That was at Brussels in 1597. Her next consideration was under what Institute

and Rule she should place herself. She had seen the Benedictine Convents suppressed, and their Communities dispersed, in her native land. It was in their defence that her father had fought and suffered death. Could she start their restoration on a foreign soil, and wait till better days for the chance of returning home? Singularly enough, God sent a twofold solution to her doubts. Fr. Holt, a Jesuit and her Confessor, in the first instance, advised her to adopt the rule of St. Benedict, not only as the fittest, but also because the history and interests of the Church in England had been so closely linked with it. In the second place, she chanced to meet two young ladies of noble English families, Dorothy and Gertrude Arundell, who had come abroad for a purpose similar to her own. They had intended to offer themselves as postulants to the Bridgetines in Lisbon. In fact they were on their way thither, but circumstances, stress of weather probably, had brought them providentially to Brussels. Hearing of Lady Percy's design, they were captivated by it, and, after prayer to know the will of God, they, to her great joy, determined to be partners with her in her work. Here was the little bud ready to burst forth.

A difficulty at once presented itself. They had no one to take them in hand, to train and direct them in the Benedictine Life and tradition. But once again Providence had been beforehand and prepared the way. Lady Percy remembered that some years before, in 1580, a daughter of Sir John Berkeley of Berveston Castle in Gloucestershire had come over seas to enter the Benedictine Abbey of St. Peter at Rheims. The Abbess of that Convent, by name Renata, was aunt to the unfortunate Mary Queen of Scots. She was sister to Mary's mother, Mary of Guise. This was a favourable circumstance, for no more staunch supporters of her cause had Queen Mary than the Percys. When, therefore, a petition from Lady Percy arrived at Rheims, begging the Abbess to allow Dame Johanna

Berkeley to come and take up the new foundation at Brussels, Renata gladly acceded to the request. This she did all the more willingly because it had been a common belief in the Abbey, ever since Lady Berkeley's arrival, that she would be the means of carrying back the Benedictine Sisters to England. The little Community of four, joined later by one of the Tichbornes as lay-sister, took a small house in the town and commenced the duties of regular life. It was on the 12th of July 1598, now nearly three hundred years ago, and that community has grown and spread, *merito et numero*, as will be seen.

In the autumn of the same year, two professed nuns, Mother Claude Noel and her niece Dame Mary Noel, came from Rheims to join those at Brussels, and it was not long before Clement VIII. gave his authorization to the establishment, with Lady Johanna Berkeley as its first Abbess.

It may seem strange that the new foundation did not in some way come under the supervision of some Fathers of the old English Congregation. But it must be remembered that the Congregation had become almost extinct, so thorough had been the dispersion of its members. It was not till nine or ten years afterwards that the last surviving monk of Westminster, then in his ninetieth year, was enabled to revive the dying tree. So the young Community at Brussels was obliged to follow the common law and place itself under the jurisdiction of the Bishop of the Diocese, an arrangement that has held good both in the parent houses and in all its offshoots until the present day. Indeed it would seem, from the Rule, that St. Benedict never contemplated that immunity from the authority of the Ordinary which so many of his houses have since received. Government by their own Superiors has been so long a privilege of the Benedictine Fathers that it has passed into a rule, though it is as a privilege that it has ever been jealously watched and guarded.

In the space of a few months, five more postulants from

England applied for admission into the "Abbey of Our Lady of the Glorious Assumption," as it came to be called, and as its representative is still known. This will seem a truly marvellous increase when it is remembered with what strictness the shores of England were watched at that time to prevent the leaving of the country for such a purpose. Numbers were stopped and turned back. Many were put in prison. Some were purposely drowned. Yet such was the fervour of Faith, and the love of religion and Holy Church still lingering in England, that in spite of these tremendous odds, as many as fifty souls had gathered round Abbess Berkeley within the first fifteen years. Amongst them could be counted members of perhaps the best and certainly the oldest English Catholic families—families which had suffered for the Faith and which could count many Martyrs in their ranks. Hence it is not to be wondered at that, by the end of 1609, the Abbey buildings had to be enlarged, and that school premises had also to be provided wherein children might be taught and trained. It is pleasing to note that in raising money for defraying the expenses of these erections, the Abbess was greatly helped by the Abbots of many of the Benedictine Monasteries of the Netherlands.

In 1616, on the second day of August, Lady Berkeley died. She was sixty-one years of age, and had governed the community as First Abbess for seventeen years. In her stead, though much against her will, Lady Mary Percy was chosen. Under her rule the numbers of the community continued to increase, till, in 1623, they had risen to sixty-six,—fifty-eight professed, six novices and two postulants. This was only twenty-six years from the date of the foundation. So great was the increase that, in the last-mentioned year and the year following, they were able not only to assist in the formation of a new house at Cambrai, but also to send out a second filiation to Ghent. Of the fortunes of these two communities, the former of

which is now at Stanbrook and the latter at Oulton, mention will afterwards be made. Lady Mary Percy continued to govern the Brussels community until her death in 1642. She was buried in the Choir of the Church of her Monastery, and over her remains was placed a monumental stone. It was a slab of blue Belgian marble, over six feet in height and about four feet broad. Carved upon it was the figure of the Abbess in bas-relief, clothed in the Benedictine cowl, with the Crozier on one side and on the other the arms of the Percy family quartered with those of the Monastery and surmounted with a ducal coronet. The inscription upon it was as follows, — (translation)

"Here lieth the venerable Lady, by birth and virtue illustrious, the most Rev. Lady Mary Percy, daughter of Thomas Percy, Earl of Northumberland, Knight of the Order of the Garter. Who, for the confession of her faith, having endured long imprisonment in England, at last took refuge in Belgium and founded this noble Monastery (under the rule of the Holy Father St. Benedict and protection of the Virgin, Mother of virgins) with her own goods and those of her friends. She was the first who herein made the vows of Holy Religion, and was afterwards with unanimous consent of the Religious elected Abbess, in which office she showed the greatest piety, being humble in prosperity and of rare patience in adversity. She died in the year of our Lord 1642, of her age the 74th, in the 42nd year of her religious profession, and of her Abbatial dignity the 26th. May she rest in peace."

This tombstone still exists. It stands in an upright position against the central wall of the cloister leading to the Church of the English Benedictine Nuns at East Bergholt. It is in a wonderful state of preservation, having suffered merely some slight injury to the face and to the fingers of the joined hands. By connoisseurs it is



SEPULCHRAL SLAB OF THE TOMB OF ABBESS LADY
MARY PERCY, O.S.B.

regarded as a valuable antique, but by the Sisters themselves, who are the spiritual children of Lady Percy and who perpetuate in England her Brussels foundation, it is regarded as a precious and venerable relic. Lost sight of by the Community after their expulsion from France and the destruction of their church, it lay neglected for a hundred years in the vaults of a French wine merchant. Such stones it seems were often thus desecrated, because by their hardness they made excellent flooring. Judge therefore of the joy and surprise of the East Bergholt Community when, in 1883, on the 25th of April, a paragraph appeared in the "Tablet" announcing this stone for sale among the effects of Senator de Vadder deceased. No time was lost by them in endeavouring to secure it. They ascertained that it had been bought by an undertaker, who, having received several offers for it, raised his price, and finally refused to sell it. He even declared, what was not true, that the Prior of Afflighem had offered him two thousand francs for it. And hardly at last had a friend of the Community, a Belgian gentleman of the name of Boeck, concluded a bargain with the man for it, than the authorities desired to secure it for the national museum. It was with great thankfulness to Divine Providence, and in the midst of deep emotion, that on its arrival at the Abbey the nuns had the privilege of looking upon the marble face of their foundress. What had they not suffered since that monument was first set up? It had kept guard over many peaceful years of Monastic Life at Brussels, till the community were forced to leave their home abroad and fly to their real and proper home in England. It had lain by in secrecy during the many trials and vicissitudes of their early career in England, as if watching them from afar, and at last in the days of peaceful prosperity, when the house had become so firmly settled and monastic observance so fully carried out, it had come amongst them again to cheer and to bless them.

The account of their flight from Brussels and their arrival in England is thus recorded by them in their own annals:—"It was on the 21st of June 1794 that the news of the rapid approach of the French troops made us resolve to set out for Antwerp, not daring to go by Ostend on account of a report that Ypres had already been taken. We packed up as much of our goods as we thought prudent to take with us, but left behind the greater part of the church furniture, house linen and wearing apparel. Most of the sacred vessels, with the Crozier and some other articles of value, had already been secreted by a faithful and confidential servant. It was on a Sunday morning, after hearing Mass and receiving Holy Communion, that we bade good-bye to our Monastery. A French priest accompanied us as our chaplain, and we had with us also our sacristan, Jean Baptiste. We arrived at Antwerp that night, but had great difficulty in finding a lodging. We applied at three inns, only to be told that they were too full and that we could not be received. It chanced, however, that some ladies who had been educated with us, heard of our plight and found us lodgings with different friends, so that by eleven o'clock we were all comfortably bestowed. We were here only two days when the news of the approach of the French made us again anxious. The friends who at first had begged us to go no further, now urged us to get away to Holland as quickly as possible. A barge was procured for our conveyance. It had no convenience for passengers and was but a poorly built affair, still it was the best that could be got. There were but two beds on board and these had to be given to the elder nuns. The rest of us slept upon the boards, and well we were content so that we might keep together. It took us two days to reach Rotterdam, and there we arrived at ten o'clock at night. At first we were not allowed to land. We were kept waiting until the arrival of the English Envoy who obtained us our liberty on our declar-

ing that we were English subjects. We numbered twenty five in all.

"By the 2nd of July we were sufficiently recovered from the fatigue of our journey, to be able to take shipping in a merchant vessel bound for London. The name of the vessel was *The Providentia*. This we considered a good omen. We had not gone far, however, when it was discovered that the pilot, who was a Frenchman, was playing the traitor, and that he was steering the vessel towards a French ship in the distance in order to hand us all over; but the Captain forced him by threats to steer about, and thus we escaped our danger and arrived on July 6th safely at St. Catherine's dock. It is a remarkable fact that, although we were almost the last Community that moved out of their convent at this time, yet we were the first of them all to arrive in England. Thus was fulfilled the truth of the prediction said to have been made to Lady Johanna Berkeley, our first Abbess, at the time of her profession in the monastery at Rheims, that she would be instrumental in founding a Convent and be the first to carry back the Monastic Life to England.

"After landing, we waited at a small inn near the docks till coaches came for us about mid-day to convey us to a house in Caroline Street, previously taken for us by a friend. We were all in secular dress, mostly black, but many of us had put on dresses of whatever shape and colour had come first to hand. One or two had far-lined cloaks, though it was July and the weather unusually hot. Bishop Douglass, then Vicar Apostolic of the London District, came soon to see us, and was a most kind and tender Father towards us. He gave us leave to erect an altar where we might have Mass and receive Holy Communion,—a privilege we had not enjoyed since we had left our Convent. Presents of food and clothing were sent in to us from all parts and from all sorts of people, many of whom remained unknown to us. We were not long in

London before the good Bishop made us an offer of a house belonging to him as mission property in Winchester. It was a house that had long been in possession of Catholic families and had a chapel in the top storey. It was situated in Peter Street, not far from the Catholic Chapel of which the Rev. Mr., afterwards Bishop, Milner was the Missionary Priest. Nothing could exceed his lasting kindness to us. He was to us a true Father in God and benefactor.

"Full of gratitude to God for having so soon provided a home for us in our native land, the first four of our number proceeded to Winchester to take possession. It was Monday the 14th of July. The rest of the nuns followed in the course of the week."

Of the fifty years during which the Community were at Winchester, and of the second fifty during which they have had their home at East Bergholt, little need now be said; full account of the Convent from its first beginning till the present day will be published next year,—the tercentenary of their foundation at Brussels,—and it would not be well to anticipate. What has been said will doubtless be sufficient to give the reader some idea of the history of this, the first English Benedictine Convent by which God was pleased to restore the ancient tradition of Conventual life in England.

The number in Community at present is fifty, so many as almost to call for extension of the conventual buildings, if funds for the purpose could only be found. There is a beautiful church, consisting of the nuns' choir and a small chapel for externs built at rightangles to the altar and sanctuary. A Benedictine Father is the Chaplain. They have also built commodious guest apartments which are connected with the church by a little cloister. Though the sisters lead a life of strict enclosure, friends may always see them at stated times in accordance with the discretion of the Abbess, Lady Gertrude Lescher.

In conclusion it might be remarked that, should our Anglican friends endeavour, in the case of our English Conventual system, to find an argument for their pet theory of "Continuity," they must signally fail. No one can deny the existence of that system in England through the centuries that preceded the Reformation. Has the Anglican Church succeeded in perpetuating that system? No! It did not even try to do so until within the last few years, and, even where in a few places it has made a pretence of doing so, it has only courted failure. But the Conventual Life is part and parcel of the life of the Church; where one falls or rises the other must follow. Now the Reformation times were still in their first fervour when numbers of English ladies went abroad to seek that life of Religion which was denied them at home. English Convents were spread throughout the continent. For years they were maintained by English subjects and English novices. When they returned to this country, no slur of being "Italians" and "Vatican Emissaries" could be cast upon them; they could not be classed amongst the "Italian Mission." They were English, and always had been. They only followed the zeal and obedience and holy lives of their elder English sisters who lived the monastic life in England for centuries before them. Amongst the nuns who came over from Brussels after a hundred years of exile, and it is these only we are considering at present, there were to be found such typically English names as Tancred, Stapleton, Collins, Eccles, Witham, Raymont, Macdonald, Scoles and Collingridge. With them as with the other Communities, the names of families of best English blood were enrolled amongst their lists. To this day that noble connection has never been severed.

An account of the other Benedictine Communities, Stanbrook and Oulton and Colwich and Atherstone, Teignmouth and Ypres still abroad, with some others which were

not originally of purely English foundation, must be reserved for a place in future numbers of the Journal.

J. S. COOY, O.S.B.

(To be continued.)

Music at St. Lawrence's.

1863-1871.

LAST spring it was the writer's good fortune to be on a visit to St. Lawrence's in one of the finest weeks of April. Hearing of a band practice he made his way to the study room and found the musicians at work in the open space opposite the master's desk. That spot was not connected with musical memories in his mind. On the contrary, it had very marked "prisoner at the bar" associations. The orchestra was by no means in full muster. They were not there for display, but for work. The "Jupiter Symphony" was to be taken in hand for the first or second time. The performance was not a masterpiece, but it was hard to realize that it was only a college orchestra at work. It was plain to see that, ambitious as was the task they had set themselves, they would do it more than a moderate justice; indeed, the conductor let them see that he was not going to be content with merely an ordinary performance. This high standard of work has been the tradition of the Ampleforth orchestra for some time. It will be a pity if the tradition is ever interrupted; though this is only to be expected. Able and energetic conductors are not always to be found; and Ampleforth has been blessed with an unbroken succession of such, almost since the writer can remember. It was his good fortune to have witnessed the birth of this musical era; and this fact is his warrant for

the pleasant task he has undertaken, of putting down his recollections of Ampleforth music in the period from 1863 to 1871. There are many others who will remember the facts better than he; but he has looked vainly for those reminiscences of the past which it is the first duty of a college magazine to put on lasting record. His principal wish is that others may be moved to correct his impressions where at fault, to supplement them with pre- and post-reminiscences, and so to complete the history of music at St. Lawrence's.

In sixty-three, musical taste was active but not remarkably efficient. The choir had voices of over-average merit: Fr. Romuald Wood's bass rang out in Haydn's *Qui tollis*; "Joe" Watmore still merited Mrs. Walker's comment "he sings like a hangel"; Fr. Jerome Watmough had a fine robust tenor. The old organ stood in the present Relic Chapel and was played by Father Prior, then at the head of the poetry class. The choir sang in the sanctuary, and though the roof-screen was not then in existence, the distance from the organist was a serious drawback. The repertory had plenty of variety in it and some rather "tall" items. It ran from Webbe to Beethoven in C. The impressions on a small boy's cerebellum are necessarily vague and critical faculties in the writer's case were non-existent: he can say nothing as to the merits of the choir's performance. Dr. Hedley, who had recently been removed to Belmont, had left his mark on the music in more ways than one. His achievements in that sphere are for some other pen to narrate; but the repertory of the choir at the period of which we are treating was an heirloom from him. His compositions were much in vogue. The motet for St. Cecily's day took the boyish fancy more than the work of the greatest masters. Is it still sung on that day? The Ode to Alma Mater everybody knows. In lighter vein were the Operettas which were the precursors of the Ampleforth Opera.

But the secular music deserves special notice. One has to acknowledge that the public of those days was musical. Catches sung "round the flue," were quite the order of the day. Some were pretty, others were mysterious and moral. One ran as follows:

Man's life's a vapour full of woes.
He cuts a caper and down he goes.

Larry Plunkett, a triton to us minnows, was the prominent element in playroom music. "White Sand and Grey Sand," "A Boat, a Boat unto the Ferry," are probably forgotten now; but we thought a great deal of them in those days.

The old punch-nights had their own musical rites. Certain songs were always expected; some of them appropriately. "Come, Landlord, fill the Flowing Bowl," was tuneful and did not at all shock us, coming from reverend lips, with its very pagan moral. "Billy Taylor," "Roger Ruff," "Robinson Crusoe," "Pit-a-Pat," and others had each their exponent, and were duly produced. Each singer was only asked for his own song and the audience was quite contented with it.

We have spoken of the operettas. They were rather musical burlesques. "Ali Baba" had just been done and J. Watmore's rendering of Balfe's "Power of Love," adapted of course to appropriate words, was a tradition for some years after. Though much of the music was borrowed from popular sources, a part, and perhaps the greater part, was either by Dr. Hedley or Father Romuald Woods. "Ali Baba" was repeated afterwards, with Charlie Wright as the hero and A. de Normanville as Morgiano. The latter had a good treble voice. He used to sing Moorat's "Sancta Maria" together with Bernard Suter, a performance which touched the zenith of a boyish conception of the possibilities of music. "The New Boy" was a very popular opera, containing some very pretty music, notably the

stirring Football ballad, and the "Going Home" song. Of course topical allusions abounded, and prominent officials were caricatured in a way that modern theatrical censorship would not allow.

About this time the Christie Minstrel furore bit us. Nigger performances were frequent, and at one of them a photographic skit went as near to libel as was possible. The two able practitioners of photographic art were represented as closely in personal appearance and peculiarities as possible. There was a broad spirit of tolerance in these matters.

Musical tuition was not of a high standard at that period. The piano teacher was Brother Wolstan Barton, a great favourite with us boys on account of his wonderful patience and tolerance. There were two pianos for practice; one in the hamper-room, afterwards the "shop," and now the boot-place; the other in one of the present piano-rooms. The hour's study on month-days was supposed to be devoted to piano practice, and the great feature of those occasions was the performance of "Old Bob Ridley" as a duet by the two Lynches, who took good care that we should not miss it by opening every available door and window. The writer received one lesson from Brother Wolstan, the five finger exercise. After a twelve months' application, he became perfect in a one handed rendering of "Rosalie the Prairie Flower," an accomplishment which has not been of much assistance to him in after life. Later a Mr. Beck came from Helmsley to teach the piano and singing. His professional advice was given in broad Yorkshire: "Hight notes in a hoctave; hallegro," and so on. The vocal tuition consisted in teaching the school a catch or so: "Coom foller, foller, &c, me! Whither shall I foller, foller, &c, thee? To the greenwood, greenwood, &c, tree." We "follered" Mr. Beck with greater energy than musical accuracy.

A humble brass band was in existence led by Fr.

Romuald Woods with his cornet. Its solitary appearance in public was at the Corpus Christi procession, where they joined in the Te Deum. It had just enough vitality to authorize the statement that the college was never without a band during the period.

Strangely enough the first sign of a revival in music showed itself in this department. Fr. Benedict Talbot took it in hand soon after his return from Belmont. He showed plenty of energy and the movement speedily caught on. New instruments were bought and many boys supplied their own. Apart from Father Benedict's help, there was no tuition. We took our respective instruments to various corners of the music-room and there ground away at scales, tunes and noises that refuse to be classed under any category, utterly regardless of each other's feelings. Aubrey Coward was our best cornet player. Though he was not a brilliant player, yet he had a wonderful purity of tone. A. Firth, who owed much to his previous musical training in Holland, succeeded to Coward as leader in the band. A very good flute player was George Shea, who however accommodated himself to the wants of the hour by taking up the clarionet.

The energy which developed through the brass band soon communicated itself to other quarters. Father Prior had been summoned back from Belmont and was again the organist of St. Lawrence's. About this time the old instrument disappeared and the present organ was set up. Every one who hears it recognizes its merits: what must have been the sensation it caused when these merits were measured by comparison with its poor predecessor. A Mr. Helsby of Liverpool came to inaugurate it at the Exhibition of 186—.

Father Prior's first step was to start what we called the "string band." He himself took up the violin and was helped by Joe Turner, who already had attained some proficiency on the instrument, and later by his brother

Frank. Father Farrant laboured at the double bass; Coward played the cornet and the writer the piccolo. From this small beginning sprang the present efficient orchestra. The first pieces were "Libbiano" from "Traviata," the "Silver Lake" "Varsoviana" and others of gradually increasing difficulty. The energy of our conductor knew no limits and we delighted in the work. We grudged no amount of practice and we were quite satisfied with ourselves. Equal attention was given at the same time to the choir. A modest beginning was effected and a steady progression maintained from that date. From Schmidt and Est we went steadily to Mozart 7 and so on. A novelty was introduced into the chorus singing by the impressing of a number of the elder boys into the ranks of the tenor and bass. Naturally the voices were in the transitional stage; but some good quality was developed in time. Firth's alto developed into a bass which gave early promise of its present quality. T. Craven had a sweet reed-toned voice which was well worth listening to. J. Flanagan's tenor was already powerful and wonderful in range. Amongst the religious Father Romuald Morgan had a bass voice of exceptional quality and Father Benedict Talbot, though he used to allow us to joke him about "tearing flannel," had some very sweet notes in his register. Father Placid McAuliffe had returned from Belmont, and his firm, clear tenor is too well known and too dearly missed to need further commendation.

The Operettas had meantime been of some assistance, in keeping the secular music up to mark. One of them, "the King of Trumps," has had a modern revival. Its original appearance was successful, though in reality it marked a stage of decline inasmuch as there was scarcely any original music in the piece. It was, however, well mounted and more spectacular than its predecessors. Tugginer was present at one of these productions, and surprised us very much by not showing any great admiration of it.

He promised us better things and was not slow in producing them. In addition to his musical talents he was a fair worker with brush and needle. "The Miller of the Sans Souci" was soon on the stocks. With what anxiety did we come to each band practice, wondering how much new score would be ready for us. The composer and the librettist, Father Placid Whittle, who was a stage manager of experience and success, were in a chronic state of excitement. The piece was a complete success. Tugginer's music was tuneful and spirited; the plot was sufficiently striking to command interest, and the mounting was picturesque. Some of the visitors were so enthusiastic over it, that they talked of putting it on the stage in Liverpool during the summer holidays. Luckily the project fell through. Of the individual voices none call for special comment except J. Turner's sweet alto.

The next opera was, in many respects, a flight higher. "Robert of Sicily" was altogether more dramatic and offered wider scope for all concerned. Father Paulinus Hickey composed the book and staged the play. The orchestra was more equal to its task and new voices had come to the front. Firth made a great hit as the king and T. Wilcox had a pretty, though not remarkable treble. There was a mild attempt at a *pas de deux* between the latter and Corrie James' man at arms, which was a decided hit.

Two such successes made a precedent for the Ampleforth Opera, and it will be for other writers to say how it has been maintained. Father Prior established the tradition more firmly, after Tugginer's departure, with his "Robin Hood." Father Placid McAuliffe was principally responsible for the libretto and stage managing. Albert and Nicholas Cafforata came into notice as alto and treble.

Naturally the operas absorbed most of the musical interest and energy and concert music was not up to the same level. Little was attempted beyond the exhibition

programme, which was never heavily laden in this respect. Both the choral and orchestral departments would have made more solid progress if they had not been made subservient to the stage. Still, it is open to us to maintain that the latest efficiency of both these branches was due to the impetus given by the opera.

This brief record of musical doings is inadequate in almost every respect. At the best it may serve to incite others to complete it. If it should succeed in this, and if further it should lead others to give us their memories of other scenes of college life, the writer will be more than satisfied.

T. L. A.



VILLAGE OF QUA, OLD CALABAR.

The Palm Oil Ruffian at Home.

SOME thirteen degrees north of the Equator, southward and eastward for several hundreds of miles, from Lagos in the Bight of Benin to Kamerons in the Bight of Biafra, stretches a vast net-work of creeks and mangrove swamps, interlacing one with another like veins in the human body; through which, systematising and connecting the whole, run the great arteries of the Trocados, the Niger, Calabar, Kamaron and other rivers and their tributaries. It is indeed generally believed, that as far as the Calabar, these rivers and creeks are not independent of each other, but

merely so many mouths of the great Niger as it debouches into the sea. Accordingly, although the actual connection between these different streams has not as yet been traced, the evidence in support of the theory is so strong that the whole is known as the Niger Delta. Owing to the almost insurmountable difficulties to be encountered in its exploration, many years will probably pass before the geographical lay of the country becomes known. The hostility of the natives could be easily met; but to travel by canoe into the heart of such a labyrinth is to measure strength with a far more deadly foe—malaria. The roll of death is not written by gunshot, but by exposure to the night-breath of the swamps, by poor food and bad water, discomfort and anxiety.

Many of the creeks in the Delta are mere rivulets, but others afford good water-way to even heavy boats, and in all the foliage is of indescribable luxuriance and beauty. To slowly float on the sluggish waters of one of these forest streams, with the paddles just dipping gently to keep way on the canoe, and yet not alarm the wary alligators that love to sprawl on the banks of black ooze, like dead and rotting trunks of fallen trees—where they lie caked with mud, shapeless, inert and yet ready, at the slightest suspicious sound, to ponderously heave themselves and slip without a ripple into the water: to sleep in the awful mystery and silence of the forest, unbroken but by the chattering of an occasional monkey, or the scream of some startled parrot: to sit, with ready gun, peering into the hollows and mud pools where the bush-deer comes to drink and the wild hog wallows, whilst the watchful Krooboys cautiously make a passage through the giant creepers, that hang like the tangled rigging of a ship from the trees overhead, is to drink and become intoxicated with the romance and beauty of nature—to live the dreams that come to most in the spring time and freshness of life. There is something very weird, something very ghostly

about these mangrove creeks, and even the open rivers in the stillness of their desolation seem instinct with an atmosphere strangely akin to that which pervades old buildings long deserted. The surpassing beauty of the ensemble of wood and water in these solitudes is never to be forgotten. And yet it is from this loveliness rises the malaria pregnant with death.

It was from these vast regions Liverpool drew the beginnings of her wealth. It was the unfailling harvest land for slaves, the place from which by means of raids, the fostering of tribal feuds and the establishment of "barracoons" or depôts, the supply in the principal anchorages, such as Bonny, Brass and Calabar, was regulated. And when we remember how inconvenient it would have been for the barque *Eliza Jennings* or the good ship *Cormorant* to lie for weeks fouling her bottom in the jaws of a malarial swamp, we are forced into admiration at the business sagacity of the fathers of Liverpool. Moreover they did not overlook the fact that, as it was not unusual for an entire ship's crew to perish, in addition to the daily accruing expense of wages and victualling, the necessity of sending out fresh complements of hands had to be provided for, and if possible, prevented. This was best done by shortening a ship's stay at anchor, and hence the building of the "barracoons" for the keeping in readiness a large supply of goods,—that is, slaves. It will be understood that the shipments of the wretched natives to the American plantations were both regular and large.

Naturally, on the exportation of slaves being suppressed, the country and those trading with it required a new article of commerce, and the trade in Palm oil and Ebony, and later on Palm kernels and Rubber began. Contrary to all forecast, it increased by leaps and bounds: and this with such beneficial effects, that whereas formerly, owing to slave hunting, increasing tribal wars,

and the bloody nature of their customs, the people were being rapidly exterminated, at the present time the population is increasing. It is now wholly given up to trade; making one chain of barter between the white men and the unknown interior—indeed to the detriment of agriculture and many native handicrafts.

On the exit of the slave trader, a new and not less tough character appears upon the scene—"The Palm oil Ruffian." Filling his ship—rarely exceeding 400 tons measurement on account of shifting sands and treacherous bars—with a cargo of glass beads, cotton cloths, flintlocks, swords, ammunition, cheap knives, razors, anchors, silk hats, soap, umbrellas, glass ware, pots and pans, perfumes, hatchets, pinchbeck jewelry, mirrors, &c., &c., all of "special quality," he would put out from Liverpool or Bristol, and after a run of sixty or seventy days, work up one of these rivers in the Gulf of Guinea to some principal village and centre of trade. Here he would moor; and after sending down his rigging and top hamper, would build over the whole length of the ship a mat roof able to defy alike sun and tornado, converting his ship for two years or so into a floating warehouse—a West African "Lewis's"—bartering the notions he had brought out for the produce of the country. When the exchange was completed, down would come the mat roof, the ship would be cleared, the top masts and yards once more hoisted, and everything was ready again for sea. Fortunes were to be had for the asking by the illiterate brutes who owned the *Dawson*, *Matilda* and others, whose ribs still at low water thrust themselves from out the mud like the remains of prehistoric monsters; but the lives of the poor white dogs of their crews was horrible beyond belief. Owing to cramped and unsanitary quarters, unwholesome food and the climate itself, the mortality was appalling. And the stories told of skippers whitewashing their mates and seamen, and lashing them to the lower masts exposed

to the full glare of the sun, until, mad with desperation, they broke loose, plunged over board reckless of all danger, and were shot in endeavouring to reach the shore, are unfortunately too authentic. In time as trade became organized the bush was cleared at different points and stores erected. The ships were permanently anchored close into shore and converted into hulks where the agents and their assistants (as the captain and his mates were now called) took up their quarters. This again was followed about the end of the seventies by the erection of corrugated iron and wood houses. And a vast and continuous improvement in the comfort of the subordinate traders, took place, until, with the entry of "better class" men into the trade, the conditions of life have become as pleasant as possible, consistent with the maintenance of discipline.

Since barter with the natives was first established on regular lines, the hewer of wood and drawer of water has been the "Kroo-boy." Living in a magnificently fertile country between Gambia and the Gold Coast, this physically fine race successfully resisted the raids of the slave hunter, and fought as his ally in many a fierce swoop on the weaker and more timid races of the coast. To-day, when not labouring for the white traders, the Kroo men pass their time fishing far out at sea in their frail canoes, tilling their patches of rice or maize, or making war—an occupation in which they have proved more than a match for the native state of Liberia, to which they evince no desire to become tributary. But although the tribes on the Kroo Coast have for so long been closely associated with white men, they are at the present moment just as barbarous as they were before the days of pidgeon-English. At the absolute mercy of their white masters, they are content to look on them as beings of a different order, and on their civilization as a thing beyond reach.

Rarely indeed does a Kroo-boy become even a carpenter, cooper, washerman or cook; all this class of work being

performed by Fantis from the Gold Coast. But as stokers for the handling of ship's cargoes, and the general rough work of a trading station they are indispensable. Living on rice, what fish or rats they can catch, and a taste of pepper soup; clothed with a fathom of cloth around the loins; sleeping anywhere; having no "rights" to maintain, no dignity to stand upon—each gang under its "headman" works for twelve months, earning for that period, in addition to his "chop," a few heads of tobacco and a fathom of cloth each "moon," £10 or £12 worth of cotton cloths, silk hats, arm and leg rings, gin, &c., to take and dazzle their relatives with at home. The Kroo-boy is just a beast of burden, to whom lying and stealing are no crimes, who works when driven only,—a child in his likes and dislikes, with little stomach for fighting except when the stronger,—docile perforce, entirely dependent on the handful of whites whose word is law, and who rule so many thousands of their fellows in the knowledge that leniency is mistaken for weakness and weakness is fatal to command. The palmy days when the trader could for trifling offences flog a boy at his own pleasure, with no check but the fear of bloody mutiny, have passed; and at the present time there is appeal for all to the consular authority,—though to clap a boy in irons and bring the whip into play is, though technically illegal, of daily occurrence, and that without trial in either the traders' or Kroo-boys' courts.

Indeed, with a knowledge of the circumstances of life on the coast, how two or three white men, with most extensive and valuable property under their care, can control some forty or fifty blacks, amongst whom laxness quickly grows into insubordination, and, with the feeling of impunity, comes the destruction of all discipline; when those on whom the trader is in some measure forced to depend are always ready to seize advantage of any weakness or chance oversight, one is convinced that his power must be auto-

cratic. To the outsider this may appear an overdrawn picture. But anyone with personal knowledge of the coast will acknowledge it to be a faithful one, and, furthermore, that this power of the trader is, as a rule, not only not unjustly exercised, but with most satisfactory results. "Every man his own policeman" is at times, a better institution than "Robert."

In earlier years, as I have said before, the traders, through the weakness of their numbers, their isolation, and the absence of any outside support in any emergency, were absolutely dependent on self for security, and as there are none so cruel as the weak, they punished swiftly and without mercy. But now-a-days, with the doubtful blessing of an established Protectorate and its accompanying joys of consular authorities, and taxation the support thereof, a force of irregular "Hausa" troops is posted in each river, thereby insuring peace in the immediate districts. Consequently, general outbreaks are both extremely rare and quickly stamped out. But, for the daily maintenance of order amongst his "Kroo" and "Fanti" following, and the natives who swarm the "beach," the trader has to look to himself alone. He must be prompt in case of any fracas between his own people and the natives of the district—who reciprocate hatred, a cordial contempt, and probably fear—to step in and suppress it. If it be an ordinary "thief palaver" he must seize and secure the culprit in irons round a mango-grove post, afterwards himself flogging the fellow or sending him to the Consulate. This course is indeed outside the law, yet summary justice of this sort is not only more convenient, economical, and quicker than that of the regular court, but is invariably preferred by the native himself. The moral influence of the "whiteman" is very remarkable. Though few amongst so many millions, subdivided by difference of speech and manners, language, his mode of dress and his count of time, his fashion has

become to them all a leaven, and the standard and criterion of position. A chief would as lief sacrifice his state umbrella as be suspected of ignorance of "white-man" fashion.

This leads to some amusing contrasts, for a sense of the incongruous has not yet reached the native. The unquestioning faith as regards to dress amongst those living in the immediate vicinity of the trading factories gives rise to costumes of refreshing originality. As with the rest of his brethren the world over in the childhood of their races, clothes are to the negro an outward and visible criterion of the inward condition of his exchequer. Accordingly, as his slaves and his herds of goats and cattle increase and multiply, so does his wardrobe grow in extent and splendour. The average "trading-boy" has to content his soul with, say, a salmon-pink singlet (not a gentleman's as a rule) shoulder-knotted and bowed with ribbons to match; a fathom of cloth girt about his loins; a handkerchief knotted across his chest and, crowning glory, a 4/6 umbrella to shield his woolly pate from the ungenial heat. And the *fin-de-siècle* nigger, since the white man's capitulation to the power of a tropical sun, acknowledges or rather professes, a weakness in the same respect. Perhaps he may be the proud possessor of a pair (!) of No. fourteen boots, and then his airs become insupportable. The said fourteens may be mere relics, mere jetsam of boots, but boots they are, nevertheless. So up goes his chin and down go his enemies. The havoc such splendour causes amongst the brunette beauties of the village, must be sad to think of; and the case of a man being killed by his own boots has been actually authenticated. Occasionally, some white trader will (at great personal sacrifice) part with a complete costume of hand-me-downs, and then the visit of the wearers, shaded by a gigantic, coloured umbrella, to one of his neighbours is a triumph indeed. For the time being it is "love game and sett" in his favour.

A big chief (avoidupois principally), near the mouth of the Old Calabar River, who is as a rule lightly clad in an oily smile, on state occasions sheathes himself with a coat and trousers of grass-green brocade, fringed and epauletted with tassels of bullion. On part of his sacred head rests the crown of royalty—big as a kettle, and encrusted with real gems dug from the Birmingham mines, that would have proved formidable missiles if flung from a Roman catapult. Along the equator of his sphere lies an aluminium cable, shackled to a watch which has a chronic weakness for twenty-five minutes past nine. His fingers are encircled with great rings, and in fact the whole of his regalia and jewelry are nice and yellow and bright as anyone could wish. All the rubies are a beautiful red, and the emeralds are an equally lovely green. The diamonds are a little wanting in fire it is true; but were their brilliance in proportion to their size they would be simply bonfires. The Queen Consort, who is of equally generous proportions as her sire and lord, on great days displays large expanses of gorgeous sateen, which she coquettishly tilts to display a pair of very shiny Wellington boots—the pride of the country. The tickets on the rims of straw hats are always carefully cherished as hall-marks, much as in civilised countries a worshipper will inadvertently place his hat crown-downwards on his pew seat. If the name of a fashionable maker be then visible is that vanity? But to describe in detail the incongruities of dress, usual amongst the different tribes of the Niger Delta and its bucks, would require more time (my own) and patience (the readers) than are available. The poorer slave rejoices in decent nakedness, or rather indecent covering of most imaginary value. Strangely enough the women are usually much less clad than their husbands and brothers. The reason of this is hard to find, unless it be that, as amongst negroes clothing is not a matter of decency at all but only for ornament, and as the status of

their womanhood is that of beasts of burden, it has always been considered waste of money to clothe them. Indeed the native law of compulsory nakedness amongst women has been rescinded only very recently, owing to the influence of the missionaries backed by the white traders. And yet the custom, being in all probability the result of law, cannot have obtained from motives of economy or because of the low standing of women; for in that case the law would have been called into existence from



THE FACTORY.

the same motive. Such an idea is highly improbable. Whatever the nature of their preamble, sumptuary laws spring from deeper motives than the national love of thrift. Class jealousies, religious bigotry, or whatever else the reason may be, that reason will be found not in the enlightenment of morality but in the prejudices of mankind. What, therefore, was the origin of this native regulation, is a matter of mere conjecture. Its lapse obtains, however only in the neighbourhood of the trading stations, and



elsewhere the weekly washing-day with its delicate fragrance of suds and its drapery of steam is a thing of the future. The poetic figure of the lady who does the washing in cold and sooty England is still, alas! unrevealed to the eyes of the noble child of nature.

J. F. HAYES.

(To be continued.)

Desiderata

IN CONNECTION WITH THE OFFICIAL RATISBON EDITION
OF THE CHORAL BOOKS.

By the late H. OBERHÖFFER, Professor, Member of the Academy of St. Cecilia, Rome, and Member of the special Committee of the Universal German Cecilian Society.

THE conclusions of the congress of Arezzo, which met to consider the form Church-music should take, were published by the Sacred Congregation of Rites on April 10th 1877. It would seem therefrom that all hopes of restoring Gregorian Chant to its ancient forms are shattered and annihilated. Many of the most beautiful hymns of the Church are lost to us for ever, or, at the least, for a long time to come. As an instance, I need only mention the splendid *Lauda Sion*, the *Pange Lingua* and the *Lucis Creator*—all so terribly mutilated in the *Medicea*.*

* The "*Medicea*" is, as will afterwards be apparent, a name given to an edition of Gregorian Service-books printed at the Medicean Press in 1614 and 1615.

Plain Chant, in the development reached in the middle ages, is an historic work of art, homogeneous and complete. Consequently to interfere with it, and substitute melodies adequate to take the place of the old ones, is an exceedingly difficult undertaking. No one doubts that the Holy See has the full right to determine what kind of singing and what class of music is to be used at the various services. Still I may be allowed humbly to submit that it might have been wiser to let the matter proceed more leisurely, in view of its importance and its world-wide consequences. And we have still liberty, now equally as before, to examine Plain Chant and the stages of its development from a scientific point of view—to see whether the form given to it in the *Medicea* will stand the test of criticism.

The new Gregorian books, published by Pustet of Ratisbon, are a reprint of those issued from the Medicean Press in the Pontificate of Paul V. These books are officially recommended, and yet are not obligatory save in those dioceses where the Bishop has prescribed their use. The history of the parent Medicean edition was this. The Council of Trent had decided upon a reform of Church music. It was held by those who compiled, or authorized, or defended the *Medicea* that this meant that Plain Chant ought to be simplified, partly for the sake of shortening the services, but more particularly in order to do away with its *solo* construction, a necessity in the days when it originated, but which made it unsuitable for the more modern requirements of choral singing. There was much to be said in favour of this shortening and simplification of melodies as carried out in the *Medicea*,—though one is bound to state that there are instances in it of extensions also,—and little objection could have been made had the special character of old modes, the peculiar succession of intervals and partial closes been carefully retained. It was, however, overlooked that "what suits

one does not necessarily suit all." The Southerner, with his flexible throat, delights in richly ornamental passages. The man of the North, with his less pliable vocal organs, will prefer a melody of a more rugged grandeur. To hit upon the just medium—a happy combination which would satisfy all parties—was a matter of the greatest difficulty. Looking at what was actually done, the very thing most to be feared had happened. In the shortening of the melodies, they became totally transformed.

Palestrina, the "princeps musicæ," as he is called, was to be entrusted with this important and gigantic undertaking. It is alleged that he began the work. He certainly did not live to finish it; and its completion was left to his pupil Giovannelli Guidetti, or was it to some one else? No documentary evidence has so far been produced to show that the *Medicea* is Palestrina's handiwork as it came from his hands. On the contrary, it is an established fact that Palestrina's son sold his father's MS. to the publishers at a high figure. But they, after careful examination, were dissatisfied with the work and brought an action at law to recover the sum they had paid for it. As a result, the transaction was cancelled as fraudulent; the Court of Justice, on the evidence of experts and the authority of a declaration of the Rota Romana, expressing their opinion that the work, as presented, was full of faults and arbitrary alterations, and totally unfit for ecclesiastical use. To grant the genuineness of the MS. is only to admit that Palestrina, in spite of his great talents, was not the man to undertake a work of that nature. And neither were his pupils in any way better skilled than himself, nor, as the result shows, more competent to undertake the task of reducing Plain Chant to its native simplicity.

The melodies in the *Medicea* vary considerably in their intrinsic value. From this it is evident that several persons had been engaged in the revision of the text and also it explains why the pages bristle with technical irregularities

against the old theory of Plain Chant. In the Ratisbon edition the characteristic form, phrasing, construction—the very essentials of the various modes, are almost entirely destroyed. This I shall prove later on. And to make matters worse, some contemporary musicians, who have been engaged to revise the late edition, have gone on re-arranging and simplifying the melodies, until not so much as their skeleton is left. For instance, in the new stereotyped edition, we find three settings of the *Regina celi*, each of which contains fewer notes than the one before it.

The idea of reprinting the *Medicea* originated with Padre Lauretus Jacorini, a Roman priest, who, towards the end of 1868, published a pamphlet, dedicated to the Fathers of the Council then sitting on the question of the reform of Church music. He proposed to re-edit the edition of the *Medicea* which appeared about 1814 or 1815. This publication, after receiving the Papal sanction, was to be recommended for use in divine service, at all Liturgical functions, in cathedrals and collegiate churches. As we know, the Council adjourned before the suggestion came under discussion. Nevertheless, the edition made its appearance. Its preface declares that the sacred congregation was consulted on a matter of so great importance, and that an advising commission of connoisseurs was appointed. Elsewhere, it says that this commission consisted of four Roman gentlemen, but the names are withheld. To clear the matter up, I maintain that it is not only desirable, but of the utmost importance that the names of these people should be made public, so that people may judge of their title to be considered experts. The preface goes on to assert "that the greatest possible care has been taken to prevent a single note of the original from being altered!" This is the precise ground of complaint. I maintain that no edition should have been reprinted without first submitting the text to real con-

noisseurs whose duty it would have been to eradicate all faults. It was the hurry that was fatal.

When the new Pustet edition appeared a whirlwind of indignation arose both in Germany and France. The mistakes were too abundant and too flagrant to escape remark. Newspaper articles and pamphlets poured out upon it the venom of their indignation. The burthen of the outcry was that the editors had had to depart from the reading of the melodies which was to be found in the MSS. of the twelfth and thirteenth centuries—the Golden Age of Gregorian Music. It seemed to have been taken for granted that, in these days, we are to break with the old traditional method of plain song: and the reason? Apparently, because it is asserted that the 1,000-year-old music has no merit! It was a comfort to many to find the twelfth edition of the *Medicea* received with so little approbation and that its acceptance was so limited. No wonder! as J. Bapt. Doni of Florence, secretary to the College of Cardinals, wrote in a special dissertation, printed at Rome, 1640: "I am not surprised, that those who lately undertook to correct (?) the antiphony, did not consult the old MSS. How was it possible when they did not understand them? How strikingly beautiful are the varied forms of the old Gregorian melodies—a point we miss so much in the *Medicea*! How readily one can distinguish a *Tractus* from a *Graduale* or a *Communio* from the treatment it receives! In the old MSS. we find the Gradual to consist of a single chief sentence, and a Verse. The first was, as a rule, sung to a melodic phrase which belonged to the Plagal mode, and was consequently gentle and quiet. The second part, the verse, was sung by the *cantores* and the melody expanded into a more florid style and swung up from the Tonic to the Octave. This portion, therefore, of the Gradual belonged to the corresponding Authentic Mode. A different arrangement was observed in the Tract which was, moreover, only written in certain modes. In the Alleluia which fol-

lowed the Gradual, the notes of the last words of the Verse generally corresponded, in the old MSS, with the Pnema of the Alleluia. In this way the close of the melody proper was echoed by the repetition in the Alleluia. How beautiful and full of meaning!"

The Roman Prelate Alfieri in his article "Précis historique," maintains that the Proses as sung by the Papal Choir are altogether at variance with those of the *Medicea*. Furthermore, he adds; "Most of the melodies in these books (the *Medicea*) have incorrect final cadences; * in others the character of the modes has been changed; many of them contain superfluous notes. Hence we must accept it as proved either that the person who undertook the reform, was not skilled in the old Tone-system, or that the revisor had little knowledge of Gregorian Music."

So also, when the Missal was being revised, Pope Urban VIII, 1630, insisted on the retention of the intonations of the Gloria, etc., just as they were found in the old MSS. He refused to accept those in *Medicea*, even though, fifteen years before, they had been approved by his predecessor, Paul.

But to come to our own day, and the introduction of the late Ratisbon edition into the Catalogue of the Universal German Cecilian Society. Each member of the College of Reviewers received a copy, myself of course included. I did not hesitate to express my opinion openly and freely and to point out the numerous faults that were to be found in it. Mr. H—— tried, unsuccessfully, to induce me to withdraw my statements, and to refrain from publishing my review, which was even then in the printer's hands. Suddenly Mr. Pustet withdrew the books from criticism—a course of action quite in accordance with the rules of the Society. Then he requested me to point out to him the mistakes contained in his publication. To this end he sent

* Notice is taken of this and other faults in the succeeding article to be printed in our next number.

me a copy of the latest stereotyped edition of the *Graduale* and *Vesperale*, interleaved with blank sheets of paper for the convenience of annotation. He wrote me that he would, on the receipt of my corrections, make an effort to gain the sanction of the Sacred Congregation of Rites to the removal of whatever blunders I could substantiate. I accomplished this most onerous task at the cost of valuable time, and with injury to my health. When the work was complete, I added a note to the effect that if, in any point, I should be proved wrong, I would willingly admit it, whilst I insisted that should my corrections prove just, they, on their part, were to accept them. What they did was to remove the errors which had reference to impracticable changes of Clef, as well as a few of minor importance. The rest of the blunders remained as before. When I protested, Mr. Pustet wrote, in answer to my letter that, to his great sorrow my very meritorious work had not met with the consideration it deserved. Naturally, I asked myself, was this at Rome or in Ratisbon? In the interest of the cause which it is my privilege to advocate, the only course open to me is to publish my list of faults, in the hope that some day Rome may give them fair consideration. I humbly ask all experts in Plain Chant to examine my notes and contradict my statements if they are wrong. I know that, in a late decree from Rome, a wish is expressed that discussion on the subject should cease, and a call is made upon all, who honestly side with the Holy See, to put away any doubt and uncertainty they may have. But surely this cannot refer to mistakes in the *Medicea* itself. It would be unreasonable to interpret it as demanding our assent that a thing is good and faultless when it is imperfect and full of blunders. And the object of this article is not in any way to criticize the artistic value of the melodies as they appear in the book under review, nor yet to compare those melodies with their originals in the old MSS. Others have done that already. It is only to

point out unpardonable faults contained in the Medicus Plain Chart. It is another thing to bring back those altered melodies into harmony with the original settings.—This might well be a vain and thankless undertaking.

(To be continued.)

Some Early English Printed Books.

(Continued.)

If the above title seem a little vague, it must not be concluded that it imperfectly describes the subject. The reader may turn it about as he likes—early books printed by Englishmen, early printed books written by Englishmen, early printed books in English. Doubtless he will find examples in the catalogue I propose to give, which will suit any construction he may put on it. Only, let it be understood that all the books mentioned in this note are both early and printed and in some way English.

I hope the reader will have the courage to glance through the catalogue. Ordinarily a catalogue is treated as a dust heap, to be raked about, if disturbed at all, in search of something that might be there but isn't, or ought to be there and is. And if, as in the present instance, it should profess to be a list of collection of rarities, it is treated like the labels in a museum—a thing quite proper and which ought to be, but which the general public will not take the trouble to read. And a museum show-case this collection of books may certainly be called. It cannot be claimed that the object of their careful preservation is

utility. They are relics of the past; but let them not be

looked upon as a string of dried specimens or a bundle of fragmentary bones. There is life in some of them yet. A

torpid life, not so far removed from the mummy state, in some; a withered old age in others, with the once manly voice piping, "a childish riddle!" "but, with others again,

and that revere'd antiquity so near akin to holiness, and that order in their arrangement, I make no profession of, and as a beginning let me introduce the smallest and perhaps the rarest of all—a Sarum Diurnal.

156. * *Sarabourgenensis* *Jornalis* sive diurnalis nuptissime exactissime: reusit volumis pars vocatissimilla hymnalis ac estivalis partier. Woodcut device of François Regnault, 16mo.

Paris *Reuilvallis*, Fo 1 (titlepage), to Fo lxxxvii: a *Tabula* of eight leaves unnumbered; then on verso of last leaf the colophon: "Parthysius exarbit honesti viri Fractacy Regnault Anno dñi M. cccccc. xxviii. Die iii. Septembris." Then second foliation, Fo 1 to Fo cxxxv, containing the *Hebdomadal* Psalms and Offices with the "Letantia," *Seruitium* bre marte vigi &c.; lastly, without foliation, *Paris* *Hemialis*, ninty-six leaves with the register A—M. This little book is in black letter, red and black, and though thumb-marked with much use, is quite perfect. Its special interest is that it can claim to be absolutely unique, Lowndes says no more than that a copy of a Diurnale ad usum Sarum *Paris*, Dykman impensis Jacob. 1512: 16mo.) *graphica* states that the Lambeth copy is the only one known of any edition whatsoever. Our volume is of a later edition, and therefore ranks with the Lambeth copy as being one of the two survivors of many issues, † each the

* In the bibliographic description of these books, all printers errors are carefully copied and the reader will hardly supply the signs of corrections which are not usually to be found in modern issues of 1516.

† Both the Lambeth volume and ours refer to previous editions.

sole representative of separate editions. Books of hours and missals, especially the smaller portable ones, have only a short life, on account of their daily and hourly use; and that copies of editions have come down to us at all, must be attributed to the frequency and size of the issues, or to the accident of their having dropped out of use. It may be safely surmised that the Lambeth diurnal owes its preservation to the perversion of the Bishops and clergy of London, and, possibly, the little volume in our possession was spared the fatal disfigurement of daily use, by the accidents of falling into the hands of those who made use of a different breviary.

92. "Portiforiū seu Breuiarium ad vsum ecclesie sarisburiensis castigatum, suppletum, marginalibus quotationibus adomātū, ac nunc primum aduersissimum ordinalis exemplar in suum ordinem apertissimis viris redactum, Pars Hyemalis" Folio.

In the upper panels of the titlepage, woodcuts of the English Royal arms crowned and supported by angels, and of a Tudor rose crowned,* with IHS in the centre, and the motto:

"Hec rosa vtitur: de celo missa sereno
Eternum florens: regia sceptra tenet."

In the panel beneath is St. George and the Dragon. Eight leaves of calendar; then woodcut title with a *Nativity*: Fo. II. to Fo. CXX. Verso of last leaf "Pars Hyemalis breuiarii ad usum Sar cum pica † seu ordinatione de tempore novissime recognita accuratissimeq; castigata Feliciter finit." Wood-cut title to "Psalteriū davidicū" with engraving of *David before the altar*; then Fo. II. to Fo. CXVIII. Woodcut title to "Proprium Sanctorum" with *Descent of the Holy Ghost*; 44 leaves unnumbered with

* Similar devices are found in some of the books printed and sold by Wynkyn de Worde.

† The "pica" took the place of our "Rubricæ generales."



FROM THE FOLIO SARUM BREVIARY, REGNAULT, 1535.

register A—F. On last leaf (verso) printer's device with . . . "Parisii Per Franciscum Regnault, 1535." In the second foliation, on Fo. xcvii, begins "preparationes ad Missam," followed by ordinary of the Mass and some Votive Masses.

This is a fine clean copy (a little worm-holed) of one of two volumes containing the complete Breviary. Usually the Sarum Breviary is in two volumes, (Cestivalis and Hyemalis. It is in black letter, red and black ink, with floriated initials and many small wood-cuts. The word "Portiforium" was in common use in England at the time for a portable Breviary. "Item ordinamus quod Monachus ad Monasterium vel ecclesiam transmissus, seu carcerati custodiæ mancipatus, habeat *portiforium* vel librum, in quo divina persolvat obsequia" (Reyner, Apost. Ben. Appendix, Pars. 3, p. 132).

François Regnault was probably the last of the series of French printers whose commencement was not later than the year 1500 (Timperley).

In this Breviary the office of St. Thomas of Canterbury and the word Pope, wherever it occurs, are crossed out.

93 (a). Breviarium Sarisburiense, Pars (Cestivalis, 4th. Title page and last leaf of first signature wanting; a—f, 46 leaves without foliation; then Fol 1—cxliiii, (badly numbered), and two Fols without pagination; Proprium de Sanctis Aa—Nn in eights and Oo 6 leaves—altogether 280 Fols (there should be 282). Colophon without name of printer or date.

Strongly printed in red and black. Black letter. The pages have a blurred look, probably through the use of worn type.

144. On Fol II. "In dei nomine amen. Breviarii una cū ordinale sodm vsum Sarum pars estivalis incipit." 8vo.

Title page wanting; Folio pmo. to Fol lxxvi. (f. lii. torn) R, 8 leaves and Q, 12 leaves; then aaa, bbb, ccc, twenty

leaves (small woodcut in Canon on aaa iii); 4 leaves, then Folio primo to Fol xcvi; Proprium de Sanctis without foliation, Aa to Oo (imperfect). There are wanting apparently about 16 leaves at the end.

The Office of St. Thomas of Canterbury and the word Pope crossed out.

This is the oldest of the English Breviaries in our collection. The table for reckoning the Dominical letter begins with the year 1486 and ends at 1513. It is safe therefore to suppose it was printed between those dates. Only three octavo Breviaries are mentioned by Lowndes as



FROM SARUM BREVIARY, 144.

known to have been printed so early. The dates of these are 1494, 1499 and 1510.

148. Breviarium Sarisburiense, Pars (Estivalis, 8vo. Titlepage and Fo. 2 missing; Fols. 3, 4, 5, 6, and 7 torn; then Fo. 8 to xlviij; Fol. 1 to Fol. cxviii ending with signature NN. Signature OO is wanting.

Black letter, red and black characters. This Breviary corresponds closely with 144 of this catalogue and is a Sarum Breviary. The differences point to its being a *reformed* Breviary according to the Sarum rite. The "servitium Beatæ Mariæ Virginis" is called more formally

"Officium;" the ordinary and Votive Masses are left out and so also are the offices of the common of St. Thomas of Canterbury, and the feast of his translation on the 7th of July. This is plainly the work of Reformers. Popes Leo and Callistus (28th of June and 14th of October) are called Bishops and not popes; in the office of St. Peter *ad vincula*



FROM THE SARUM MISSAL, 1533 (u).

where the word *pope* comes in three times, the word *bishop* is inserted in its place, and in the Litanies, in the petitions "Ut domnum apostolicum et omnes gradus ecclesie in sancta religione conservare digneris" and "Ut episcopus et abbates nostros in sancta religione" &c., the words

"Domnum Apostolicum" and "abbates nostros" are omitted, whilst "Ut regi nostro" &c., is placed first of these petitions.*

151. (c) Breviarium Sarisburiense, Pars Hiemalis, 8vo. Titlepage wanting; fifteen leaves of Calendar unnumbered. An unnumbered leaf with "In nomine sancte et individue trinitatis, Incipit ordo Breuiarij, seu Portiforij: secundū morem et consuetudine ecclesie Sar. anglicane: &c.," Fo 2 to Fo 275 (Nos 65 and 66 omitted in paging, Fols 197, 198, 199, 200 and last signature OO wanting); wanting also ff 1 to 40 of the second foliation; then Fo 41 to Fo 239 and an unnumbered leaf, ff 97, 104, 105, 112 and last leaf (probably containing colophon) missing.

Black letter: red and black characters; clearly printed, but rather stained and dog-eared.

133 (a). Missale ad usum Sarum 4to.

Titlepage wanting; Fo 1 "Missale ad usum Sar incipit feliciter" to Fo cxxxii; Fo 1 to lx; Fo 1 to Fo xliiii; then "Prologus in accuetuariū, eight leaves. Large wood-cuts of *Crucifixion* and *Christ enthroned, wearing the triple crown*, at the commencement of the Canon. Black letter, red and black ink, floriated initials and printed chants.

95. The York Manual. 4to Ad laudem dei et honorem tuamq; nō imerito flos Virgo maria: ecce manuale quoddā scdm vsum matris ecclesie Eboraceñ. Nouis tandem ex repetita preelectione bonaq; maturitate elimatum est. A mendis penitus (mea sententia) alienum vigiliis lugubrationibus; et industria bona "ita nunc redactū corretū, et emendatū. Impensis honesti viri Johannis Gachet, in civitate Eboraceñ. moram tenentis." Beneath, device of St. John the Evangelist. † 90 leaves a—1 and two fols.

* The reformation of Missals, &c., was ordered (according to Burnet) in 1530 and no impressions of reformed Breviaries, Missals, or Rituals were struck off in King Henry's reign. The changes were so few that the 'dashed' corrections were thought sufficient.

† Device similar, but not the same as that of Robert Wyer, who printed at the Sign of St. John the Evangelist.



A laudem dei & honorem tuamq; nō in-
cristo flos virgo maria: ecce manuale quod
dā scōm̄ vltim̄ matris ecclesie Eboracens̄.
nomis tandem ex repetita p̄fectione bo-
nitas matricitate elumatur est. A mendis
penitus (mea sententia) alienum digulis tu gub̄ratis
nubisq; & industria bona ita nunc redactū
corretū & emendatū. Imperis ho-
nesti vici Johannis Gachet/
in ciuitate Eboracens̄.
moxim̄ genentis.



TITLEPAGE OF THE YORK MANUAL (REDUCED).

Wanting leaves of sig. M after Fo 88. *Crucifixion* in "Missa in Sponsalibus" and wood-cut of *Roof of Jesse* on last page. No pagination or catchwords, long lines, 30 lines to a full page. Printed chants.

Black letter; red and black characters; handsomely



CRUCIFIXION (FROM THE YORK MANUAL).

printed and clean. Lowndes says "a copy (folio) of this exceeding rare work is in the Bodleian Library. Other editions are in 8vo. and 4to. All are extremely scarce." Though our volume closely resembles the folio of 1509 "Impressum Per Wynandū de Worde &c." it is, I think,

a different edition. Though as large as many folios, it seems to be a quarto. It has thirty lines to a page instead of twenty-nine. And, though it is possible that it should have the additional signatures M and N, I think that not so many leaves are wanting, and that the last signature was M. John Gachet, the honest man, was according to a writer in *Bibliographica*, a stationer in York between the years 1516 and 1533, and had books printed for him at Rouen and Paris. This splendidly printed book is therefore probably from a foreign press. In spite of the "repetita prolectione," "vigillis &c., redactum, correctum et emendatum" it has an amusing error in the Index, professing to give the "Ordo visitandi infernum." The English of the wedding service is different from that of the Sarum rite, which is the original of our present forms.* The priest says to the man "wylt thou have this womā to thy wyfe: and love her and kepe her in syknes and in helthe, and in all other degresse be to her as a husbāde sholde to his wyfe, and all other forsake for her: and holde the only to her, to thy lyves ende." "For fayrer for fouler" takes the place of "for richer, for poorer." Altogether the form closely resembles that in use at present among Protestants. Longest and seemingly most important among the blessings is "Benedictio clipei et baculi hominis proficiscētis ad duellum."

110. "The manual of prayers, or the prymer in English and Laten set out at length, whose contentes the reader by ye prologe next after the kalēder shal some perceave, and there in shall se brefly the order of the whole boke . . . set forth by Jhon by Goddes grace, and the kynges callyng, Bysshoppe of Rochester at the

* The modern interrogations, &c., are from the Sarum rite with archaic expressions changed. For instance, the man in the Sarum rite says "With this ryng I the wedde and this gold of silver I the geue, and with my body, I the woechyppe, and wyth all my worldly catel I te honore." (From our Sarum Missal.)

comaunderment of the ryght honorable lorde Thomas Crumwell, lorde Prīvie Seale, Vicagerent to the kynges hyghnes." 4to.

186 leaves without pagination or catchwords. Latin and English side by side. A, four leaves; A (repeated) four; then BB, CC, DD, in fours and EE, two leaves. A to Z; Aa to Jj; Kk to Vv in fours with two leaves between Jj and Kk. M 1, M III, T III, X 1, Ff III and Ss II are wanting.* "Imprinted at Lōdō in fletestrete by me John Wayland in Saynt Dūstones parysh at the signe of the blewe Garland next to the Temple bare. In the yere of our Lorde God a.M.D.LXXXIX, the xv. daye of July. Cum priuilegio ad Imprimendum Solum."

Black letter, red and black ink, framed title page and a few rude woodcuts. This is one of the rarest of English printed books. It is the first edition of the Primer of Bishop Hilsey (commonly called, says Godwin, "the Black Friar of Bristow"), who succeeded the Blessed John Fisher in 1536. It is therefore a Protestant manual, though only begrudgingly Protestant. Bishop Hilsey keeps to the Catholic Ritual as far as possible. The Hail Mary and prayers to the Blessed Virgin are retained. The Mass is not given, but there is "an instruction of the holy Sacrament" with "certayne meditations to be sayd at the sacrynge (as we call it) of the masse and in the masse tyme, which masse is a consecracion of the body and bloude of Christ by the power of God working secretly in the words that are spoken of the prest." The "Dirige" is given, though the cautious bishop says in his preface: "But whether these were ordayned to be sayd for the soules departed or no, I will make no doctrine of it." The only substantial changes made are the recommendation of the king to the prayers of the faithful as "supreme head immediately undere God of the spiritualltie and temporalitie of the same Church,"

* These leaves seem to have been torn out by some unbelievers who objected to the doctrines implied in the prayers.

and the restriction of the invocations of the Litany to the Apostles and the few Saints mentioned by name in the New Testament.

John Wayland, as the Colophon states, lived at the "Blue Garland in Fleet Street," and later on in the year 1541, at the sign of the "Sun against the Conduit." He was in business in 1558.

130 (2). "A devout treatyse called the tree and XII frutes of the holy goost." Titlepage with border, on verso cut of Madonna and child with SS. Joachim and Anne. Folio II "The tree of the holy goost" to Folio XXIII; colophon, "Here endeth the tree of ye holy goost, Imprinted at London in the Fletestrete, at the sygne of the rose Garlande, by Robert Coplande. Anno dñi. M.CCCCXXXIIIJ; Printer's device. A blank leaf, and then titlepage "The XII fruytes of the holy goost" with border. Folio II to Folio LXXIX and an unnumbered leaf, with "Emprinted at London in ye Fletestrete at the Rose garland, by Robert Copland and Myghell fawkes. Ao dñi. M. v. C.XXXV. The xxix. day of Octobre." Copland's device, 4to.

Robert Copland was an assistant of Wynkyn de Worde and a legatee under his will. He was a stationer and bookseller and dwelt at the Rose Garland in Fleet Street, where he carried on busines from about 1515 to 1547 or 1548. At the time of his death he was the oldest printer in England. "His productions are not only few in number, but very rarely ever met with. The number of his works catalogued by Ames amounts to 12" (Slater).

The above is the second edition. A perfect copy of the first is in the Spencer Library at Manchester. It is dated 1533. Herbert remarks that this is the first book in which the comma is used. There is no semicolon. On the titlepage are the autographs of two previous owners of the volume. One is a certain Robert Dolman who has labelled

the book *Liber Aureus*. The other, Dorothe Coderyngton, has written annotations on nearly every page. Mostly, the notes are a gloss of the matter contained in the text; some are corrections; but occasionally she interposes a remark such as "There is no good will but Godd's will," or gives an explanation of a new or obsolete word, as, for instance, *gentil to speak for affable*, and *hyyunge for byvelode*. To us of the present day the annotations are equally as quaint as the text of the book.

130. (1) Bishop Watson's sermons on the Sacraments. 4to. "Holsome and Catholyke doctrine concerning the seven Sacramentes of Chryste's Church, expedient to be knowen of all men, set forth in manner of shorte sermons to bee made to the people, by the Reverend FATHER in God Thomas (Watson, Dibdin says, by error, Wilson) byshop of Lincolne, Anno 1558, &c." Titlepage wanting (the above title is copied from Dibdin's Ames), Fol. ii. to Fol. cxciii.

Blackletter and very rare. Dibdin says that three editions were published within a year—two (if I understood him rightly) of June 1558 and another of February 1558. These are distinguished by the accurate or inaccurate pagination. Our copy has the leaves numbered rightly throughout, and is apparently one of the June editions. Fol. i. and viii. are wanting and Fol. lxxxix. is slightly torn.

The printer, says Fr. Bridgett, was Robert Caley, "the chief Roman Catholic, theological printer in Queen Mary's reign, according to Mr. Arber." The colophon of the book tells us it was imprinted within the precincts of Christ's hospital.

Fr. Bridgett reprinted this book, with modernised spelling, in 1876, and to this reprint, and to the biographical notice of Bishop Watson prefixed, I refer the reader for further information. The edition used by Fr. Bridgett belongs to Knaresbro' Mission.

134. "A profitable and necessary doctrine with certayn Homelies adioyned thereto." Lond. in *Œdibus Joannis Cawodi*, 1554, 4to. This title and description is from Lowndes, our copy being destitute of titlepage and imperfect at the end. 157 leaves; no pagination; A to Y and, Z, Aa to Rr. Two leaves of A and Rr iii. missing; thirty-one lines to a page. The register according to Lowndes, reaches Ccc, but this is the register of a copy with the "Homelies adioyned," and it is probable that the Homelies were printed separately and later. The title of the first separate edition of the Homelies is: "Homelies not only promised before in his Boke, intituled, A Necessary Doctrine, but also now of late adioyned"—a title that implies a promise of the Homelies only *lately* fulfilled. If, therefore, our copy is a first edition, and this is nearly certain, there are not many leaves missing at the end.

Gillow, in his *Bibliographical Dictionary* somewhat inaccurately describes this book, stating that it is an exposition of the Creed, Seven Sacraments &c., "in thirteen homelies." The homelies are distinct from the book itself. He adds, with Lowndes, "this Catechism is said to have been composed by his (Bonner's) chaplains, John Harpesfield and Henry Pendleton, extracted from the Institution of a Christian man with variations." It is a strongly Catholic version of the *Institution of the Christen man*, more commonly called "The Bishop's Book." This latter, perhaps the first official Protestant book in England, was drawn up by the bishops in 1534 and printed in 1537. In it, according to Burnet, only two un catholic doctrines were preached,—the King's Supremacy and a new and vague definition of the Church. The Seven Sacraments were admitted (against Cramer's wish who would have limited them to two); the use of images, prayers to Saints and good works acknowledged; and the Calvinistic doctrine of predestination rejected. The Catholic compilers will have had an easy task to make such a book

orthodox. Protestantism then meant, even with the majority of the bishops, nothing more than a quarrel with the Holy See. The Catholic version was sometimes called "Bonner's Catechism."

97. (a) *Asertio septem sacramentorum aduersus Martinū Lutherū, adita ab inuictissimo Angliæ et Franciæ rege, et do Hybernicæ, Henrico eius nominis octauo*, 4to.

77 leaves; titlepage, with woodcut border by Holbein; woodcut Initials; no pagination; a to t in fours, except t which has 5 leaves; long lines, with 28 to a full page. It has catchwords but no running titles. "Londini in œdibus Pynsonianis. An. MD. XXII. XVII. Kalendas Februarij. Cum privilegio a rege indulto."

The original of this famous work is an elegant MS. preserved in the Vatican and shown to Englishmen on their visits to Rome. From this copy it was printed at Rome in 1521. An edition "in œdibus Pynsonianis" was issued at London in the same year, and an edition was produced "in œdibus Michaelis Hillenii" at Antwerp in the year following.

Our copy is the second Pynson edition and as rare as the first. Dibdin in a note to Herbert's account of the 1521 Edition says, "I have seen an edition of the date 1522 xvii. Kalendas Februarij." The British Museum copy (c. 37b. 4.) is the same edition.

Luther denied Henry's authorship of this book. Henry replied in a letter. "And although ye fayne yourself to thynke my boke not myne owne, but to my rebuke (as it liketh you to affyrme) put out by subtell sophisters: yet it is well known for myn, and I for myne avowe it" (Timperley p. 229). It was printed in the collected edition of the Blessed John Fisher's works, Wirceburg, 1597.

Richard Pynson the printer was originally an apprentice or workman of Caxton. Afterwards he had an establishment of his own at Temple Bar. His productions range

from 1493 to 1520, the year of his death. One or two books bear the date MD,XXXI, but this is probably a mistake for 1520 (Timperley).

A word about the doctrine of this book. Much of it might have been written by a Catholic against Henry VIII himself. There is a powerful chapter "Of the Pope's authority." (I make use of the English translation.)* In it Henry quotes Luther against himself. Luther orthodox says "That they sinned damnably who did not obey the Pope," and again "Excommunication is a medicine, and to be suffered with patience and obedience." "Afterwards," says Henry, "he himself being (for very good cause,) a while after *Excommunicated*, was so impatient of that sentence, that (mad with rage) he breaks forth into insupportable Contumelies, Reproaches and Blasphemies: So that by his Fury, it plainly appears, that those who are driven from the Bosom of their *Holy Mother the Church*, are immediately seiz'd, and possess'd with Furies, and tormented by Devils." At the end of the chapter, he quotes the words of St. Paul "It behoves all Christians to beware, least through the disobedience of one, many be made sinners." Listen also to the pious King about marriage: "That only text is sufficient for all, where *Christ* says, *Whom God has joynd together, let no man put asunder*. O the admirable word, which none could have spoken but the *Word* that was made *Flesh*! . . . Now we are Taught from Truth itself: That those who are Lawfully Marry'd, are not rashly joynd together, not by the Ceremonies of Man only, but by the Invisible Presence and Insensible Co-operation of God himself. And therefore it is forbidden that any should separate those whom God has joynd together. O word as full of Joy and Fear as it is (of) Admiration!

"And so the whirligig of time brings its revenges."

* The first English translation, according to Lowndes, dated 1687; and also in our Library.

87 (1) "A dyalogue of syr Thomas More knyghte: one of the counsaill of oure soverayne lorde the Kyng and chauncellour of hys Duchy of Lancaster, wherein be treatyd dyvers maters, as of the veneration and worship of ymagys and reliques, praying to sayntys, and goyng 6 pylgrymage. Wyth many othere thyngys touchyng the pestelynt sect of Luther and Tyndale, by the tone bygone in Saxony, and by the tother laboryd to be brought in to England." Folio.

Fo. 1 to Fo. CXXVI; double columns. On last fol (verso) John Rastell's device and colophon "Emprynted at London at the sygne of the meremayd at Powlys gate next to chepe syde in the moneth of June the yere of our lord. M. v. C. XXIX. Cum privilegio Regali."

First editon: Black letter. A few leaves mended and stained.

87 (a) 2. "A dyalogue of syr Thomas More knyghte: one of the counsaill &c. Newly oversene by the sayd syr Thomas More Chauncellour of England," 1530. Folio.

The second edition of the Dialogue, differing from the first [87 (1)] by having 11 pages of contents and many additions in the text. It is printed in long lines and, after the contents, has fols 1 to CLI and an extra leaf with the "fawtes escaped in the pryntyng." Lowndes says it should have 154 leaves, so that ffs 152 and 153 are wanting in our edition. Otherwise it is clean and perfect.

87 (2) "The supplycacyon of soulys." Made by Syr Thomas More, knyght counsellour to our soverayn lorde the Kynge and chauncellour of hys Duchy of Lancaster. Agaynst the supplycacyon of beggars.⁸ Folio.

Titlepage; then 1 to xliiii; Fol xxx missing; long lines, 42 lines to a page. In writing on the titlepage "Bregett Crowthorne of East Nesse in the countie of Yorke."

Black letter; first edition, [London, by W. Rastell, n.d.]

* The Supplication of beggers was written by Simon Fish against the English clergy.

Many leaves water-stained. Herbert says "in his works (More's collected works) are added here Anno. 1259. If so probably one of the first books of Rasell's printed." The argument is not a very good one since the words in the collected edition are "Made Anno. 1259 by Syr Thomas More knyght," and do not refer to the printing at all. Still it is fair to suppose the edition was printed in 1530 and it was probably in that year or the next after it that

Wm. Rasell took over his father John Rasell's business. 87 (a) 3. "The supplyacon of soulys &c." Another distinct edition without date or printer's name. Apparently a later edition than 87 (2) and probably second edition (London, Wm. Rasell). The chief difference between this

and the previous edition is that it has 43 instead of 42 lines to a page. Both have 44 ff. but this copy ends recto whilst the earlier ends verso. Also in the first edition "The lawes escaped &c." are on the verso of the titlepage; in the second they are at the end of the book. Black letter; quite clean and perfect. A duplicate (imperfect), is in our library unbound.

87 (a) 1. "The confitacion of Tyndales answer made by Syr Thomas More knyght lord chancellor of Englonde. Printed at London. By willyam Rasell 1537 Cum Privilegio." Folio. Framed title; 20 leaves of preface with register A to K. Page 1 to cccxxvi, with additional leaf containing the "lawes."

"The second parte of the confitacion of Tyndales answer in whyche is also confuted the chyrtche that Tyndale deuiseh. And the chyrtche also that frew Barne deuyseth. Made by Syr Thomas More knyght. Printed at London by Wyllyam Rasell 1533 Cum Privilegio." Framed title, page 1 to 373. The eighth book is against Ffar Barne's Church. Dibdin mentions a ninth book of ends unfinished in the middle of a sentence, with the gloss "There can be no more found of this ix. booke writen by

Syr Thomas More." It is more than unlikely that this broken fragment ever made a part of a printed edition in Blessed More's lifetime. Certainly our edition has every sign of being complete and perfect. It is in black letter and first edition. The answer of Tyndal referred to in the title is Tyndal's reply to Sir Thomas More's Dialogue (87 (1) in this Catalogue). An imperfect, unbound duplicate in our library.

87 (a) 4. "A new boke of purgatory whiche is a dyaloge and dysputacion betwene one Comyng an Almyne a christen man, and one Gyngeman a turtle of Machomet's law &c." Folio, 36 leaves; no pagination;—a in fours, except a and b, sixes; long lines, 43 lines to a page. This black letter book is written and printed in the style of Blessed More's works and often bound up with them. It is a perfect copy, comparing accurately with Lowndes' collation. It is by John Rasell, though, in one entry in his manual, Lowndes says "compiled by J. Rasell." There is no colophon, and our copy plainly has never had one; but Dibdin speaks of an edition, or variation, with the words "Thus endeth thys tyrel treatyse gadered and compyled by John Rasell. And also by the same John imprynted and fully finished the x day of october, ye yere of our lord god mccccccxxx."

According to Bale, John Rasell married the sister of Sir Thomas More. He was a printer who died in 1530. William Rasell, his son, succeeded him in his shop at the sign of the Mermaid, but, as the above says, printed in his own name some years before his father's death. John Rasell was the author of a few works; and there are in existence thirty-one works printed by him and fifteen printed by his son William. It is interesting to note that the pectoral initials in some of Rasell's publications are of the same design as those used by Pynson. Was there any connection between the establishments?

48 (a) "The workes of Sir Thomas More Knyght." 02

sometyme Lorde chancellour of England, wrytten by him in the Englysh tonge. Printed at London at the costes and charges of John Cawod, John Waly, Richarde Tottel Anno 1557." Folio.

Framed title, 1448 pages, foliation 1 to 1458; black letter. It has the unnumbered fol (often missing) after p. 1138 and is in every respect a perfect and clean copy. Fr. Bridgett speaks of this edition as by William Rastell. This might be wrongly understood. William Rastell was the compiler and not the printer. The pictorial initial letters are Cawood's.

I take my leave of the reader with the following verses of Sir Thomas More. They will be new to most people. I have modernised the spelling.

"Who so delighteth to proven and assay,
Of wav'ring fortune the uncertain lot,
If that the answer please you not alway,
Blame ye not me; for I command you not
Fortune to hunt, and eke full well ye wot,
I have of her no bridle in my fist;
She renneth loose and turneth where she list."

"The rolling dice in whom your luck doth stand,
With whose unhappy chance ye be so wroth,
Ye know yourself came never in mine hand;
Lo in this pond be fish and frogges both,
Cast in your net; but be you lief or loath
Hold you content as fortune list assign;
For it is your own fishing and not mine."

J. C. ALMOND.

(To be continued.)

Notices of Books.

THE CHRISTIAN INHERITANCE, SET FORTH IN SERMONS. BY THE RIGHT REV. JOHN CUTBERTY HEDLEY, O.S.B., BISHOP OF NEWPORT. LONDON: Burns and Oates, Limited.

Bishop Hedley's new volume of sermons will take a place among the best books of Catholic devotional literature. A glance at the titles of the discourses and the date and place of delivery would lead one to think that it was one of those collections of occasional sermons which have been thought worthy of preservation, either as models of pulpit eloquence, or as aids to preachers who have no time or no ability to think and study for themselves. But the title of the book, *The Christian Inheritance*, gives the lie to this. It is a volume which, if not deliberately cast and written with a purpose, has that progression of thought, and unity of aim which gives it the value of a doctrinal treatise. Each sermon is, of course, complete in itself, and those whose palates are only attracted by delicate morsels are at liberty to pick and choose as their taste directs them. But it is a book that has a claim to be taken as a whole, and read and studied in the order and with the purpose for which it was put together.

The doctrine in the volume is fundamental. It treats of the beginnings of things, the primary reasons of Faith and the groundwork of spiritual convictions. It is not so much argumentative as explanatory. His Lordship says to unbelievers: this is what we believe and why we believe; put it in the scale and weigh it with your unreasoned doubts and unreasonable objections. To the Catholic he points the moral of the intellectual beauty and solid completeness of Christian dogma. In the treatment of the subjects there is always left upon the reader an impression of unusual and profound thought. His scholarship in Christian Theology permits the author to express truths and probe reasons in a way that must seem daring to anyone less learned than himself. All through the sermons there is apparent the boldness and decisiveness of a

master. To use one of his own metaphors: speaking of the Mysteries of Faith, he says, "There are shores where you may walk out a long distance before the waters rise over your head, and other shores where but a step or two will carry you beyond your depth." He himself has a pilot's knowledge of these mystery encircled shores, and the courage with which he brings the reader face to face with the unknowable is the confidence of one who has sounded the shallows and the depths, and can guide with safety to the point beyond which a rash step might be fatal.

Of the style of these sermons it is hardly necessary for us to make a remark. His Lordship's writings are well known; and it is sufficient for us to say that here also there is that purity, ease and justness of expression and that fulness of illustration we have been accustomed to find in his work. As a devotional treatise the book gains force and interest by its spoken form. There is added to a clear and beautiful exposition of truth the sympathetic influence of personal conviction and the attractiveness of personal emotion. These sermons have the emotional force of the cry "I believe" when contrasted with the colder formula "we believe." Everywhere also there is close reasoning and most carefully chosen words, without at any time a trace of redundancy, vagueness, or that expansive repetition which goes by the name of rhetoric. Nevertheless the sermons are truly eloquent and have the only right basis of eloquence, philosophic development and deduction from recognized principles. They have, moreover, emotional emphasis, beauty of illustration and abundance of forceful sayings, almost epigrammatic in their concise and perfect expression.

Not the least interesting of His Lordship's own convictions, as expressed in this volume, is the efficacy of preaching—"I say advisedly preaching—not merely writing or even lecturing but preaching. His (the preacher's) hearers are not simply an audience; they are worshippers. They are not simply learners—they are Christian hearts. . . . And when the preacher opens his lips and, bringing forth new things and old, enforces once more the story, ever new and ever old, faith glows in the heart of his flock, and their hold upon the memory of Christ grows more and more tenacious until it becomes a part of their very being. . . . Cry out and cease not, said the Prophet. Yes, ye ministers to whom Jesus has entrusted His Presence, cry out with all your

earnestness! Cease not for friend or for foe! Cease not for the labour of it; cease not for its ill-success; cease not because your people seem to know the truth already! For preaching is God's means."

The reader will interpret, from these words, the motives and spirit in which they are addressed to himself. For their value as written doctrine let him prove them for himself by taking them, as we advise him to do, as a book of meditation and instruction.

A HISTORY OF THE PROTESTANT REFORMATION IN ENGLAND AND IRELAND. Written in 1824-1827 by WILLIAM COBBETT. A New Edition revised with Notes and Preface by FRANCIS AIDAN GASQUET, D.D., O.S.B. London and Leamington: Art and Book Company 1896.

What book in the present century has called forth more angry criticism than Cobbett's Protestant Reformation? If we believe his biographers, that book has brought nothing but discredit upon his name. Even Catholics had come to think that, it had done harm rather than good to the cause of religion. But was this a well-founded conclusion? Was the indignant and passionate language of the friend of the working man without a cause? From his study of the Statute Books he anticipated almost a century ago the results arrived at by the investigations of the present day—that the bulk of the people of England previous to the Reformation lived a happier life than their descendants of the nineteenth century.

In this new edition Dom Aidan Gasquet, the fruit of whose researches in the Record Office has won him the reputation of a great and sincere historian, has taken the trouble to examine into the authority of Cobbett's statements of fact. The editor tells us, "For the purpose of this edition I have been at some pains to inquire into the truth of the assertions made, and to set down the result in the shape of notes, either giving authorities which may be taken to bear out the writer's statements, or pointing out wherein in my opinion he was mistaken, or has somewhat mistated or exaggerated the bearing of some fact. I confess that I was surprised

to find how few were the instances in which some satisfactory authority could not be found to bear out the picture presented in Cobbett's pages."

In the very first paragraphs of the old editions the reader was plunged *in medias res*. From the first to the last he saw no authority quoted to confirm the charges made against the Reformers. This great defect in Cobbett's work has now been remedied. Dr. Gasquet has prefixed a most valuable preface in which he points out that Cobbett drew his materials to a very great extent, and in some cases almost verbatim, from the History of England by Dr. John Lingard whose reputation is a sufficient guarantee for the truthfulness of his statements. He then proceeds by the help of quotations from Stubbs' Constitutional History of England and from the Durham Halmote Rolls to justify the real bearing of Cobbett's work, that the Reformation impoverished and degraded the main body of the people, and that the effect of Protestantism on society is to benefit the capitalist and to oppress the working man. We hope then that this new and revised edition will find a wide circulation. The Preface will favourably dispose the mind of the prejudiced reader, and the foot-notes and references throughout the book will be an adequate sanction to the text. We have, however, to regret the omission of the Index and should like to see it inserted in a later edition. Though the List of Abbeyes, &c., which formed the second part of the original work, has been omitted, would it not have been advisable to have added the Introduction by way of an Appendix? It seems a pity to put it aside entirely.

The College Diary.

Sept. 10th. SCHOOL opened. There was the usual exchange of new lamps for old ones that takes place at this time. Twenty-two new names were added to our lists who more than supplied the places of those that were rubbed off. The following are the new arrivals.

E. Moore, Wolverhampton.	J. Heads, Kirby Moorside.
F. Quinn, Formby.	W. Smith, Lancaster.
G. Westhead, Preston.	F. Smith, "
W. Field, Dublin.	M. Walsh, Dublin.
D. Field, "	J. Walsh, "
T. Field, "	J. Darby, Formby.
J. Begg, Cardiff.	E. Darby, "
O. Williams, Monmouth.	H. King, Gibraltar.
P. Williams, "	B. Bradley, Salford.
W. Williams, "	P. Coonan, Liverpool.
B. Rochford, Turnford.	T. Barten, Chorley.

We found also that changes had been made in the Prefects. Br. Bernard Hayes was appointed Sub-prefect in the place of Fr. Aelred Clarke and Br. Stephen Daves third Prefect in the place of Br. Paul Pentony. We were glad to welcome back Br. Oswald Swarbreck who had returned from Belmont.

Our congratulations to Joseph Dolan and Thomas Murphy on their success in passing the London Intermediate Examination.

Sept. 12. Voting for the new Captain. W. Byrne who was elected chose the following government:—

Secretary	S. Parker
Librarian of Upper Library	E. Murphy
Officersmen	{ P. Daniel
	{ L. D'Andria
Commonman	E. Maynard
Recorder	E. Stourton
Gasmen	{ N. Stourton
	{ C. Gascoyne
Clothesman	A. Hayes

Collegemen	H. Pike
	V. Nevill
	H. Crean
Librarian of Lower Library	H. Woodiwis
Vigilarii	G. Farrell
	A. Magoris
Librarian of Upper Grammar Room	E. Weighill
Vigilarius	C. Martin
Vigilarii of Lower Grammar Room	W. Foote
	B. Stanley

The following were chosen Captains of football sets:

1st, W. Byrne and W. Briggs; 2nd, S. Parker and L. D'Andria; 3rd, J. Pilkington and J. O'Hagan; 4th, F. Allanson and H. Weighill; 5th, E. Pilkington and H. Byrne.

Sept. 12th. Commencement of Studies.

Sept. 18th. Visit of John Galavan, who brought his younger brother M. Galavan. We were glad to see our old friend again, and hope it will not be the last time he will pay us a visit.

Sept. 24th. The feast of our Lady of Ransom. The Right Rev. Bishop of Portsmouth, who was visiting the College at the time, came into the study hall and gave us his blessing, announcing that Fr. Prior had granted a playday at his request. In the afternoon, most of the Upper School went to the Hovingham Musical Festival, Rounders and Hornholes. The 1st set played football.

Sept. 29. The October monthday anticipated. All the school down to the Lower Syntax went to Kirby Moorside to be present at the laying of the foundation stone of the new church. The choir and servers were hospitably entertained by Mr. Heads. Benediction, given by Provost Dawson concluded the service.

Sept. 30th. Play until 9-30 in honour of Kirby celebration.

Oct. 3. Fr. Sub-prior went to preach at Brownedge.

Oct. 5. Fr. Sub-prior's feast. Games of rounders both morning and afternoon. The Upper and Lower Libraries met in the football field which resulted in a victory for the Lower Library by 4 goals to 3.

Oct. 9. Visit of John Raby

Oct. 13. Fr. Prior went to Bristol for the Festival.

Oct. 14. First great Football match. On our own ground against Harrogate College. There was not much to choose between the

sides in the first half, though our adversaries had the assistance of some of their masters. In the second half, however, the play was altogether in our favour and we won a pleasant game by 5 goals to 2. The Upper Syntax met the Humanities also on this day. The result was a draw, two goals each.

Oct. 11. W. Briggs left us on a tour to the Holy Land.

Oct. 31. Return match between the Upper Syntax and the Humanities. This time the Upper Syntax won by 4 goals against 1.

Nov. 1. Feast of All Saints. After High Mass football games both morning and afternoon.

Nov. 5. Month-day. The eleven went by train to Harrogate to play the return match with the College there. The rest of the Upper School took train to Kirby Moorside, whence they walked under the guidance of Br. Stephen, to Lastingham. Back to Kirby by Appleton-le-Moor and thence to Gilling. The glad tidings of a second victory over Harrogate was signalled from the incoming train as we walked through the fields. In this game we won the victory in the first half, claiming three goals against one notched by our opponents. O'Brien opened the scoring with a beautiful long shot. The game ended in our favour by 4-2.

Nov. 7th. Ampleforth village against our second eleven. Under Mr. McLoughlin's tuition, the village team has much improved. Nevertheless it was beaten 4-2.

Nov. 10th. Match with Kirby Moorside. Our adversaries, among the village teams round about, have an unbeaten record. They showed some good play, but a one-sided game ended in a victory for the College 5-0. In the evening Father Prior, in the presence of the Community read out the results of the Examinations in the Lower School. Afterwards some of the boys were called upon to display their musical abilities.

Nov. 12th. First Vespers of the Feast of All Monks.

Nov. 13th. All Monks. As the day was a Friday, the traditional "goose" was sacrificed the day before. In the morning the Upper and Lower Libraries had a struggle for superiority, the senior boys winning by 1 to 1. In the afternoon was played the always exciting match, Religious v. Boys. Perhaps it was that the hard struggle of the morning had wearied us for we were beaten by the Community who scored 5 goals to 4. Office for the Dead at 8.30 p.m.

Nov. 14th. Solemn Requiem Mass was sung by the Sub-Prior for the deceased members of the Order, at 8.45.

Nov. 19th. To-day we played the Malton Swifts, a home match. We won easily by 4-0.

Nov. 20th. Upper Syntax v. Lower Syntax, once more the game was a draw one goal each.

Nov. 23rd. The Prefect's Feast. A paper chase in the morning. Two packs of hounds went coursing different hares. Both were good runs but the senior pack brought back a full bag whilst the juniors returned empty handed. At 5 p.m. Fr. Cathbert Mercer lectured on Rome to the accompaniment of incandescent illustrations. After supper a noble bonfire and a display of fireworks. Punch at 8.30 and in mutual peace, the Prefect and his charge retired, after a busy and pleasant day.

Nov. 25. Feast of St. Cecily transferred from the previous Sunday. The choir and band took train to Slingsby and walked thence to Castle Howard. The pictures and works of art were a source of great interest to the boys, many of whom had never been there before. The first eleven journeyed to Pocklington to play the Grammar School. Two of our players missed the train at York. But this hardly accounts for the severe beating we received, for the Grammar School won by 8 goals to 2. The second eleven match with Pocklington on our own ground resulted in a victory for us by 4 to 1. A special supper for the privileged classes and Punch. Fr. Egbert Turner in a humorous speech reviewed the progress of the band at the College and congratulated Fr. Clement on its present efficiency. The first appearance of the "Bassoon Band" caused great amusement.

Dec. 1. The first day of the Triduo in honour of the English Benedictine Martyrs. Solemn High Mass sung by Father Prior with sermon by Fr. Sub-prior. Te Deum and solemn Vespers and Benediction. Frs. Hickey, Donovan, David Smith, Jerome Pearson, Butler, Mr. Bisgood, and Wilfrid Priestman came to take part in the solemnity.

Dec. 2. Solemn High Mass with Benediction in the evening. Mr. Mott left us for Bradley in Warwickshire. We wish him prosperity and happiness.

Dec. 3. Solemn High Mass and Benediction. The football eleven played Trinity College Harrogate. Rain all day and a game in the mud. Victory for us by 9 goals to 2.

Dec. 5. Rehearsal of Kirby Moorside Concert.

Dec. 7. The postponed Month-day. Football and the Kirby Concert in the evening.

Dec. 8. Feast of the Immaculate Conception.

A game between Upper and Lower Syntax. The Upper Syntax won by 3 to 1.

Our best wishes to George Parker who has gone to Providence in America, and to James Parker who has entered the Noviciate at Erdington. Generally speaking, the season has been wet cold and unfavourable. But the football competitions have been keenly contested and our eleven has only once been beaten in an out-match. Goal nets have been introduced; but why are they sometimes left out in the rain? Is it to catch cows?

Debates.

PARLIAMENT opened on September 18th and Br. Bernard Hayes was welcomed to the Speaker's chair. W. Byrne then thanked his electors for the honour they had conferred upon him. W. Briggs, as leader of the opposition congratulated the newly-appointed Captain. The chairman brought the meeting to a close with an address on public speaking.

Oct. 25th. The usual monthly meeting was held. There were no complaints and the Speaker, after the Recorder had read his reports threatened the "closure" if the leader of the opposition failed in his duty. A vote of thanks to the chairman.

L. D'ANDREA,
S. PARKER.

15th Dec. 1896.

Notes.

THE autumn has dragged slowly through "with hey, ho, the wind and the rain." It has been "A Winter's Tale" without the cheerful accompaniments of the Yule log and Christmas cheer. Rain and sleet and sludge with bitter winds and depressing skies; walks in puddles and games in the mud; our hopes of an Indian summer pelted mercilessly away by "the rain which raineth every day."

We wonder if there was any rain in the garden of Paradise. We suppose there must have been, though it is hard to conceive any considerable quantity of it is consistent with perfect happiness. But perhaps it came down only during the night time. Lately, the little sunshine we have had has only reminded one of a picture-frame with most of the gilding rubbed off.

Nevertheless the general health has never been better. Colds and influenzas have been almost unknown. A strained ankle or two, the effects of the slippery turf, have been our most serious ailments and football has been played cheerfully amidst the most uncomfortable surroundings. The rain, although we did not welcome it as a blessing, did not stay to curse. It played the mischief, however, with our holidays. In our wisdom we sometimes thought it well to anticipate or postpone them. Futile efforts! For even when a bright morning gave hopes that we had outwitted the elements, we lived to repent our temerity. Whenever there was "ad matutinum lætitia;" there was also "ad vesperum demorabitur fletus."

The most miserable object in wet weather is a roofless building. How the rain seems to take a fiendish delight in rattling amongst the bones of the skeleton! How mercilessly it seems to empty itself in the unguarded chambers! How triumphantly it sweeps through the unglazed windows and how cunningly it scarches out every cranny in the unfurnished floors! Happily a good portion of the north roof of our new building was covered in before the

rains commenced, and long before November was out, it was cased in a complete coat of mail. Now the New Monastery holds its head up defiantly it seems to dare the spiteful elements. The glaziers and plasterers are busy with the last joints of its armour and soon it will be "whole as the marble, founded as the rock."

The Birmingham Daily Post questions the badness of our weather, hinting that the handsome roots, which took prizes at the Midland show were grown under "more favourable circumstances" than their rivals of the rest of England. If the farmers of the Midland counties have had any worse weather than ours, we ask them to produce it—we should like to see a sample of it,—devoting itself to the culture of someone else's turnips. We think that specimens of our own weather, if entered for competition, would have been "highly commended" even by a jury of Polar bears.

We extract the following complimentary reference to Mr. Perry from *The Birmingham Daily Post*.

"One striking feature of the section (corn, roots, &c.)," it says, "is the success of Mr. Perry, formerly a local exhibitor, but now of Oswaldkirk, Yorkshire. Against four competitors he carries off Messrs. Proctor and Ryland's prize for collection of mangolds and swedes, with a lot of sound and well shaped varieties, which give every indication of being of the kind which will keep well. . . . Messrs. Webb's second special for another variety of mangold goes to Mr. Perry, who shows a clearer and better coloured collection than any of the eight growers whose produce is staged side by side with his. . . . The show of Kohl Rabi is small but good, being cleaner and better formed than usual. There is little to choose between the first and second lots which belong to Mr. Perry and Mr. H. S. Leon, Bletchley, Bucks, though the former are undoubtedly the better as regards formation. Messrs. Webb's cup for swedes goes to Mr. Perry, whose six specimens are a long way in advance of the rest by reason of their better shape, soundness, and smoothness of skin. The same grower also takes Carter & Co's. prize for swedes though in this instance there were only two entries. . . . He however had plenty of competition in the class for swedes of any variety and distanced it with six specimens, which show all the previously-mentioned excellent qualities of his produce.

In common white turnips Mr. Perry swept all the prizes before him, but is fairly beaten in the class for yellow ones." Altogether his success meant four cups, three additional first prizes, one second and everything he sent Highly commended. At Leeds, Mr. Perry's laurels were made up of four first and two second prizes—a prize for every exhibit.

May we also compliment Mr. Hugo Ainscough on his continued and wonderful success in the department with which he has so long and so authoritatively been connected?

"One swallow does not make a summer." It is only too true and we are very sorry it cannot be arranged otherwise. For in the very worst week of our cold, wet autumn the one swallow made its appearance. How gladly we would have voted it a handsome glass case, if it could have made only a very small bit of summer for us! It was on the 18th of November it first showed itself and it is reported to have disappeared on the 21st. What had it been doing and where had it been hiding during the terrible month after its mates had left us? It looked healthy and strong, and, under the leaden sky and in the bitter wind, it busied itself, or made pretence to busy itself, catching flies close to the south walls of the monastery. Did it find any? Neither indoors nor out of doors could we see the semblance of a fly. Perhaps, poor thing! it had been compelled to come down to microbes, or some such microscopic and unsavoury diet. Think of the possibility of a swallow carrying some unknown, English, perhaps strictly monastic, epidemic into the wilds of North Africa!

But enough of the weather. The reader will perhaps be saying, what a lot of space to give to so commonplace a subject! But can the reader tell us anything that has happened quite so often during the past half year?

His Lordship, Bishop Hedley, continues his powerful support to the Journal and has begun, in this number, a series of papers which will remind many of our readers of those articles in the Dublin Review, which first, and so remarkably, brought him before public notice. We have to thank him also for a special blessing which the Holy Father has given to the Journal. The following is an extract

from a letter received by him from Monsignor R. Merry del Val, private chamberlain to His Holiness, date Aug. 12th 1896.—"His Holiness accepted this token (a bound volume of the Journal) of your Lordship's attachment to the Holy See and to his person with the greatest pleasure and very willingly sends his blessing to the Journal and to its contributors. The Holy Father was much interested in all I could tell him of your Lordship's article, 'St. Anselm's on the Aventure,' and expressed his regret that he was unable to read it himself."

A word about the paper written by the late Mr. H. Oberhoffer. Its history is sufficiently explained in the introductory statement printed in this number of the Journal. What remains to be said is that our publication of it is by the kind permission of his son, Mr. R. W. Oberhoffer. The learned writer died before the essay was printed, and on his death-bed had desired his son to see that it was published. Just at that time, however, the new stereotyped edition of the Ratisbon Choral books came out. It was to bring about corrections in this edition that the article was composed. For that special purpose, therefore, it was at the time useless, and Mr. R. W. Oberhoffer was afraid that its publication would be considered vexatious. Now, however, there is no danger of misconstruction and those who are interested in the choral services of the Church will welcome what is an open and honest criticism by a recognized authority. Mr. H. Oberhoffer died at Luxembourg in 1886.

The rest of the articles in the Journal need no explanation and will speak for themselves. Our thanks to all and each of our contributors and artists. The "Palm Oil Ruffian" is rather a truculent name, but, good ladies, do not fear, it is a very gentle beast, and of a good conscience.

Our illustrations are fewer than in some previous issues of the Journal. This is not through lack of artists or good will, but because the subjects chosen by the artists did not seem to call for pictorial embellishment. We hope the reader will think, as we do, that they are picturesque enough in themselves without further adornment.

Our frontispiece *The Mass of St. Gregory the Great* is one of Albert Dürer's best woodcuts. It is a famous piece of work and yet has been seldom reproduced. If anyone has a difficulty in appreciating its artistic value let him compare it with the first of the Crucifixion that illustrate another of our articles. This was engraved probably about the same date. As for the legend it narrates it is one of those miracles which happened during the Mass to convince the incredulity of an unbeliever. The subject was a favourite with artists of the fifteenth and sixteenth centuries but Dürer's representation is the most important. The one thing we call the readers special attention to is the careful detail. The artist plainly took care to know the approved method of folding a corporal before he ventured to draw it. There is an orphrey sewn on the amice which is worn as a hood; a fashion that has been revived amongst us at the present day. The thrifer blowing up the heated charcoal, wears an alb with a crossed stole. This points to a custom and must not be attributed to the vagaries of the designer. There is method also in the connection of the instruments of the Passion and the Cross. Judas, the dice and the pincers used after the Passion was over, are entirely separated from it. He however is carefully tied to a rung of the ladder. And the cock whose position suggests a playful eccentricity, is rightly associated with the Cross since its crowing was the signal that called St. Peter to repentance.

On Oct. 6th, Mr. Granville Ward came to spend a few days with us. He had a good word for our Yorkshire air and left us in improved health. With his usual generosity he left behind him a handsome donation to the New Monastery.

The crucifixions reproduced in the article on old books are of unequal merit but will all be interesting as examples of early wood-engraving. The smallest, both in design and execution, is so closely allied to the beautiful illustrations of the *Horn* published by Pignonchet and Simon Vostre that we have no hesitation in declaring our belief that the book was printed at Paris.

The following summary of Father Jerom Vaughan's career is from a valued correspondent. It is as true as it is brilliant.

An interesting personality passed away this last autumn which

although not directly connected with Ampleforth may yet claim some notice in a *Benedictine Journal*. Father Jerom Vaughan, who died at Chorlton in September, is already becoming legendary to judge by various notices in the public press; but though the time has not come to pass final judgment on that erratic character, or tell the true story of that meteoric,—shall we say rocket-like career, yet one may pause by the fresh grave to record with sympathy, the intense, if ill-guided, enthusiasm, and the buoyant, light-hearted gaiety of the man, with his curious mixture of serpent's guile and boy's simplicity, as well as to pay tribute to his herculean activity, his splendid audacity, his wonderful success! Amid an alternate chorus, however, of admiration for such energy and its results, and of grave disapprobation for many of his methods, the true lesson of his career is in some danger of being overlooked. That career is sufficiently summed up under two names—Fort Augustus and Chorlton-Cum-Hardy: need one do more, than point the contrast? To those who knew the early years of Fort Augustus,—and then of Chorlton, the contrast between the two foundations, and what they stood for, was most sad and tragic, pitiful in the extreme! Fort Augustus, in the beauty of its site and the strength of its buildings, might well stand for lawful ambitions realized, for genuine life, solid success, worthy results;—the decaying mansion in suburban Chorlton was yet too good a home for the hollow pretensions lodged there, stagnant and sterile from the beginning, doomed to utter and absolute failure in the end!

To the "log-roller" and superficial observers one scheme seemed as likely to succeed as the other. The founder at Chorlton was the same man as at Fort Augustus, with the same powerful connections and friends, the same spirit and energy, the same heroic inability to see difficulties, and if not quite the same health, at least with wider experience and the glamour of early success. There was something wanting, however. It was not lack of patronage and of benefactors, it was certainly no failure of enthusiasm or of pretensions; to build a monastery was a less lofty enterprise than to found an order for the conversion of England and the elevation of the masses! But at Fort Augustus the founder was backed up by his brethren, at Chorlton he was absolutely alone. No one would wish to belittle the vast achievements of Father Vaughan at Fort Augustus, but there is no greater

error than the common one that there he was everything, and his associates and supporters were nothing. If he was the unit which gave the figures value, they were the noughts which turned that unit into the ten thousands of brilliant success. Herein is the lesson of his life! The difference between Fort Augustus and Chorlton is the difference between Jerom Vaughan with his Order behind him and Jerom Vaughan all alone;—it is also the difference between success and fiasco!

But in spite of faults and failings St. Benedict claimed him in the end as his own; and not the least pathetic point in Father Jerom's checkered course is where the unquiet spirit finds a last resting-place,—alongside Bishop Baines whom he so many ways resembled,—in the quiet graveyard of the Monastery at Downside!

There may he rest in peace!

May we remind our readers of what seems to have been entirely overlooked in any account of the establishment of Fort Augustus, that the cyphers associated with Fr. J. Vaughan at the beginning of his work were nearly all Amplefordians. Frs. J. I. Cummins, C. A. Wray, J. B. Talbot, J. E. Turner, J. S. Cody, W. A. Eager, G. G. Browns, J. M. Carew and D. Tostell were all from St. Lawrence's; Frs. J. B. Murphy and G. E. Cody, the rest of the early community were from S. Gregory's.

Many changes have taken place on the mission during the last half year. Frs. Whittle and Brierley are now at St. Alban's, and Frs. V. Wilson and T. Turner at St. Mary's, Warrington; Frs. A. Turner and F. Pentony are at Browneidge; Frs. Fishwick and Clarkson at Worlington; Fr. Carew is at Dowlais; Fr. Hickey at Aberford; Fr. Firth at Harrington; Fr. Pippet at Lismahagow in Scotland; Fr. Beauvoisin at Spilsby, in Lincolnshire; Fr. P. Wilson at Enaresbro', and Fr. B. Hurworth has been appointed Secretary to His Lordship the Bishop of Newport.

In our immediate neighbourhood Brandsby is now served by Fr. A. Clarke, and Ampleforth is confided to the ministrations of Fr. C. Mercer. This latter mission has been somewhat disturbed in its energetic projects of improvement by a visitation of measles. Would it were possible that a life and dram band could charm away the epidemic! But the magic of the Pied Piper of Hamelin, and the

African tom tom in driving away disease, is discredited in these degenerate days.

The foundation stone of the Kirby Moorside church was laid with much solemnity by Provost Dawson on Sept. 26th. The ceremony was imposing and the result satisfactory. The walls are now nearly up to the roof and the little congregation deserves the utmost praise for the sacrifice it is making for the house of God. Thanks are also due to many Protestant friends, who, by their hospitality, make celebrations and concerts possible. A successful musical entertainment was given by the college band and choir on Dec. 7th.

We have received a rather flattering notice in the *Journal of Education*. It draws attention particularly to the "two articles of pedagogic interest"—those by Bishop Hedley and Fr. Prior. Of the *Journal* generally it calls it "by far the most remarkable of our school magazines. It is well got up, well illustrated, and contains as much matter as an average monthly. Moreover, local topics are kept in the back ground, and its leading articles are addressed *urbis et urbi*—at any rate *urbis Catholicis*." We should hardly dare to say all this ourselves. But though we are extremely bashful, we are pleased to hear that other people think well of us.

Fr. Prior preached the sermon at the opening of the new Lady Altar at Brindle. The weather was most unpropitious. But in spite of the snow-storm there was a good assembly of the parishioners who expressed their approbation of the work in the practical Lancashire fashion. Both Fr. Wilfrid Brown and his congregation merit the highest praise for their efforts to beautify their little church.

The great event of the half-year has been the first celebration of the Feast of the English Benedictine Martyrs. The story of their Beatification has been told by His Lordship Bishop Hedley in the *Journal*, and our readers will not need any further instructions on that point. Permission for a Triduo to be kept on the 1st 2nd and 3rd December, with a Solemn Mass in honour of the saints on each of the three days had been granted by the Holy See and everywhere, where English Benedictine Monks or Nuns were gathered together in sufficient numbers, the Festival was kept with the greatest solemn-

ity and enthusiasm. At Downside there was a large gathering of brethren and Dr. Barry preached an excellent sermon. At Douai there was also the additional excitement of the opening of the New Cloister the gift of Mr. G. Ward, their faithful friend and benefactor. Here, with the help of a few friends who came to share in our joy, we did all that was possible to make the occasion memorable as an event that has much of the nature of a national triumph. Fr. Sub-prior preached an eloquent sermon on the occasion. We are bound, however, to state that nowhere was the Feast kept with such magnificence as in the Convent of St. Benedict, Rome. There our English Sisters had the co-operation of Bishops and Cardinals. The Cardinal Vicar preached the panegyric and there was pontifical High Mass and Benediction given by a Cardinal on each of the three days.

We have received from this youthful but flourishing Community two pamphlets, written in defence of their customs which are founded on old Benedictine and English practice. They have our hearty sympathy and prayers.

Other festivities connected with Ampleforth were the London and Liverpool Annual Dinners. Of the former we have received the following account from the Secretary:—

LONDON AMPLEFORTH DINNER.

The old Amplefordians resident in the London district held their first annual Dinner at the Holborn Restaurant on July 29.

Some forty old students and friends were present, with Fr. Prior in the chair. Among them were the Rev. H. N. Birt, J. L. Cummins, A. D. Fith, J. Hayes, R. Morgan, J. A. Turner, V. P. Wray (Hon. Sec.), Messrs. G. Bell, Bellard, W. Bradley, J. Burge, J. Carnegie, A. S. Caferata, L. Cadic, J. Connolly, J. H. Crow, A. Dillon, H. P. Daggan, J. Hayes, E. O'F. Kelly, C. G. Keogh, W. C. Long, L. Loretz, L. Mackey, G. McLaughlin, J. McSheehy, Meynell, G. Nevill, J. Noblett, W. J. Pike, A. Penney, Richards, R. W. Smith, E. Smith, B. Smith, H. Smith, A. Smith, J. Tucker, A. Ullathorne and E. Walter.

The toast of the evening *Alma Mater* was proposed by the Very Rev. Chairman. He expressed his pleasure at seeing so numerous and enthusiastic a gathering of old students and friends of Ampleforth.

After referring to the love of old students for their *Alma Mater* he said he was sure that those present would be pleased to know that the school was prospering, the number of pupils standing as high ever before. A new era was opening for our schools now that our young men both clerical and lay were free to attend the national universities. The old students would look to Ampleforth not to be behindhand in so important a matter, and he trusted they would assist the College authorities by their influence and advice, and by their prayers. He gave the toast of *Alma Mater*.

This was enthusiastically honoured, and all joined in the strains of the old students song "Gaudemus Igitur."

We may add that the first of the beef-steak suppers decided on at the meeting reported in the July issue of the Journal, was held on October 14th.

About thirty members were present, and the evening was voted a great success. The next one will take place sometime between Christmas and Lent. Anyone wishing to attend it who did not receive notice of the last meeting should communicate with the Rev. P. Wray, Mark Cross, Tunbridge Wells.

We learn from the *Catholic Times* that at the Liverpool social reunion the following were present. The Very Rev. T. A. Burge who presided, Frs. O'Brien, Anderson, Prest, J. I. Brown, Whittle, Feeny, Cox, Rathle, Davey, J. E. Turner, Cummins, Morgan, Hutchison, Worden, Eager, F. Pentony, Lucan, Campbell, Polding and Smith; Col. W. Walker, Col. F. Walker, Capt. Emmett, Drs. Williams, Sheppard, and Dawes, Messrs. Taylor, H. Quinn, J. Marsh, J.P., W. Marsh, J. S. Bradley, R. Bradley, C. Quinn, Jas. Blackledge, John Blackledge, P. Blackledge, F. Adair, R. Fitzgerald, K. Steinmann, O. Steinmann, R. L. Collison, N. Cockshutt, P. Feeny, G. Chamberlain, L. Noblett, H. McPhillips, T. Ainscough, R. I. Steinforth, J. Finnington, J. Crean, J. Eunis, E. Darby, J. Ruffin, L. Jelly, S. Fairhurst, J. O'Hanlon, J. F. Taylor, R. F. O'Connor (*Catholic Times*), J. N. Petrie (*Liverpool Mercury*) O. Traynor, H. Traynor, P. Carroll, C. J. Stevens, M. Worthy, A. Forshaw, J. A. O'Neill, R. Connor, E. Connor, J. L. Browne, J. Hamer, J. Quinn, M. Donnelly, A. Byrne, J. Loughran, E. Hyde, J. Fishwick, T. R. A. Taylor, E. Wilinski and J. McEvoy. Amongst the eighty who sat down to dinner, fifty-five were old students,

Fr. Prior proposed the toast "Floreat Ordo," and Fr. O'Brien that of "Alma Mater." Both were enthusiastically received.

A beautiful altar in honour of St. Joseph has been erected by Mr. Blake in the Church of the Sacred Heart at Accrington in memory of his wife in fulfilment of a promise she had made before her death. Mrs. Blake had previously presented a Lady altar to the same church.

His Lordship, Bishop Virtue visited us in the autumn and has sent us a handsome token of his regard. A very fine copy of the second Venetian edition of Lactantius (Wendelin de Spire, 1472) with illustrated capitals, and original copies of the Acts of Queen Mary 1554 and 1555 have been added to our collection of early printed books. The Lactantius is the best of the old editions and beautifully printed, whilst the Acts of Queen Mary fill up a gap in our original editions of the Statutes. We have already in our Library the Statutes of Henry VIII. and Queen Elizabeth. We are very grateful for these noble gifts. His Lordship also added to our Museum a number of impressions of rare seals. Our very best thanks.

Our readers will be interested to hear that Fr. Sumner has been very favourably reported on by Dr. Gowers of London. He has been retired on account of ill health, but hopes soon to take up his work. Mrs. Raby and Mr. J. Raby have put themselves under the treatment of Dr. Kneipp. We wish them a speedy recovery, of their health.

We congratulate Br. Wilfrid Wilson on his profession in simple vows at Belmont. Brs. Joseph Dawson, Placid Dolan, Lawrence Buggins and Hildebrand Dawes have entered the noviciate and are doing well.

We mention with regret the unexpected death of Mr. Allen, contractor for the Bath stone work in the New Monastery. He was much interested in the building and his energetic presence had always a valuable effect on the men. His last work with us was to superintend the lifting of the statue of St. Benedict to its place. To show his confidence in the tackle used to lift this

exceptional weight he allowed himself to be hoisted up with the statue. We offer our sincere sympathy to the widow and children.

Almost innumerable plans and modifications of plans for the wing of the New Monastery have been submitted by our clever and patient architect Mr. Smith. It is thought that a fit arrangement has at last been made. We hope that we shall be able to report good progress in our next number. Mr. Smith deserves our warmest gratitude for the immense trouble he is taking. His work is universally praised.

Congratulations to John Tucker who has passed the Intermediate Law Examination.

At the Ryedale Show Mr. Perry scored a further success with his heifers and a young bull. The bull was credited with the first prize.

The Orchestra is in admirable form just at present and should be much encouraged by Father Leo Almond's kindly and sympathetic sketch of its past history. The "Cantantibus Organisi" and Motett in honour of St. Cecilia are still sung on the feast-day and are as popular as ever. Fr. Leo has omitted one thing which is well remembered here—his own proficiency on the flute and piccolo. His was the only orchestral part, in these early days, in which the composer had full leave to be as elaborate and intricate as he wished. The band score of "Sans Souci" is a curiosity and might have been written as a flute concerto. The popular instrument of the present day is the bassoon. This is not to be accounted for by its efficient playing as it is still a novelty even to the artists who wield it. From what we have heard of its "effects," they are rather to be admired than imitated.

T. Murphy and J. Dolan successfully passed the intermediate in Arts at the London University last summer. T. Murphy has returned to Canada.

The statue of St. Benedict seated, which has had a temporary resting-place for some time in the cloister, has been found to fit very admirably in the highest niche of the south front of the New Monastery. Some fresh work was added to it by a Sculptor from Mr. Boulton's at Cheltenham and it completes the adornment of the

new façade. We spoke of the gift of the other five statues in our last number. They are all of excellent design and workmanship and are now in their places.

Canon Wood's translation of Abbot Tosti's "Life of St. Benedict" has been received from the publishers too late for any detailed notice. We hope to be able to give some account of it in our next number. It is well printed and a handsome volume.

We beg to acknowledge the receipt of the *Downside Review*, the *Downs Magazine*, the *Ushaw Magazine*, the *Raven*, the *Stonyhurst Magazine*, the *Clongowshan*, the *Ratcliffian*, the *Beaumont Review*, the *Revue Benedictine*, the *Abbey Student*, the *Harvest*, the *Oratory School Magazine*, the *St. Augustin's*, Ramsgate, and the *St. Bede*, Peru, Illinois.

We ask the prayers of our readers for the repose of the soul of Aloysius Bradley whose death has just been announced to us. An early illness, from which it was never thought he would recover, had left him with the sad knowledge, that wherever his future life might lead him, his steps would be on the brink of the grave. But he was always brave and cheerful and at one time had a wish to spend the remainder of his life in the shelter of the cloister. He has left behind him many friends among the sons of St. Lawrence's who will not readily forget him. Our warmest sympathy to his bereaved wife and friends. May he rest in peace.

The Report of the twenty-second Annual Meeting of the Ampleforth Society shows that everything is in a prosperous way. It tells us that the average number of scholars in residence last year at Ampleforth was 118, that the Society is flourishing though the increase of membership is slow, and it has a good word for the Journal. The Society has kindly continued its donation of £10 annually to our support. There was a general expression of regret at the absence of Fr. Sadoc, who, until his removal to Port Louis, had never failed to be present at the Annual Meeting, and always supported and encouraged the Society in every way he could.

Ampleforth Lists.

(Continued.)

1861-1869.

(Note—Should any of our readers possess additional or more correct information about those of our Alumni whose names occur in these pages, or whose names have been omitted, we earnestly solicit them to communicate at once with Fr. Bernard Hutchison, at Workington. Ed.)

1861.

Burge, John,	London.
Crépeaux, Jules,	Lille.
* Davey, John Bernard, O.S.B.	Liverpool.
Doherty, Jesse,	Liverpool.
Doherty, Thomas,	Liverpool.
Foreman, George,	Newcastle.
Garstang, Thomas,	Clayton Green.
Hasson, Robert,	Everton.
Howard, Thomas,	Liverpool.
a. * Lynch, John Jerome, O.S.B.	Woolton.
* Parkinson, Thomas,	Brindle.
Potter, Bernard,	Liverpool.
Smith, Henry,	Bungay.
b. Smith, Walstan,	Norwich.
Stott, Joseph,	Longsight.
Whitgrave, Frederick,	Kirkham.

1862.

Byrne, William,	Bath.
Collison, Ralph,	Ormskirk.
c. Dees, James Gibson, J.P., C.C.	Bellingham.
a. Was on the Mission at St. Mary's Liverpool, 1877-80, when he died there of typhus fever.	
b. Brother of the late Fr. Gregory Smith, O.S.B.	
c. A civil engineer and the agent for Lord Lonsdale at Whitehaven.	

- * Feeny, Thomas Basil, O.S.B. Liverpool.
 Glendinning, Edward, Swinburne.
 Gordon, Michael, Edinbro'.
a. Hansom, Joseph, London.
 Kirkley, Charles, Darlington.
 Lynch, Joseph, Woolton.
 O'Hara, Richard, Liverpool.
 Schemell, Felix, Liverpool.
â. Taylor, Thomas, Ince.
 * Turner, Joseph Egbert, O.S.B. Preston.
 Wharton, James, Liverpool.
- 1863.
- * Almond, Joseph Cuthbert, O.S.B. Liverpool.
c. * Almond, Thomas Leo, O.S.B. Liverpool.
 Bird, James, Liscard.
d. Browne, John, Liverpool.
 Cafferata, Alfred, Newark.
 * Cody, John Siegbert, O.S.B. Bath.
 Crean, Francis, Liverpool.
 Culleton, Andrew, London.
 Cummins, George, Liverpool.
 Dowling, William, Bradford.
 * Eager, James, M.R. Liverpool.
 * Eager, William Alexius, O.S.B. Liverpool.
 * Flanagan, Joseph Dunstan, O.S.B. Liverpool.
 Goodman, Frank, Bath.
 Goodman, Sidney, Bath.
 * Hutchison, Francis Bernard, O.S.B. Plymouth.
 McDermott, Robert, Dublin.
 Noblet, George, Preston.
 Noblet, John, Preston.
 De Normanville, Austin, London.
 De Normanville, Edward, London.

a. Son of the architect of our new Church and College.

â. Died at St. Lawrence's in 1867.

c. Professed at St. Gregory's, Downside.

d. Was a parlour boarder and died of fever 1867.

- Richardson, John, Preston.
 * Ryan, Michael, Bath.
 Stier, Frederick, Bath.
 Thorpe, Charles, Liverpool.
 Thorpe, Francis, Liverpool.
 Tobin, James, Leeds.
 Walsh, Joseph, Liverpool.
 York, Frederick, London.

1864.

- * Billington, Richard Newman, Cloughton.
 Birt, Louis, M.D. London.
 Callan, George, Liverpool.
 Cleary, Michael, Australia.
 Corney, Alexander, London.
 Coward, Aubrey, Little Malvern.
 Dees, George, Bellingham.
 Keogh, George, London.
 Kimmings, James, Scarbo'.
 Kimmings, Richard, Scarbo'.
 Lea, John, Bath.
 Lycett, George, Ireland.
 Richardson, Alfred, Preston.
 Richardson, Francis, Preston.
 Savage, John, Bath.
 Shea, George, Newfoundland.
a. * Smith, Joseph Oswald, O.S.B. Sutton.
 * Wilson, Neville Vincent, O.S.B. Fordham.
 * Wray, Charles Austin, O.S.B. Great Marlow.
 York, William, London.

1865.

- Anderson, Frank York.
 Baines, William Liverpool.
 Barnston, George London.
 * Beauvoisin, Bernard Adrian, O.S.B. Sheffield.
 Beauvoisin, Charles Sheffield.
 Bond, John Ormskirik.

a. Canon of Newport.

Bradley, Thomas	.....	Cloughton.
* Bradley, William	.....	Cloughton.
a. * Corlett, Robert Placid, O.S.B.	.....	Liverpool.
Corr, Randall	.....	Gateacre.
Corr, Richard	.....	Gateacre.
* Craven, Thomas Isidore, O.S.B.	.....	Clayton Green.
* Firth, Austin Denis, O.S.B.	.....	Stourton, 'Knaresbro'.
Glendinning, William	.....	Swinbourne.
Glendinning, Joseph	.....	Swinbourne.
Houlgrave, Austin	.....	Liverpool.
Houlgrave, Celestine	.....	Liverpool.
Knight, John	.....	Bath.
Lambert, Jerome	.....	Norwich.
Lopez, Fernando	.....	Malaga.
Lopez, Ramiro	.....	Malaga.
Lynas, William	.....	Liverpool.
Lycett, Francis	.....	Ireland.
Ryan, Edward	.....	Thurles.
Sloane, Joseph	.....	Standish.
Smith, John	.....	Liverpool.
Smith, Walter	.....	Bungay.
Stephenson, Thomas	.....	Swinbourne.
3. * Sater, Bernard Maurus, O.S.B.	.....	Bath.
Sweeting, Cass, M.D.	.....	'Knaresbro'.
* Turner, Francis Ambrose, O.S.B.	.....	Preston.
* Turner, Thomas Theodore, O.S.B.	.....	Walton-le-dale.
* Wilson, Joseph Anselm, O.S.B., D.D.	.....	Bandon.

1865.

* Browne, George Gregory, O.S.B.	.....	Liverpool.
Cajueiro, Ignatius	.....	Rio Janeiro.
Casson, Francis	.....	London.
Charnock, Hugh	.....	Barton, Lanc.
Dilcock, Joseph	.....	York.
Doane, Richard	.....	Liverpool.
Flanagan, John	.....	Liverpool.

a. Sub-prior of St. Lawrence's.

3. Professed at St. Gregory's, Downside.

Fröcs, Theodore	.....	Kilvington.
Fröcs, Thomas	.....	Kilvington.
Hailwood, William	.....	Rancorn.
Holden, Austin Caley	.....	York.
Holden, Richard	.....	York.
Holden, Richard	.....	York.
Hughes, Michael	.....	Liverpool.
Hussey, William	.....	Liverpool.
Jackson, Alphonsus	.....	London.
James, Cornelius	.....	Birkenhead.
Lambert, Henry	.....	Hull.
Rigby, Richard	.....	Poulton-le-Fyde.
Smith, Philip	.....	Liverpool.
De Sommers, Charles	.....	Bath.
Taylor, William	.....	Liverpool.
Walker, Walter	.....	Liverpool.

1867.

Chamberlain, George	.....	Birkdale.
Chamberlain, Bernard	.....	Birkdale.
* Darby, John Wilfrid, O.S.B.	.....	Liverpool.
Dees, William	.....	Bellingham.
Delaney, Joseph	.....	Brighton.
Dilcock, Thomas	.....	York.
Dobson, Edwin	.....	Whitehaven.
Dobson, John	.....	Whitehaven.
Dorca, Genaro	.....	Brazil.
Fishwick, John	.....	Liverpool.
* Fishwick, Robert Athanasius, O.S.B.	.....	Liverpool.
Fishwick, James	.....	Liverpool.
Flynn, John	.....	Bath.
Fröcs, Francis	.....	Kilvington.
Goodbarn, Joseph	.....	'Scarbro'.
Lucovich, Oscar	.....	Venice.
Lucovich, Silvio	.....	Venice.
Lucovich, Steno	.....	Venice.
* Magill, Austin	.....	Newcastle.
Murphy, John	.....	Bath.
Prévost, Charles	.....	Lille.

Stier, Joseph,	Bath.
Thurlby, Charles,	Northumberland.
Vassalli, James,	Scarbro'.
Vassalli, Jerome, M.D.	Scarbro'.
Walmsley, Seth,	Liverpool.

1868.

Bowmer, William,	Sunbury.
Cahill, Lawrence,	Liverpool.
Cattaneo, Joseph,	Liverpool.
Collison, Charles,	Ormskirk.
Davies, James,	Liverpool.
Doran, John,	Whitehaven.
Froës, John,	Liverpool.
Hatt, Henry,	Scarbro'.
Lawlor, Michael,	Workington.
Mapson, Ralph,	Bath.
McAdam, Patrick,	Liverpool.
McAdam, Francis,	Liverpool.
McKenny, Napoleon,	Howth.
Mercer, Alfred,	Great Harwood.
Parsons, Alfred,	Halifax.
Parsons, Adrian,	Halifax.
a. Pinto, Francesco,	Brazil.
Smith, Edgar,	Bungay.
De Sommers, Francis,	Bath.
Swale, Henry,	York.
Swale, Charles,	York.
Tasker, James,	Ormskirk.
Threlfall, Aloysius,	Liverpool.
Vose, Thomas,	Ormskirk.

1869.

Abaitua, Ignatio,	Spain.
Coppinger, Edward,	Cork.
Coppinger, William,	Cork.
Coppinger, Richard,	Cork.
Crank, Geoffrey,	Liverpool.

a. Was a parlour boarder.

Crank, Ignatius,	Liverpool.
Dubois, Paul,	Lille.
Fishwick, Sutton,	Liverpool.
Froës, Henry,	Kilvington.
Hickey, Joseph,	Liverpool.
James, William,	Bath.
Les, Francis,	Bath.
Locke, Arthur,	Normanton.
Locke, Henry,	Normanton.
Locke, John,	Normanton.
Martin, Frederick,	Liverpool.
Martin, James,	Liverpool.
McAniff, Joseph,	Bath.
Reay, Edward,	Newcastle.
De Salles,	
Thompson, Martial,	London.

The New Monastery.

BEATISSIMO PADRE,

Il Priore del Monastero Benedettino di Ampleforth in Inghilterra, prostrato al bacio del S. Piede umilmente implora la S. Vostra, di voler benignamente concedere la Benedizione Apostolica, a tutti i Benefattori che hanno contribuito alla fabbrica del Nuovo Monastero. Che della grazia, &c.

EEmus D. N. Leo Papa XIII. benedictionem Apostolicam impertivit.

Ex Aedibus Vaticanis, die Julii 7, 1894

✠ J. Archiepiscopus Nicomedensis.

(Translation.)

Most Holy Father.

The Prior of the Benedictine Monastery of Ampleforth in England, kissing your Sacred Feet, humbly implores your Holiness to graciously grant the Apostolic blessing to all the Benefactors who contribute to the building of the New Monastery.

His Holiness Pope LEO XIII. has granted the Apostolic blessing.

Given at the Vatican, July 7, 1894.

✠ J. Archbishop of Nicomedia.



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Rev. Austin Pipplet	5	0	0
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Miss Pomeroy	1	0	0
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Emile Prest, Jun., Esq.	10	0	0
Per Very Rev. W.B. Prest	1	0	0
Hugh Quinn, Esq. (1st Donation)	5	0	0
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DEPRECAMUR te Dó-mine in
 omni mi-se-ri-cór-di-a tu-a ut auferatur
 fu-ror tu-us et i-ra tu-a a ci-vi-tá-te is-
 ta et de do-mo sancta tu-a quóni-am
 pec-cá-vi-mus. al-le-lu-ia.

THE ANTI-PHON CHANTED BY ST. AUGUSTINE AND HIS FORTY
 MONKS ON THEIR APPROACH TO THE CITY OF CANTERBURY.

This setting is found in a twelfth century MS. of Ven. Bede's *Historia Ecclesiastica* now among the Laudian MSS. at Oxford. It was photographed for the *Ampleforth Journal*, and has been transcribed in more modern notation by the Benedictines of Stanbrook, editors of the newly published "Outlines of Musical Palaeography." The MS. from which it is taken belonged to a monastery in which St. Oswald the Martyr's feast was kept with great solemnity.

THE AMPLEFORTH JOURNAL.

VOL. II.

APRIL, 1897.

PART III.

Famous Books of the Fathers.

2. "The Church History of the English Nation," by the Venerable Bede.



THIS year, 1897, completes the thirteenth century that has elapsed since the landing in England of St. Augustine and his companions; or rather, to speak more accurately, it begins the fourteenth. The Catholic Church in this country will endeavour to celebrate such an anniversary with all possible solemnity and devotion, and the English Congregation of the Order of St. Benedict will naturally not be behindhand in commemorating an event which marked the beginning of its long and glorious connection with English Chris-

tianity. The "Historia Ecclesiastica" of Venerable Bede is practically the only source of the information which has come down to us about St. Augustine's mission and its success. It will not be uninteresting, therefore, to readers of the *Ampleforth Journal* to give some account of that famous work of the Father of English History, and to dwell more particularly on the part which is concerned with the Apostle of the English nation.*

When we go back to the seventh century, and think of the remote valleys of Northumbrian rivers, and the bleak shores of the North Sea, it seems difficult to understand how a Saxon Monk who lived in that age between Wear and Tyne, can have found the means to write, not only an authentic and comprehensive history of his country, but

* Of Ven. Bede's *Historia Ecclesiastica Gentis Anglorum* the best edition, until lately, was that brought out at Oxford by Smith, 1722. It has been edited, also, in the *Monumenta Historica Britannica*, under the editorship of Petrie and Hardy, 1848. But since the beginning of the present year, a critical edition of all Bede's historical works, far surpassing in care and elaborateness anything that has hitherto appeared, has been published by the Rev. Charles Plummer, the well-known Oxford scholar. Its title is "*Venerabilis Bedae Historiam Ecclesiasticam Gentis Anglorum, Historiam Abbatum, Epistolam ad Egbertum, unam cum Historiâ Abbatum auctore anonymo, ad fidem codicum manuscriptorum denno recognovit, commentario tam critico quam historico instruxit Carolus Plummer, A.M.*" In two vols., Oxford, the Clarendon Press, 1896. Mr. Plummer's critical labours are enormous and beyond praise. His historical illustrations and commentary are very full and seldom at fault. His tone is, throughout, reverent and appreciative, although it was not to be expected that he would always avoid saying things which Catholics could not approve.

Of the translations of the *Historia Ecclesiastica*, I may mention, first, that of Dr. Thomas Stapleton, the great English controversialist, published about the end of the sixteenth century. It is an admirable performance. Stapleton seems to have thought that if Queen Elizabeth's subjects could only read Bede's History, they would well understand what the "old religion" was. It is difficult not to think the same of our day. Another good translation is that which was made by the Rev. Joseph Stevenson (afterwards Father Stevenson, S.J.), and published in 1852 in the series called "The Church Historians of England." Dr. Giles has adapted this translation for the "English Historical Society" series. There is also a most interesting Anglo-Saxon version, of which an excellent critical edition is given in the "Early English Text Society" series, by Dr. Thomas Miller.

the numerous works on the Holy Scripture and on general subjects, which he himself enumerates, and most of which have come down to us. In that early day there was no Newcastle, and no line of towns and chimneys stretching down on both sides of the Tyne to its very mouth. There were Roman walls and towers where the heart of modern Newcastle is; but the waters of Tyne, coming down from the hills and moors of the West, ran clear all the way to the rocky promontory, already occupied by church and cloister, where they met the breakers which the North-east wind so often lashed into fury. Wear, rising in the fells where Durham, Yorkshire and Lancashire meet, making at Durham that magic circle round the seven hills where St. Cuthbert's Minster was one day to rise, swept undefiled between silent banks to the same stormy sea. Perhaps ten miles, as the crow flies, may separate the mouth of Wear from that of the more Northern Tyne. But, although to this day there is a Wearmouth, on the river's left bank, taking the memory back straight to the days of Bede, yet the old aspect of the ground is all obliterated by docks, factories, ship-building yards and smoke; for the great town of Sunderland covers the right bank, and there is the ceaseless labour of tens of thousands where there was, in the seventh age of Christ, only the wet rocks and the desolate shore.

But it was not at Wearmouth that Venerable Bede lived and died. Nearer to the Tyne, but still in the "Sonderland," as the old English translation of his own history calls it, between the two rivers, at the point where a smaller river, the Don, falls into Tyne, St. Benedict Biscop had planted his second monastery, called Jarrow, about eight years after the foundation of Wearmouth.* For Jarrow, as for Wearmouth, the pilgrim will almost search in vain. Busy industries, and chiefly the famous chemical works connected with the name of Palmer, have swallowed it up.

* That is, in 681, or 682.

Yet the little church still exists, and its tower, perhaps, and some of its walling, as also an inscription commemorating its dedication, are thought by archaeologists to go back to the time of Bede. The monastic buildings cannot now be traced. But it was thither, to the southern shore of Tyne, that Bede came, a child of seven, the very year that it was opened. He may have been received at Wearmouth first; indeed, the two monasteries were so close knit together in government and in spirit, that they are often mentioned as one, and it is not seldom impossible to tell which of the two is meant.

The story of the plague (686), when Bede must have been about fourteen, is too well known to need repetition. The little boy who alone was left alive with the Abbot, when all the choir monks died, is justly considered to have been Bede himself. It is to be observed, however, that the tale is not told by Bede—either in the Church History or in his "Lives of the Abbots." We read it in that other "Lives of the Abbots" by an anonymous writer, which is usually printed among the works of Bede. The name of the child is not given. But the reason is clear. The anonymous author was a contemporary of Bede, and a member of the same monastery. Hence he describes the "little boy" by saying that "he had been brought up and instructed by the Abbot himself, and is at this moment a priest in the monastery, where both by word and writing he commends to all who wish to know them the Abbot's worthy deeds."⁴ The anonymous history was written before the great Church History, and St. Bede borrows from it freely; but he entirely omits this touching incident. It is easy to guess why.

The life of the Venerable Doctor of the English Church at Jarrow, where he died in 735 at the age of sixty-three, was calm and undistinguished by outward events. There was plenty of trouble all round. St. Theodore made his

⁴ See Vol. I. p. 393, of Mr. Plummer's edition.

memorable progress through Northumbria whilst Bede was learning his Latin Grammar at Jarrow. St. Cuthbert was consecrated and died at Farne during that time. St. Wilfrid was imprisoned, and twice driven from his See, by the time Bede was ordained Deacon. Defeat outside her borders, and anarchy within, quickly reduced the Northumbria of Oswy to impotence and disorder. Bede did not live to see the worst of it. During his life-time, the twin-monasteries were in peace, and Lindisfarne, Hexham, Whitby, York and Ripon were strong centres of faith and holy living. But his own words, in various passages of his writings, show that he was alive to the miseries of the time, and as he died there set in the reign of lawlessness and bloodshed which he had foreseen.

The calm existence of study and prayer which he himself was able to enjoy for half a century in that troubled time, proves how wisely and solidly St. Bennet Bishop had established his monasteries. They were out of the way of politics and war. Though strongly Roman, their rulers were not called upon to take sides either with Iona or Canterbury, or rather with the armed patrons of either. They were excellently supplied with books, by the care of their founder. Thanks to his own worldwide wanderings, they were well known at Rome, at Lerins, at Lyons, at Arles, and at Canterbury. They were on most friendly terms with York, with Hexham, and with Lindisfarne. In Bede's day, the two monasteries were one great School where Scripture, Art, Science and classical learning were assiduously cultivated, with results such as few centres of Europe at that time could show.

To write a history, however, is a very different thing from inditing a commentary or teaching grammar. The Church History of the English Nation began less than a century before Bede was born. If it were to be written at all, it would have to be written from raw material—from letters, from the fragmentary annals of this

and that monastery, from a few charters, and above all from the living words of men who knew the men by whom the history had been absolutely made. There is hardly a more interesting chapter in his great work than that in which he gives in detail the names of the living men from whom he had gathered the history of England. There was first of all Albinus, the Abbot of the monastery of SS. Peter and Paul at Canterbury, a disciple of St. Theodore, and a man distinguished for learning. St. Bede never saw him personally, but for all that he calls Albinus the "author" and the "chief fellow-labourer" in the History. Abbot Albinus knew all that had taken place in Kent since St. Augustine's landing. He had the records in his muniment room, and he had conversed with men who may have known the disciples of St. Augustine himself. These traditions, with copies of all needful documents, he sent to Jarrow by a London priest called Nothelm. Eventually Nothelm made a journey to Rome—also, as would appear, at the suggestion of Albinus—and having searched the archives of the Roman Church, brought back to England, and to Jarrow, many letters of Pope Gregory the Great and of other Popes. Here we have St. Bede's "sources" for the history of the Church of Canterbury and the adjoining districts. For the earlier history of ecclesiastical matters in the island of Britain, he had access to a number of chronicles, which he found in the library collected by Bennet Biscop and by Abbot Ceolfrid. He used Orosius, Gildas, Eutropius, the *Liber Pontificalis*, the *Vita S. Germani* by Constantius, and other authorities, but principally Orosius and Gildas.* For Wessex, Sussex and the Isle of Wight, he engaged in a prolonged correspondence with Daniel, Bishop of the West Saxons, the prelate who may be said to have moved St. Boniface to his glorious missionary career—and who outlived Vener-

* Mr. Plummer prints in Italics all the passages of the H.E. which are actually copied from some other writer, giving the references.

tion was to round off a story, supplying it with a beginning and an end, or even with a middle. He knew the artistic craving which urges a writer to put his own colour on his facts—as the late Mr. Froude did throughout his History of Queen Elizabeth. Therefore he says that he put things down “simpliciter.” But that by no means prevented him from using critical acumen in distinguishing true tales from fancies; and we know from many passages that he spared no pains to make himself “quite sure” of the things which he admitted into his narrative.

It is with the twenty-third chapter of the first book that the narrative begins of the Conversion of England by St. Augustine. In the preceding chapters Bede has been relating, chiefly in the words of Gildas, the ecclesiastical history of the Britons. He finishes this part of his work by pointing out that, although the English had been in Britain for now one hundred and fifty years, yet never had the Britons moved hand or foot to preach the faith to them. This reproach—which he repeats in other parts of the History—was no doubt true. A formal refusal to co-operate with St. Augustine in the conversion of the country was made by the seven British Bishops who, with their learned clerks and the monks of Bangor, met the English missionaries at the second of the two famous conferences. Bede took the Canterbury view of this want of apostolic zeal. Perhaps he did not sufficiently allow for the fact that the Britons of Cumberland, Wales and Cornwall were the miserable hunted remnants of a people whom the Saxons had well-nigh exterminated, and who at that very time and for long afterwards were being steadily driven by the sword of the conquering race deeper and deeper into the Cornish wastes and the Cambrian mountains.

St. Augustine, with his forty companions, is thought to have landed at Ebbs-fleet, which is a few miles along the coast in a southerly direction from Ramsgate. Bede does not name the spot where the landing took place. But

every invader from France, were he pacific or were he hostile, aimed for that part of the Kentish shore where the great and strong Roman post of Richborough [Rutupium] dominated the coast. Richborough is there still. From its magnificent remains it does not need a strong imagination to build up again the great city and its camp. The sea has now receded from its quays, and there is a wide stretch of marsh where the Roman galleys used to anchor. Even in the sixth century, the port can hardly have been deep enough to float the ship of the Monks. They put in where they could; and a stone monument now marks the place of the traditional oak—a field or two from the ancient water-line—where the king first received them, in the “open air.”

It was on their approach to the city of Canterbury—not on their first landing—that the Missionaries displayed their silver cross with the picture of our Lord and Saviour, and chanted the litany or anthem which is given by Ven. Bede. This picture cannot but remind us that on the walls of the Lateran Basilica, on the day of its consecration by St. Silvester, there appeared, miraculously, an “image of our Saviour.” Now the principal Benedictine Monastery of the world, at the very period of which we are speaking, was that of the Lateran. Monte Cassino was in ruins; and the monks had transferred themselves to Rome. St. Augustine belonged to the new monastery on the Collian, founded by St. Gregory. But St. Gregory’s monastery had probably been colonized from the Lateran and certainly looked to the Lateran as to a mother; and the “image of our Saviour” seems to me to have been the banner of the Lateran Church (called “Basilica S. Salvatoris”) and the banner of the Benedictines in one. A few years later, the Church founded by St. Augustine in Canterbury, destined to be the English Metropolitan Cathedral, was dedicated as Bede tells us, “in the name of the Blessed Saviour, our God and Lord Jesus Christ.”

It is known still throughout the world as "Christ Church." It was purposely named after the Pope's own Cathedral and after the chief Benedictine monastery.

The anthem sung at that memorable procession was as follows:—"We beseech Thee, O Lord, in all Thy mercy, that Thy vengeance and Thy anger may be turned away from this city, and from Thy holy house, because we have sinned. Alleluia."* This prayer was not composed for the occasion. It was, apparently, a "rogation" antiphon, which St. Augustine had brought from France, or it may be from Rome itself. We find it word for word in a very ancient Ritual of the Church of Lyons, printed by Martène in his *De antiquis Ecclesie ritibus*, for the second of the three great Rogations.

Of the personal character of St. Augustine, Ven. Bede gives very slight indications indeed. It would appear that none of his Canterbury authorities had thought it worth while to gather or to hand on any description of his looks or of his disposition. A few things however, we learn incidentally. As soon as he and his community were settled in the dwelling (*mansio*) given them in Canterbury by King Ethelbert.—"in the parish of St. Elphege, opposite King Street on the North" as Thorne tells us, "in Stable-gate," as we read in Elmham †—then they began to practise the life of the primitive Church; to pray continually, to watch, to fast, and to preach to all who would listen; receiving their means of livelihood from those whom they taught; teaching nothing but what they showed in their own life, and prepared to suffer all things, even death itself, for the truth which they proclaimed.

Their first church was the small church of St. Martin, on the east of Canterbury. It dated from Roman times, and it is there still—if not the actual walls, at least a large quantity of the actual stones; and there are few more inspir-

* For the musical notation of this antiphon, see frontispiece.

† Both Thorne and Elmham were Monks of St. Augustine's, Canterbury.

ing sites in England than the building where St. Augustine and his monks first said the Divine Office, celebrated Mass, baptized and preached. In all this apostolic life St. Augustine must have been the leader and the director. He seems moreover to have been meek, winning and prudent in an eminent degree. Whatever we may think of St. Ethelbert, who seems to have been a man of the loftiest and most reasonable character even in the days of his Paganism, the Saxon races were savage, suspicious and sanguinary. This was the character their neighbours the Franks gave of them to St. Augustine; and the Scottish monks of Iona, in St. Aidan's time, were emphatically of the same opinion. Yet the docility of king, nobles and people to the message of the monks, and the kindness with which all received them even before the kingdom consented to become Christian is both touching and surprising. We gather, from Bede, that there was a sweetness, a gentleness, a devotedness, about their preaching, which won every heart. The old customs and merry-makings of the tribe were respected and purified from heathenism; the Pagan temples were consecrated as Christian churches. St. Augustine, with Pope Gregory, was the man who initiated and carried out this policy—and in its description we read his own character. Some writers have pretended to discover from the pages of Bede that he was small-hearted, timid and irresolute, if not foolishly conceited with his own success and dignity. But the record, as we have it in the "Church History," of his interrupting his missionary journey and turning back to represent to Pope Gregory the difficulties of the enterprise laid upon him and his band, proves the very opposite. St. Gregory not only sends him back with a Letter addressed to the faint-hearted company, but makes him their Abbot, and leaves the whole expedition in his hands. Had Augustine been a weak man, the keen-eyed Gregory would never have sent him on such a work a second time. Is it needful to vindicate him from the

charge of pride, in remaining seated when the British Prelates arrived at the Conference? The story is so bare of detail—Bede saying nothing more than that it happened that when the Britons arrived Augustine was seated upon a chair (*sella*)—that no inference can be drawn from it. At the utmost, there may have been a mistaken insistence on ecclesiastical etiquette; or, on the other hand, such insistence may have been no mistake at all. Henry of Huntingdon* says, "following the Roman custom he did not rise."

We are told, not by Bede, but by Gocelin, who wrote a life of St. Augustine in the eleventh century, that the Apostle of the English was in form and person a patrician, tall and straight, towering head and shoulders above all around. Although this chronicler writes in an extremely turgid and bombastic style, yet he may here be expressing the Canterbury tradition.



✠ J. C. H.

* Quoted by Montalembert—*Monks of the West*. Translation. Vol. 6, p. 122.



FRESCOS IN THE CATACOMBS.

Mass in the Catacombs.

THE Roman Catacombs afford a grand and lasting witness to the faith and hope of the infant Church. To visit them at any time is interesting and affecting. No one can descend into those sombre sepulchres and sometime sanctuaries of the early Christians without realizing vividly the strange circumstances under which Christianity made its way in the Metropolis of the World, or without being moved by those dumb monuments of the persecutions and the patience of our Christian ancestors. But the visit to the Catacomb of San Calisto which is here described possessed some points of particular interest. It is not often that even residents in Rome have an opportunity of saying or hearing Holy Mass in the Catacombs, and of seeing the nineteenth century reproduce the scenes and celebrations which the Catacombs witnessed in the second

or third. In December of the year 1884, a special *Festa* was held in the Cemetery of Saint Callistus in honour of Saint Damasus, whose fourteenth centenary occurred that month. He was the Pope who did so much for the preservation of the Catacombs after peace had been given to the Church and after it was possible to pay public veneration to her heroes. He arranged and adorned with paintings and sculpture the chapels and tombs of the more famous martyrs, and made them more accessible as places of pilgrimage. Gathering up the traditions of past ages, he perpetuated them in metrical lines inscribed in fair characters on slabs of marble. At once the historian and the poet of the Catacombs, Saint Damasus has come to be regarded as the Patron of Christian Archaeology, to whom is due much of the information now possessed in regard to the Catacombs. It was a broken slab inscribed with some verses of his which afforded the first clue to the identity of the great Cemetery of Saint Callistus, thereby giving fresh impetus to the study of Christian Archaeology. Pope Damasus was a devout client of St. Lawrence and founder of one of the earliest churches that bear his name. In addition, therefore, to the solemn functions fitly held in San Lorenzo in *Damaso*, this great Pontiff and lover of the Martyrs was to be commemorated in the place which of all others bore the marks of his intelligent zeal; and it was on occasion of this Centenary—he died in 484—that our visit to the Catacombs took place.

As the early morning of a dull December day broke in a storm of wind of rain, it needed some determination to face the long drive outside the city walls, with the chance of finding on arriving that the *festa* had been deferred. Some of the Catacombs are liable to be flooded after heavy rains, lying low as they do, beneath the level of the Tiber; this had caused disappointment on other occasions. My companion, however, appeared punctually at our trysting-place, and we resolved to risk the journey.

The half-awakened driver on the cabstand was little inclined to go such a distance on such a morning; he haggled of course about the fare, tried to appear as though he could not understand where we wished to drive,—used, in fact, all the varied devices of a Roman cabman to put off importunate *forestieri*. We started off at length through the deserted streets, then along the more forsaken road that runs between the Aventine and Palatine, and so through the old Porta San Sebastiano, out along the Appian Way into the lonely Campagna. On reaching the gate of the vineyard that covers the Catacomb we were rewarded for our trouble, for along the pathway to the steps of the Cemetery were strewn the sprigs of box and evergreens that indicate a Roman *festa*; and descending the long flight of steps,—themselves one of the works of Pope Damasus—we found that, early as we were, we had been anticipated by others more early, and that the services had already begun. The Catacomb had recently been given into the charge of a community of French Cistercians, by whose Abbot we were welcomed, and invited to celebrate in our turns.

Many mistaken ideas are prevalent about these cemeteries and their uses, derived mostly from the exaggerated descriptions and rhetorical phrases in vogue before modern explorations. We must begin by dismissing the absurd notion that the Catacombs are a kind of underground city where Christians lived more or less continuously and held regular services, only emerging into the light of day on the conversion of Constantine! They were of course, simply the burying-places of the faithful, only occasionally used for the celebration of the sacred mysteries, or the concealment of confessors during the stress of persecution. Under the Roman law ample liberty of association was accorded to all classes for purposes of burial: taking advantage of this wide toleration, the early Christians of the city formed amongst themselves burial societies, under

cover of which their meetings and observances could be safely and legally conducted. The heathen disposed of their dead by burning them on funeral pyres, laying up their ashes in urns or sepulchres; the Christian Church, following the example of its Jewish predecessor, buried its dead in the earth. But Burial-clubs, whether Pagan, Jewish or Christian, formed an ordinary feature of Roman life, and were perfectly free and legal associations, working openly and recognized by the State. During the later persecutions this freedom might sometimes be withdrawn, and raids made upon the cemeteries, as upon other meeting-places, of the outlawed Christians. On such occasions the latter would try to conceal the entrances to their Catacombs, and might further use them as hiding-places for Bishops and others who were being specially pursued. But in ordinary times Christian cemeteries were protected by the common law.

It is obvious on reflection that only with the sanction, or at least the connivance of the authorities, could these extensive works have been carried out during so many centuries. Over thirty Catacombs are well-known; the ground round Rome is honeycombed with their corridors; within the single Cemetery of St. Callistus millions of dead have been laid to rest, in no less than ten miles of galleries. The soil about the city lends itself to these excavations, being a kind of granular tufa of a reddish colour, easy to work, and impervious to damp.

Further, we must not expect to find wide galleries in the Catacombs, with large halls or spacious chapels. The galleries, or corridors, are quite narrow, very roughly hewn, generally three or four feet wide and some seven or eight in height. They are not unlike the passages in a coal-pit, only much more lofty, and the roof needs no propping up with timber. They have not been excavated on any regular plan but apparently just as they were needed, running in different directions, crossing one another at different levels,

sometimes in two or three stories. On either side of the corridors, *loculi* have been hollowed out in tiers,—little compartments, like shelves in a book-case, just the length and width of a body, within which the remains have been laid, in shrouds, without coffin, and sometimes covered with lime. The instruments of suffering, or a vial of blood, were often enclosed with the relics of such as were martyrs. The openings were then carefully covered in either with tiles or marble slabs, on which emblems or inscriptions have been rudely carved. The Dove, the Fish, a palm-branch or an anchor are the commonest of these symbols; the inscriptions, which are often little more than hurried scratches,* only record a name, or a title, or some simple



phrase—"In Pace," "Pax tecum,"—breathing the sorrow or the hope of those who had been bereaved.

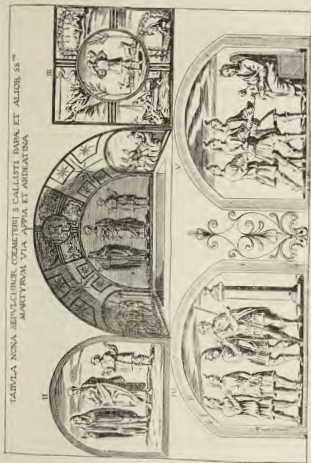
The corridors vary in height; in some, which are as much as thirteen feet high, the original floor has evidently been taken away, and its level lowered to make room for more bodies beneath the earlier graves. Sometimes the galleries widen out into rectangular spaces, where a *Sacellum* has been formed near the tomb of some Pontiff or principal martyr. The original resting place of St. Cecilia has been honoured in this way, and the so-called "Crypt of the Popes," where several of the Roman Pontiffs were buried;

* This inscription over the tomb of St. Philomena shows the haste, or the illiteracy, of the workmen. The letters were painted in vermilion on three terra-cotta tiles, which had been fixed in a wrong order; the inscription, when found, reading thus:—| LUMENA | PAX TE | CUM FI |

there can be no doubt that in these oratories the sacred mysteries used to be celebrated over the martyrs' tombs. No relics of the more notable Saints, and comparatively few others are now to be found in the Catacombs. Many of the bodies have long since crumbled into dust. The principal martyrs rest in their shrines within the city, whither they were transferred when peace was given to the Church. The bones of countless others were moved in later times to save them from violation by the barbarians besieging the city. Early in the seventh century Boniface IV. translated thousands of bodies from the cemeteries to the vaults of the Pantheon; from this fact the church takes its title of *Sancta Maria ad Martyres*, and its dedication gave rise to the feast of All Saints. But many relics remain in all the cemeteries; pieces of bone and even tresses of hair may still be seen in the open cubicles. Blocked up and gradually forgotten during these long ages of anarchy and tumult, the Catacombs were accidentally rediscovered in the fifteenth century, only to be properly explored and their problems to be solved in our own day.

Of course the whole of the Catacombs are subterranean; except at the entrances there is no communication with the outside world, save for artificial light absolute darkness reigns within; a heavy close air as of a mine hangs about their vaults, though with none of the nauseous vapours of a charnel-house.

To come back now to our visit on the feast of St. Damasus, when the scene witnessed, and the impressions it excited can never be forgotten. Wax tapers lit up the endless corridors, just sufficient to show the outlines of the scene, not enough to dispel the gloom. The larger vaults were more brightly lighted, and once more served as oratories, in which the Holy Sacrifice was again being offered over the martyrs' tombs. Kneeling about these chapels, or moving silently along the dim corridors were numbers of devout people, priests and laity, monks and



seminarists; a few bishops and *porporati* conspicuous in their crimson robes; religious in the habit of their Order; here the white woollen tunic and the gilt wooden cross marked the Abbot of the Cistercians who guard the Catacombs; there a scarlet *succhetto* betokened one of the princes of the Church. I found myself in what is known as the Chapel, or Crypt of the Popes, a room about 16 feet long and 10 broad, with a round arched roof, 12 or 14 feet in height. The roof and walls bear traces of the simple frescoes with which they have been covered; on either hand stand beautiful, twisted columns of marble, the spoil of some heathen temple, and evidence of the care with which the chapel had once been adorned. The walls were pierced with *loculi*, and of the marble slabs by which they had been closed, some were still perfect, others were cracked or broken, or had been replaced. Roughly traced in Greek characters some still bore the names of early Popes whose tombs they covered,—Anteros, Lucius, Eutychianus, Fabianus Ep., Xystus! Over a fine sarcophagus at the further end of the Chapel an altar had been set up, and here a succession of priests,—the writer amongst them,—offered up the Holy Sacrifice throughout the morning.

As we knelt there in the gloom, far away from the modern world, one could fancy the ages had rolled back again, and we were assisting at a Christian function of the second century. Some youthful martyr in the Colosseum had just sealed his witness with his blood,—some devoted Pastor had fallen at length before the Church's foes; and the sacred remains, rescued by faithful disciples, were being brought to their last resting-place. The priest was offering over the blood-stained body the living sacrifice of the Body and Blood of his Master; for the martyr's tomb was ever the Altar of his Lord, the earliest altars of the Christians were their predecessors' graves! The solemn chaunts of the sacred ministers rose with the incense on

the heavy air. From the holy table Deacons bore the Divine Bread to the crowd that knelt in the galleries and adjoining chambers. Sorrowing yet triumphant the faithful were gathered round—the flock weeping over the stricken shepherd, friends or parents mourning the youthful hero or tender maiden who had witnessed the good confession unto death. Grief was swallowed up in the exaltation of martyrdom, Christian hope had conquered natural sorrow, as the brethren laid their dear one in the family tomb, or priest and flock bade farewell to the good pastor who had given his life for his sheep. "O death, where is thy victory? O death, where is thy sting?"

Faintly sounding along the dim corridors we could hear from time to time children's voices chaunting the *Trisagion* or the *Kyrie eleison* of the ancient liturgy. In one of the neighbouring chapels a Bishop was singing Mass, and the old vaults were echoing the traditional prayers and the same archaic words with which they had resounded long before. So little has the liturgy of the Holy Sacrifice been altered in all these ages! But it made one realize the unbroken life of the Christian Church, and the Apostolic sources of its ritual. And how one trembled with emotion as the memories of the place surged upon the soul. Those walls had seen the lives and sacrifices of those who had known the first disciples; they had heard the earliest words in which the creed of Christendom was taught. The very earth on which we knelt was the dust of saintly bones. In those heroic days of faith all needed the martyr-spirit, if all did not die the martyr's death. Called to be saints, they confessed Christ before men, if not to the shedding of their blood, at least by the sanctity of their lives. Of such Christian heroes thousands slept their last sleep within these vaults; unnamed Saints, whom no man can number, have fallen back to dust therein; and their souls, from beneath those altars, still cry aloud for a Christian's vengeance on those who slew them, and preach contempt

for the world and the constancy of Catholic Faith. "Look ye to the cave from which ye are digged, to the hole of the rock from which ye are hewn;" for there are taught lessons in the wisdom of the saints that one would not lightly forego, and could not lightly forget!

The hours passed swiftly by till late in the morning we came up again into the upper air, with eyes dazed after the darkness, with souls saturated with the past; and after accepting the frugal hospitality of the good Cistercians, we returned to Rome. It was fair now, and a warm, damp wind was blowing across the Campagna. The broken arches of the great Aqueduct strode across the green plain; standing against the dull sky were the old walls of Belisarius girdling the Eternal City; over and beyond them rose the mighty dome that marked the Tomb of the Apostles and the triumph of the Cross. As we passed by the great Pagan tombs that line the Appian Way, we noted the contrast between the hidden graves we had just left and these vast Mausoleums, opulent and grandiloquent even in ruin, which protest so plaintively against death and aim so hopelessly at immortality, still as full of the pomp and pride of Paganism as those little "cubicles" in which the Saints rejoiced are instinct with the faith of Christendom. Then rose the memory of other tombs we had seen in Rome, and it was hard to avoid another contrast; on the one hand the pathetic simplicity of the lowly graves of the first Popes in the Catacombs, —plain, marble slabs with nothing more than a rudely carved name; on the other hand those pretentious monuments of later Pontiffs in St. Peter's, which the debased taste of a recent age had set up,—vast allegorical groups affronting the eye with giant statues in bronze or marble, supported by beasts and skeletons, by genii or cupids, or even by more equivocal figures! It may be that this splendour of art and wealth manifests in some way the triumph of Truth, and ministers to the glory of God. Some may

find in this display lessons of the conquest of the grave, of the craving for immortality, or even an anticipation of the glory of the Resurrection! To most minds the tombs of the gentle Saints who sleep in the Catacombs are more touching, as well as more consonant with Christian sentiment; and far more impressive and abiding are the lessons of contempt of death and trust in eternity which are taught by those hidden graves!

"Exultabunt Domino ossa humiliata!"



J. I. C.

Some Early English Printed Books.

(Continued.)

Once more to the task of dusting and labelling a few of our book-treasures. It is right to say, at the outset, that the rarest of the English specimens were exhibited in the last number of the Journal. But the book-lover will yet find, in this remainder of the Catalogue, pieces of sterling metal;—a little less sought after perhaps, for their antiquity, but, on the other hand, with a better recognized place in the currency of the day. They will be found, for the most part, to have an image and superscription which is known in the market-place and does not require the magnifying-glass of the expert. Many have been reprinted—re-issued from the Mint; but their value is not lessened by it, and the old will always bear the same relation to the new, which an angel has to a Jubilee half-sovereign, or an obolus to a penny-piece.

In this section I have followed Herbert in admitting among *Incunabula* all English-printed books up to the year 1600. In Germany, Italy and most European countries the infant art of printing is supposed to have reached the age of emancipation fifty years before. But the scarcity of English printed volumes warrants an extension of the time. For the cause of which scarcity let not the reader look altogether to the lateness of the birth of printing in England, nor to a prolongation of nursery days, due to any slowness of growth or check in development—there was no remissness or want of energy in English printing—but chiefly to the wholesale and complete annihilation of the English Monasteries. It is to the conventual libraries of Germany and France and Italy that the world is indebted for the secure and careful preservation of the vast quantity

of early, continental, printed books. In England there was no such asylum—not even a workhouse to shelter their old age when the day of their usefulness was past. And much that has survived has been rescued literally from the lumber-room and the gutter.

126. [k] "Opus sphericum magistri Ioanis de Sacro-



FROM THE "OPUS SPHERICUM," 1503.

bustho natione Anglici figuris verissime exculptis (?) et interpretatione familiari &c." Impressus Coloniae in bone recordationis Henrici Quentel penatibus Anno sup Jubileu magnu tercia desinente iam incalescere cane." (1503). 4to.

33 leaves without pagination or catchwords; A—H; long lines, woodcut initials and diagrams, Gothic letter.

A good, clean copy of a scarce and interesting work. John de Sacrobustho (Sacroboscho or Sacrobusto—Holywood in English) was a man of some celebrity as the first to revive the study of Astronomy in the Middle Ages. He is said to have died in 1256. Camden records a tradition that he was born at Halifax in Yorkshire, but he is claimed also by Scotland and Ireland, on what evidence is not stated. Probably the Scotch claim is founded on the name Sacrobusthus, Latin for Holywood, and the Irish claim on the fact of a place called Holywood, Co. Down. He taught Mathematics at the Paris University and in Astronomy was an adherent of Ptolemy. The merit of his work—if it be original merit—is in his insistence on the fact that the sun and moon, the planets and the earth are spheres. He evidences the truth of the roundness of the earth by the roundness of the sea "tumor maris" he calls it; a proof of which is the easily-ascertained fact that a mark on the sea-shore is invisible from the deck of a vessel which has sailed away from the port, whilst it may still be seen from the mast-head. How far this truth was recognized in those days, I do not know. But it would seem from this book, that the voyage of Columbus was only the application of a larger test to a theory which had been clearly understood and taught two centuries before. There is another printed book by John de Sacrobustho entitled *De anni ratione sive de computo ecclesiastico*.

H. Quentel was the first of a family of Cologne printers who issued a great number of volumes (chiefly devotional) at the end of the fifteenth and during the whole of the sixteenth centuries.

133. (b) 1. "Britannie utriusq; Regū et Principum Origo et gesta insignia ab Galfrido Monemutensi ex antiquissimis Britannici sermonis monumentis in latinum traducta: et ab Ascensio rursus maiore accurate impressa."

Colophon:—"Ex œdibus nostris iterū Ad Idus septēb. Anni. MDXVII." 4to.

On titlepage the well-known woodcut "Prelium Ascensionis"; A, 8 leaves with a woodcut (verso) on last leaf; Fo. 1—ci; Roman letters in long lines.

Geoffrey of Monmouth's *Historia Britonum* was one of the best and widest read books of the Middle Ages. It was written in 1147 and is a Romance in the guise of a serious Chronicle. It has many times been reprinted both in English and Latin. Josse Bade d'Asch, Jodocus Badius Ascensianus, was a Parisian printer of eminence, and father-in-law of Robert Etienne (Robertus Stephanus), famous for his *typi regii*. He published two editions of this work,—one in 1508, the other (ours) in 1517. The second is as scarce and valuable as the first. The title, states that it is "majore accurate impressa," but Lowndes remarks "no difference observable in these two editions."

122. (b) "Britannie utriusque Regū et Principum Origo et gesta insignia, &c." 4to.

A replica of 133 (a) 1, cleaner and with larger margin. In this copy A has only 4 leaves; the other 4 leaves of Tabula are left out.

84. Prouinciale seu Cōstitutiones Anglie: cū summaris, atque iustis annotationibus, politissimis caracteribus, summaq; accurate rursus reuise, atq; impresse, Venales habētur Londoñ, in cimiterio sancti Pauli: apud Franciscum bryckman. Folio.

Framed titlepage with woodcut; Fo I—CCLVI; then A, B, C, D, 28 leaves of appendix. Gothic letters, red and black; woodcut initials; double cols; 72 lines to a full page of commentary. The colophon ends: "summa cura atq; diligētia Christophori Endouieñ. Antwerpie impressum. Impensis vero Francisci Brickman honesti mercatoris Anno salutis nostre millesimo quingentesimo vicesimo quinto. XX. die Decembris.

William Lindewoode, as he tells us himself in his preface,

was a chaplain of Henry,* Archbishop of Canterbury and an official of the Ecclesiastical court. The book is a compendium of the decrees of the Provincial Councils of Canterbury with a commentary by Lindewode. It was begun in 1423 and finished in 1430. The printer Christopher Endoviensis (of Eindhoven near Bois-le-Duc) is not especially celebrated in the annals of printing. But this work is a very beautiful specimen of the art. Paper, ink and type are perfect and our copy is in admirable condition. Timperley mentions one Christopher, a native of Antwerp, who, for selling certain New Testaments in English to John Row, was put into prison at Westminster (1532) and there died. This was very probably the printer of Lindewode. There were many early editions of this work, vide 150 (c).

The title of the appendix, which is here reproduced, is identical, as far as the woodcuts are concerned, with that of Regnault's Breviary, 1535 (v. 92 in the last number of the Journal). This would seem to indicate a connection between the Antwerp and Paris volumes; the connection being probably that both were printed *Impensis F. Bryckman* or *Byrckman* (civis coloniensis, he elsewhere styles himself), the honest merchant of St. Paul's churchyard.

49 (2) Ecclesiastica Historia diui Eusebii: et Ecclesiastica historia gentis anglorum venerabilis Bede: cu: utraruq: historiaru per singulos libros recollecta capitulorum annotatione. Folio.

160 leaves; six of title and tabula then a—z, A—B. Venerable Bede's History begins with the sig. p and contains 66 leaves. No pagination, catchwords or printed initials; double cols, 50 lines to a full column. ". . . impssi I inclyta ciuitate Argentinea". . . Anno salutis are Millesimo qngentesimo xliij. die Marcij. Gothic letter; admirably clean and with good margin. It is one

* Henry Chicheley 1414-1443. He founded two colleges at Oxford—Bernard College, afterwards St. John's, and All Souls' College.



TITLEPAGE OF THE APPENDIX TO LINDEWODE'S
"PROVINCIALE," 1525.

of the earliest editions of St. Bede's Ecclesiastical History. The earliest is undated and is probably c. 1473. There is another Argentorati, 1514, printed in the same city and the same year as ours, and yet a different edition. An earlier edition of the combined histories of Eusebius and Bede is mentioned in the catalogue of Dr. Kloss' books: "Ed. prima cum Beda. Argent. (Joh. Knoblauch) 1500."

127 (b) St. Bede's Ecclesiastical History was first translated into English by Thomas Stapleton and printed by John Laet at Antwerp in 1565, 4to. It consists of 14 leaves unnumbered; then ff 1 to 192; after which 4 unnumbered folios. Printed and published as part of the same work is "A Fortresse of the Faith," by Thomas Stapleton, a controversial work of 162 ff. with two unnumbered leaves of Table. There are two copies of this book in our library. Other early editions of this history, in our possession, are Lovanii, 1566, and Coloniae Agrippinae, 1601. Our earliest copy of St. Bede's *Martyrologium* is by Christopher Plantin, 1564.

133 (b) 2. "Assertio inelytissimi Arturij Regis Britanniae Joanne Lelando Antiquario autore," 4to. "Impressum Londini apud Ioannem Herford, Anni (?) 1544." 44 leaves, Fol.,—39, the first four and last leaves unnumbered. Dedicated to Henry VIII. Some leaves stained and one injured. "A copy is in the Lambeth Library" (Lowndes).

This is the first edition of the earliest of Leland's Antiquarian works. An English translation was published in 1582.

John Herford, Hertford, or Hereford, the printer, is chiefly remembered as the reviver of the art of printing at St. Albans in 1534, after an interval of 48 years. He afterwards came to London and resided at Aldersgate Street. His works are rare and valuable.

146 (c) "Flovres for Latine speakyng selected and gathered oute of Terence, and the same translated into englysshe &c.," compiled by Nicolas Vdall, Newly corrected and imprinted, Anno, M.D. XLIII." 8vo.

12 leaves of introductory matter, then ff 1—192. On the last leaf verso "Londini in aedibus Thomae Bertheleti typis impress. Cum privilegio ad imprimendum solum Anno. M.D. XLIII."

Latin and English, the Latin in Roman characters, the English in Black letter. A good copy, though the paper is somewhat discoloured. Nicolas Udall is well known in these days through the discovery, by Payne Collier, of his comedy *Ralph Royster Doyster*,—the earliest English comedy, properly so called, extant. He was born in 1506, and died in 1557, having been Master successively of Eton and Westminster Schools. The "Flovres for Latyne speakyng" is essentially a school book, consisting chiefly of phrases from Terence with their English equivalents. It is believed to have been known to Shakespeare, and this is not unlikely, though the passage adduced in support of the statement falls altogether to prove it. In the *Taming of the Shrew*, Act I, Sc. 1, a line of Terence is quoted which is found in Udall's book. But there were at that time plenty of editions of Terence published, and Shakespeare may, just as well, have taken the quotation from a copy of the poet.

Thomas Berthelet was the first king's printer by patent. He lived in Fleet Street, at the sign of the Lucrezia Romana. His publications range from about 1530 to the year of his death, 1556, and are chiefly confined to classical literature and law. "They are intrinsically valuable, as well as unusually numerous" (Slater).

51 (a) "The Second Volume conteyning those Statutes, whiche haue ben made in the tyme of the most victorionse reigne of kyngde Henrie the Eyght, with a table to the whole. Londini in aedibus Thomae Bertheleti. Anno verbi incarnati M.D. LI. Cum privilegio ad imprimendum solum."

593 printed leaves (title of Anno XXXIII and XXXV missing); 8 leaves of Table; some of the parts foliated; long lines, catchwords and printed initials.

This book, handsomely printed in Black letter, is a compilation made up by binding together the separately printed Statutes in their order, and prefixing a title and a table. From the title one would suppose it was made up in 1551, but the Statutes of the last year of Henry's reign have the date 1557. The earlier Statutes which include the first fifteen years of Henry's reign, have the colophon "Imprinted at London in Fletestrete at the sygne of the George by Wylliam Myddylton";—a printer who succeeded Rob. Redman about 1541, and whose works are rarer and more valuable than those of Berthelet. With the end of the 15th year there is a break in the Statutes of Henry VIII. It was then his quarrel with Wolsey began and, almost simultaneously, his passion for Anne Boleyn. The absence of Parliamentary legislation at that time is not to be wondered at, and is best explained by the words of Green, that then "arbitrary taxation, arbitrary legislation, arbitrary imprisonment were powers claimed without dispute and unsparingly exercised by the Crown." The Statutes continue, Anno XXI, with a curious woodcut title "Statuta" (reproduced in Dibdin's Ames), which seems to indicate that Pynson printed the 20 leaves that contain the Statutes of this year. The remainder of the volume is printed by Berthelet and his successor Thomas Powell. The Statutes that bear the date when they left the press are as follows:—Anno XXIII, &c., Berthelet, 1538; Anno XXVII, Powell, 1557; Anno XXXI, Berthelet, 1546 (1539 on title); Anno XXXII, 1540; Anno XXXIII, Berthelet 1542; Anno XXXV, Berthelet, 1544; Anno XXXVII, Powell, 1557. The years undated are all printed by Berthelet. Some of these prints and reprints have escaped notice in Dibdin's Ames. Lowndes says, "a copy in the Stonyhurst Library."

48 (b) The Statutes of Henry VIII. This is a copy of the "Second volume containyng those Statutes, &c.," vide 51 (a) Folio; 612 printed leaves; titlepage missing, but

otherwise a fair copy. The whole of the volume is printed by Berthelet and Powell, a fact which accounts for the difference in the number of leaves between this copy and 51 (a). The compilation was probably made about the year 1562, the date of the latest printed of the Statutes. The Statutes that have the date of printing are the following: Anno XXI, Powell, 1562; Anno XXIII, Berthelet, 1538; Anno XXV, 1562; Anno XXVII, Powell, 1562; Anno XXXI, Berthelet, 1562; Anno XXXII, Berthelet, 1540; Anno XXXIV, 1562; Anno XXXV, Berthelet, 1544. One of those with Berthelet's name at the end, has the year 1562 on the title, a date when the printer was dead some time. This is probably accounted for by the re-issuing of an old stock of printed Statutes with a new title.

71 (a) De Terminis. Law reports of Cases in the reign of Henry VII. from Anno XXI to Anno XXXIX. Folio.

Titlepage missing, (in handwriting "De Terminis"). Begins fol. 1 "De Termino Michaelis Anno XXI regni regis Henrici sexti." 526 leaves; separate foliation for each year, with the exception of the 30th and 31st years which are printed together. Imprinted at London by Richard Tottell in 1556, 1562, 1566 and 1567.

This book is printed in Black letter, in long lines and in Law-French.

Richard Tottell printed from 1553 to 1594. He was chiefly a law-printer and held special licenses from Edward VI. and Philip and Mary. He was Master of the newly-founded Stationers' Company in 1578.

Another Black-letter book of Law reports in our Library is "Un Abridgement de tous les Case, reportes per Mounsieur Iasques Dyer." London, Printed for the Companie of Stationers 1609.

90 (a) A Collection of all the statutes from the beginning of Magna Charta, vnto this present yere of our Lorde God 1574 In œdibus Richardi Tottelli—An 1574. vicesimo sexto Iulij." Folio.

Title and 7 leaves of Tabula; ff 1—689 (many leaves wrongly numbered). "Imprinted at London in Fletestrete within Temple barre at the signe of the Hand and Starre &c."

This is William Rastall's collection of the Statutes.

It is printed in Black letter, double columns, with running titles, &c. in Roman type. The Statutes are arranged alphabetically in order of subject. This is the first edition.—Rastall's collection of the Statutes. Folio. Imperfect; ff 257-552 and 14 ff of Table. Black letter, double columns.

This seems to be a portion of Chr. Barker's edition, 1587, with the Law-French translated. Vide 90 (a).

74 (a) Actes made in the seconde and last Session of this present Parliament, holden vpon prorogation at Westminster, the XXIII. day of October in the first yere of the Reigne of our moost gracious soueraigne Lady Mary &c. Folio.

Fol III—Fol XXVII; blank leaf after title; long lines, catchwords and woodcut initials. "Excusum Londini in Cēdibus Ioannis Cawoodi &c Anno Domini M. D. LIII."

67 (a) "Anno primo et secundo Philippi et Marie. Acts made at a Parliament begun and holden at Westminster the eleventh day of Nouember &c." Folio.

Framed title; 34 leaves A—F unnumbered; long lines, catchwords and wood-cut initials. "Excusum Londini in Cēdibus Iohannis Cawoodi, Typographi Regiæ Maiestatis. Anno Dom. 1555."

Roman and Black letter in good and clean condition. The titles of Philip and Mary are very magnificent: "Kyng and Queene of Englande, Fraunce, Naples, Hierusalem and Irelande, defenders of the fayth, Princes of Spaine, and Scicille, Archdukes of Austria, Dukes of Milaine, Burgundie, and Brabant, Counties of Hauspurge, Flaunders and Tyrol."

These two vols were presented to the Library by the Right Rev. the Bishop of Portsmouth.

Other Black letter law books are: *The First part of Simbology*, &c. collected by Wm. West, London, by Thomas Wight, Anno Domini 1603; *The Dialogue in English* between a Doctor of Diuinitie and a student of the Lawes of England, London, Printed for the company of Stationers, 1607; *The Statutes of the xxi year of the reign of James I.*, by Bonham Norton and John Bill, 1614, with the *Statutes of Charles I.*, by Robert Barker and John Bill, Anno primo, 1630 and Anno III, 1629; *The Office of Justices of the Peace with The Duties of Constables, Bors-holders, Tythingmen* and such other low and lay ministers of the Peace, also *The Order of keeping a Court Leet and Court Baron* &c. by William Lambard, London, Printed for the Company of Stationers 1612. Lowndes does not mention this edition.

149 (a) 4. "Pro Instaurazione Reipublicæ Angl. proq; reditu Reverendissimi atq; illustrissimi Domini Reginaldi Poli &c. Authore Iodoco Harchio Montensi. Excusum Londini in cōdibus Iohannis Cawodi &c. Anno, 1.5.7.4." 16mo.

28 pages, A,B,C,D; printed in Italics; catchwords, no pagination; 20 lines to a page. "A copy in the British Museum" (Lowndes).

An ultra-Protestant account of this book will be found in Strype's Eccles. Memorials.

Jodocus Harchius (Josse Harchies of Mons) was a physician of Mons and afterwards of Strasbourg, who mixed himself up in the Theological disputes of the day with the object of conciliating Catholics and Protestants. The difficulty to which he is said to have especially addressed himself was that of reconciling Catholic belief in the Real Presence with its Protestant denial,—an attempt to bridge over the infinite.

146 (b) Rhetoricorvm M.T. Ciceronis ad C. Herennium Libri IIII. Eivsdem M.T. Ciceronis de Inventione Rhetorica Libri II, Excudebat Ioannes Kyngstonus 1574. 8vo.

ff 1—178 printed in Italics. Not mentioned in Lowndes and probably a First Edition of a work not often printed separately.

John Kingston was a printer of some note between the years 1553 and 1584.

150 (c) "Constitutiones Angliæ provinciales &c." per Gulielmum Lyndewode &c. Constitutiones item Legatine. Othonis et Othoboni &c. Accessit Cantuariensium Archiepiscoporum Catalogus, nunc primum conscriptus, atq; in lucem editus. Londini Excudebat Thomas Marshe 1557." 8vo.

20 ff of preliminary matter (last blank) then pp 1—282 (some wrongly numbered); ff 1—76 and 3 ff of Tabula. Roman type; catchwords and printed initials.

The reader is referred to 84 of this Catalogue for an earlier and more important edition, and some account of this work. Thomas Marshe, 1549—1587, was an original member of the Stationers' Company and printed at the King's (or Prince's) Arms near St. Dunstan's Church.

47 (a) "A Catholike and Ecclesiasticall exposition of the holy Gospell after S. Mathewe, gathered out of all the singular and approued Deuines. . . . by Augustine Marlorate. And translated out of Latine into English by Thomas Tymme, Minister. Imprinted at London in Fletes-treate near vnto S. Dunstones Church, by Thomas Marshe, 1570. Folio.

Framed title; 5 unnumbered leaves; Fol. 1—759 (numbered by pages); 4 leaves of Table unnumbered: ff 91 and 92 and half of J. III. wanting. Double Columns in Black letter.

Augustine Malorat was a French Protestant writer executed for sedition in 1563.

155 (a) "The Summarie of the Chronicles of Eng-lande. Lately collected, newly corrected, abridged and continued, vnto this present yeare of Christ 1573, by I.S. Imprinted at London by Thomas Marshe." 16mo.

8 leaves without pag. or sig; A eight leaves; A—Z, AA—Hh. Altogether 258 leaves of which 9 (Cc and Dd.) have been torn away. No pagination; single cols; 30 lines to a page. Black letter. This is an abridgment of Stowe's Chronicle, and an edition unknown to Ames or Lowndes. Herbert in a note concerning *The Brieffe Chronicle*, published by Marshe, 1561, says: "he reprinted this or another Chronicle in sixteens without license, for which he was fined V shillings." Ours is probably the unlicensed edition referred to.

151. (d) "The British Thunderbolt: or rather Feeble Fier-flash of Pope Sixtus the fift, against Henrie the most excellent King of Nauarre, and the most noble Henrie Borbon, Prince of Condie. . . . Translated out of Latin into English by Christopher Fetherstone. . . . Imprinted at London by Arnold Hatfield, for G. B. (George Bishop) and R. Newbery. 1586." 8vo.

7 leaves, then pp 1—321 and 12 pages of the "Declaration of our most Holie Lord Pope Sixtus &c."

Black letter. Italics and Roman type. This book is a translation of an anonymous reply, entitled *Bruton Fulmen*, to a Bull of Pope Sixtus V. The style of the work may be judged from its title, and its aim "to acquaint my contriemen, who are not skilful in the Latine toong, with such papall practises as are hierin described."

Arnold Hatfield was not a printer of great note. G. Bishop was deputy printer to Queen Elizabeth and an Alderman of the city of London. He married the daughter of John Caswood. Ralph Newbery, 1560—1601, was a printer and stationer of Fleet Street and a benefactor of Christ's Hospital. He was often associated with Bishop in publishing works.

142 (a) "Britannia &c. Authore Gvlielmo Camdeno. Nunc denuò recognita et plurimis locis adaucta. Londini, Per Radulphum Newbery, 1587." 8vo (Timperley calls it 12mo).

Printer's device on titlepage; 8 ff unnumbered, then pp. 1—648; 12 ff of Index &c. (Some curious, diminutive woodcuts of English towns pasted on the fly-leaves.) England and Scotland takes up the volume to p 559; "Hibernia et Insularum Britannia adiacentium descriptio, 1857" to p. 648.

A Saxon alphabet and additional Index distinguish this second edition from the first in 1586 by the same printer. The volume is in good condition and needs no description or remark, except that Lowndes' description is plainly inaccurate where he says "England on 550 pp. Scotland continued to p 648."

141 (a) "Ioannis Chrysostomi Archiepiscopi Constanti-nopolitani Homiliae ad populum Antiochenum.
duae et viginti, omnes, excepta prima, nunc primum in
lucem editae, ex manuscriptis Noui Collegij Oxoniensis
codicibus. Opera et studio Ioannis Harmari. . . . , cum
Latina versione eiusdem, Homiliae decimae nonae, quae in
Latinis etiam exemplaribus hactenus desiderata est.
Londini Excudebat Georgius Bishop & Rodolphus New-
berie 1591, 8vo. 4 leaves of title and dedication to Sir
Chr. Hatton; pp 1-352 of Greek Text and the 10th Homily
in Latin to p 381. Two pages of address *Beneuolo Lectori*
and errata. Woodcut initials.

This is one of the earliest Greek books printed in Eng-land. The first was also an edition St. John Chrysostom's Homilies, printed by R. Wolfe in 1543. In Timperley this volume is the only work by Newbery the author has thought fit to mention. Dr. Harman was Regius Professor of Greek at Oxford and had already published other Homilies of St. John Chrysostom in 1586.

138 (b) "Responsionis ad Decem illas Rationes, quibus fretus *Edmundus Campianus* certamen Ecclesiae Anglicanae ministris obtulit &c. Authore Gulielmo Whitakero &c. Lon-nini Excudebat Henricus Middletonus impensis Thomae Chardi. Anno 1583," 8vo.

8 leaves of title and Epistola Dedicatoria; pp 1—887 (one leaf torn) Roman type.

This seems to be the second edition, the first being of 1581. Henry Middleton dwelt at the Sign of the Falcon in Fleet Street, and was first in partnership with Thomas East. It is not known if he was a son or relative of his more famous namesake William Middleton. Thomas Charde was at one time an assistant of Thomas Thomas who revived printing at Cambridge in 1584. He dwelt in Bishopsgate Churchyard.

Our earliest copy of Campian's *Decem Rationes* is Coloniae, 1600.

138 (a) "A Brieue Discoverie of Doctor Allen's *seditions drifts* contriued in a Pamphlet written by him, Concerning the yeelding vp of the *towne* of Deuenter (*in Onerrissel*) into the king of Spain, by Sir William Stanley (by G. D). London Imprinted by I. W. (John Wolfe) for Francis Coldock 1588—4to." 3 ff then pp 1—128 in Roman type.

A very scarce tract. John Wolfe, the printer, was a fishmonger who raised a storm by disputing the privileges granted by Royalty to individuals, and claimed that any body might and could print any lawful book he desired. He afterwards became printer to the City of London (Timperley). Francis Coldock was twice Master of the company of Stationers, as appears from the inscription that was placed on his tomb in St. Faith's under old St. Paul's. He died in 1600.

53 (a) Gerard's Herbal. The Historie of Plants, London 1597, dedicated to the Lord Burghley. Folio.

8 leaves (title page and one leaf of introductory matter missing); pp 1—1392; 22 leaves of Index (imperfect). Four leaves missing after p. 62; one after each of the pages 96, 216, 454, 598, 634, 666 and 1228 and two after 758 and 1232.

This book is a handsome, laborious and praiseworthy production, even though it be, as asserted, that very much

of the information and nearly every one of the hundreds of woodcut illustrations are borrowed from older publications. It is put together as scientifically as was then possible. Authorities are carefully quoted, and even the herbalist lore is classified with some show of method,—plants being labelled hot or cold, or dry or moist, in the first second or third degrees; in addition are given directions for practical use and the specific medicinal qualities of each plant, as for instance that a preparation of Ragwoorte "taketh away the old ache in the hucklebones called Sciatica."

The author all through the work betrays a good deal of credulity;—a credulity which is quaintly pedantic and will hardly dare to question an opinion of Dioscorides or Galen, and is especially apt to believe in virtues that have found expression in Latin verse. He takes his stand half-way between ancient fable and modern science, and holds out a hand to each. And occasionally it is interesting to have these two extremes brought *en rapport*. To take an instance. Eneas Sylvius (Pope Pius II) writes, about 1477: "Audiveramus nos olim arborem esse in Scotia, quæ supra ripam fluminis enata fructus produceret anetarum formam habentes, et eos quidem, cum maturitati proximi essent, sponte sua decidere, alios in terram, alios in aquam; et in terram dejectos putrescere, in aquam vero demersos mox animatos enatare sub aquis, et in aere plumis penisque evestigio evolare. De qua re cum avidius investigarem, dum essemus in Scotia apud Jacobum regem—hominem quadratum et multa pinguedine gravem—didicimus miracula semper remotius fugere, famosamque arborem non in Scotia sed apud Orchades insulas inveniri."⁴

⁴ We had heard that in Scotland there used to be a tree which, growing on the banks of streams, bore a fruit like *zinnia*-seed; which seeds, when nearly ripe, fell of their own accord some on the ground, some into the water: now, those which fell on the ground rotted away, but those in the water, coming to life, either swam beneath the surface, or plumed and winged straightway flew in the air. When, however, we were in Scotland, a guest of King James—a man as broad as he is

This, at first sight, seems to be as pure a fable as was ever invented and the sarcasm "*semper remotius fugere*" shows what Pope Pius II thought of it. John Gerard, however, in his description of the "Barnacle Tree" shows that it was less a fable than one of the blunders of imperfect observation. He describes, and describes accurately enough, the barnacle and its manner of growth: how at a late period of its developement, it takes the appearance of a young unfledged bird; how, afterwards, these drop some upon the land to rot, and some alive into the water. Then comes the supposed "lightning transformation" of the barnacle into the Brant goose. A miracle? Not at all. Put the goose and such a succulent morsel in near neighbourhood to each other and let the spectator but close his eyes for a moment; when he opens them again he will find the miracle performed and the goose in the place of the barnacle. But without the intervention of J. Gerard, who would have supposed the fable narrated by Eneas Sylvius had reference to barnacles!

The reader will perhaps have noticed in this portion of the Catalogue a predominance of Protestant works. Has our monastic Library failed in giving shelter to the contemporary Catholic treatises? By no means. Catholic polemical writers are well represented on our shelves; but it should be remembered that the English Press, at the time of the Reformation, was in the hands of the Reformers. It was in Antwerp, Doway, and Brussels, St. Omers, &c., that our forefathers printed their controversial tracts and devotional treatises; but since these were printed abroad and after the year 1550, they have no place in this Catalogue. They are however, of sufficient variety and interest to deserve a notice to themselves, and it is possible that this may be given them in a future

long and weighted with much fat—and wished eagerly to investigate the matter, we found the miracle still, as ever, eluding our grasp and that this famous tree was not to be found in Scotland but in the Orchades islands."

number of the Journal. To a future article on "Our Early Printed Bibles" I leave the very little we possess of English versions of the Holy Scriptures, printed in the 16th century. Another book which probably should have a place in this Catalogue, but concerning which I have not obtained sufficient information, is "A Mirrour of Man's Misericie, translated from Trithemius, O.S.B., in three parts—the third in English verse. Lowndes mentions "The Mirrour of Man's Miseries or a brief summarie of the first Parte of the Resolution in verse, London, 1584." This would seem to be a poetical version of the First Mirrour—in our copy it is the Third Mirrour which is in verse.

J. C. ALMOND.

(To be continued.)



The Benedictine Convents in England.

NO. II.—ABBAY OF OUR LADY OF CONSOLATION,
STANBROOK.

TWENTY-SIX years after Lady Percy had restored the English Benedictine Nuns at Brussels in 1597, a second foundation sprang into existence at Cambrai. It owed its inception mainly to the zeal and piety of two Fathers of the newly restored English Congregation of Benedictine Monks, by name Dom Rudesind Barlow and Dom Bennet Jones. Hopes were high in England that an end of the schism, which had worked such a complete ruin of the monastic houses, was near at hand, and that the sons and daughters of St. Benedict would soon be reinstated in their dispossessed inheritance. The monks, labouring in secret on the English mission, were prepared to refill many of

the deserted Abbeys with their rightful communities, and to them the time seemed at hand when as many as could be found amongst the gentlewomen of the land should be held in readiness to refill the Convent Cloisters. Heresy had thrown down the material walls of the monastic houses of England, but it could not root out of the hearts of the people the spirit of a monastic vocation. Hence it was that whilst so many men were found desirous of taking the habit of Religion, many ladies also gave up all things to follow a Religious life and give themselves to God under the Rule of St. Benedict. Nine such were at this time, A.D. 1623, under the direction of Father Jones in England. Filled with the hope that, if these were formed into a community under the jurisdiction of the English Benedictine Fathers they would soon be transferred into England, he brought them over himself to Douai. With permission of the Abbot, Philip Cavarel, he lodged them first, as postulants, in a refuge belonging to the Abbey of St. Vadaast, and there they were to remain till a suitable place of their own could be found for them. A glance at their names will be interesting. The first, who may be called the Foundress, because her father provided the money necessary for the foundation, was Helen More, in religion known as Dame Gertrude. She was great-granddaughter of the Blessed Martyr. Her companions were as follows:—

Catherine Gascoigne of Barnlow, Yorkshire; Margaret Vavasour, in religion Dame Lucy, of Hazlewood, Yorkshire; Ann Morgan (Dame Benedicta) of Weston, Warwickshire; Grace More (Dame Agnes) and Ann More, near cousins of Dame Gertrude; Frances Watson (Dame Mary) of Park, Bedfordshire; and two laysisters, Mary Hoskins and Jane Martin.

It was about Michaelmas of the year 1623 that these nine went to Cambrai, under the care of the monks, and took up their residence in a house belonging to the

hospital of St. James. Here they remained till Christmas eve, when the house destined for them was ready. It had formerly been a refuge belonging to the Abbey of Femy, and it was made over to them on that day by Dom Antoine de Montmorency, Abbot of St. André and administrator of the property. Feeling, however, the need of someone to instruct them and form them in the exercises and practice of religious life, the Benedictine Fathers had previously obtained for them the help and experience of three nuns from the English Benedictine Convent at Brussels, viz: Dame Frances Gawen, Dame Pudentiana Deacons and Dame Vivian Yaxley. These three arrived about the Feast of All Saints, and, with the nine postulants already mentioned, took formal possession of the new house on December 24th. The Archbishop of Cambrai himself, Mgr. Vanderburgh, in token of his favour and goodwill towards them, said the first Mass, and willingly placed the Community from its beginning under the jurisdiction of the English Congregation. It was he, moreover, who on the 31st of December gave the Holy Habit to the nine postulants, and who, a year later, on the 1st January 1625, received their Solemn Vows. That day has ever since been a memorable one to the Cambrai Community. It is still called by them their "Foundation Day," and a glance at the Benedictine Ordo for the first of January will show that the Feast of the Circumcision is always kept at Stanbrook as a Double of the First Class.

Dame Frances Gawen was appointed First Abbess, an office which she exercised with much charity and prudence for six years, i.e., until the succeeding General Chapter held in 1629. The community, having by that time taken firm root and increased in numbers, naturally thought the time had come for it to make its own selection. The result was the choice of Dame Catherine Gascoigne, one of the first nine professed. She ruled the house in all for about forty years, dying in 1676.

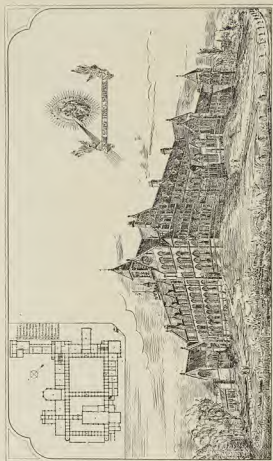
After resigning office in 1629, Dame Frances Gawen was free to return to Brussels with her two companions, for it was considered that the work they had come to do was sufficiently advanced. But she and Dame Pudentiana had become so attached to the new foundation that they both preferred to remain and end their days there as private religious and members of the family. Dame Vivian Yaxley remained on for a few years, and then, at her own request, returned to Brussels.

For 170 years the Abbey of Our Lady of Consolation flourished at Cambrai. It was a long term of exile, and the hoped-for day of return to England was indefinitely delayed. That day did come at last, but in God's own way not man's. Blest, meanwhile, with the spirit of life, which is growth, the house was enabled, ere the time for returning came, to send out an offshoot to Paris in 1652, which is now at Colwich in Staffordshire. But as an account of the history of this filiation will be given in a future number of this "Journal," it need not now be told. A few notes on the Cambrai days, and how they came to an end which was only a new beginning, will serve the purpose of this article.

Though helped so materially by the nuns of Brussels, the observance practised at Cambrai was not identical with that of the earlier foundation. It was regulated by particular Constitutions drawn up for the Cambrai nuns by Fathers Barlow and Jones, after consulting those of the most observant houses in France. The enclosure, for instance, was of the strictest kind, not even the curtain of the parlour grilles being drawn back for visitors, as Father Baker testifies. Then their practice of poverty was particularly strict. "All things were in common," as Weldon says. The too prevalent custom in other convents in Flanders of having the personal use of what was called "peculium," or private purse, was never allowed nor known at Cambrai. Even at times of the direst need, which came

upon them at different epochs of their history, both at Cambrai and after landing in England, they always repulsed the idea with horror. Mass was sung daily; and for this purpose, two at least of the Benedictine Fathers were always lodged in the extern apartments belonging to the Abbey. The Divine Office was performed with great solemnity, and the spirit of retirement and contemplation was faithfully cultivated. The observance, in fact, was so monastic that not only was the house spoken of as a "Paradise," but its good odour was so spread abroad, that, at the instance of Archbishop Vanderburgh, the Abbess Gascoigne was sent to reform the Abbey of St. Lazare.

The strictness of their life, however, by no means prevented the reception of scholars within their enclosure, nor did the one interfere with the other. Indeed, within the first ten years of their establishment, they found means to accept the task, so congenial with the spirit and letter of the Holy Rule, of educating the children of English gentlemen; though the number admitted was always small, and no monastic duties were omitted on their account. In fact, the children formed part of the "familia," and as a sign of it, always wore the little habit. Their names, date of entrance and departure figure on the same list as those of the postulants, and it is interesting to find inscribed there the names of so many of the old Catholic families. Some critics may consider that it was foreign to the spirit of a house of such strict observance that it should burden itself with the cares and anxieties of a school, but, apart from the fact that even in St. Benedict's lifetime children were admitted for training within the enclosure, and again that in the sixteenth and seventeenth centuries English Catholics had few if any schools to which their children could be sent, the circumstances of the time rendered such an arrangement almost a necessity. It pleased God to try the virtue of his servants



ST. MARY'S ABBEY, STANBROOK, WORCESTERSHIRE.

with many trials, the greatest of which perhaps was poverty. On account of severe money losses in England, consequent upon the wars of that date, they were reduced to such an extreme as to be almost in danger of perishing. As funds dwindled the number in Community increased, making a total, in 1645, of fifty nuns. The pensions of the scholars were therefore a great help to them, but still insufficient. The straits they suffered in the above mentioned year were so great that the General Chapter of the Benedictines, then in session, felt much concern for them and determined to come to their aid. A sum of six hundred pounds was voted for their immediate use, and a further annuity of forty pounds, to be paid by the two Provinces of Canterbury and York, was added.

Their distress, unfortunately, continued. It seemed almost as if a break up was imminent. The monks proposed that the sisters should disperse, for a while at least, into other convents in France, and await events. As to what happened the Stanbrooke Chronicle says:—"We returned our grateful acknowledgments for the continued care and kindness that the chapter had expressed towards us, but added that we were resolved rather to undergo the greatest exigences than suffer a separation among ourselves that were so firmly united by the strictest bonds of religious affection, charitable love and the true Benedictine spirit of contemplation." Then, after expressions of gratitude to God for the spiritual comforts enjoyed at Cambrai in the midst of the real need of subsistence, the chronicle adds:—"Yet we forthwith resolved to take some measures to obviate our necessities, since we ought not to tempt God by neglecting prudent means in expectation of miraculous support." Accordingly, Dame Clementia Cary was deputed to write to Lord Abbot Montague, then at Paris, acquainting him with the facts of their dire distress, and hinting at sending, by way of relief, a filiation to Paris to be established there, if he could in any way further such a project.

Afterwards, however, pecuniary matters were gradually bettered through the wise help, chiefly, of the Rev. Father Stapleton, the President General of the English Congregation. Its spiritual affairs suffered no detriment, but rather improved, and, in fact, became all the more consolidated in proportion to the depth of temporal affliction into which the house had fallen. God seemed to have sent them severe trials purposely that He might have occasion to reward them with His grace. As a singular proof of this, may be mentioned the blessings that accrued to them from the example and instructions of that eminent contemplative, Father Augustine Baker, O.S.B., their Chaplain—a monk, whose admirable teaching and guidance nothing could transcend except his life itself. It was their privilege to be led and guided by him in the practice of affective prayer and of contemplation, and so to advance in the ways of monastic perfection as to become true disciples of the glorious Patriarch St. Benedict. He remained at Cambrai for nine years. To the sorrow of all the Community, he was then ordered by superiors into the English mission, where the number of bad Catholics whom he reconciled, and the many converts whom he brought into the bosom of the Church, will for ever maintain the honour of his memory on earth and the glory of his reward in heaven. On the other hand, his brethren, the English Monks, can never forget the debt of gratitude they owe him for the part he took in the restoration of their Congregation, to which the Cambrai nuns have ever remained so deeply attached. And indeed the Church at large is also indebted to him, if only for his ascetical writings. These amounted to several folio volumes. Some of them are unfortunately lost, but many of them, such as his "Sancta Sophia," compiled by Father Cressy, still remain to attest his knowledge of the interior life. He died in Gray's Inn Lane in the August of 1641. For the next 150 years that the nuns remained at Cambrai, his

influence was still with them. Though riches were not, and never have been, the portion of the Abbey, yet its inmates received the great grace of living the hidden life in God's presence, joined with a great zeal for the Divine Office, the spirit of prayer and the love of Monastic observance—heirlooms transmitted from generation to generation unto the present day.

The long and peaceful retirement of Cambrai was at last violently broken by the functionaries of the Revolution of 1793. The alarm of war resounded on every side, and to the nuns it seemed like a death-knell. It was in reality only the signal from God that the time had come for a return to England. The beginning of trouble was an order, issued in the summer by the authorities of the District of Cambrai, that all should lay in provision for a six months' siege. This was in expectation, real or pretended, of the advance of the allied armies upon the town. The nuns obeyed the order, only to find that it was but the beginning of many disagreeable acts of interference which soon rose to a culminating act of tyranny. One night at 8 o'clock, just as the nuns were retiring to rest, for they rose at midnight for matins, an armed force appeared at the door of the enclosure and demanded it to be unlocked by the Abbess. She dared not disobey. The nuns were then summoned together, and the decree of the confiscation of their property in the name of the Revolution was read to them. After placing seals upon all their effects, the mob retired. The priest's quarters were then invaded. Father President Walker was arrested, together with his socius, Father Higginson and the Honourable Thomas Roper who was then on a visit to one of the nuns his relative. All three were carried off to prison. Some days later, on the 18th of October, the officials again forced their way into the enclosure, and announced to the nuns that they were to be removed. In spite of the promise that had previously been given them,

in answer to their own request, that they should be imprisoned nowhere except in their own house, they were ordered to be ready to depart in half an hour. For their conveyance a few open carts had been provided, and in these the Community, to the number of twenty-one, were dragged along rather than driven between two files of fifty hussars on either side to Compiègne. It was a journey of five days, accomplished in the midst of inconvenience, pain and insult.

They remained in prison at Compiègne for eighteen months. Though guilty of no crime except that of their Religious State, they were made to undergo every privation and hardship. For a long time bread and water was their only fare. When fever attacked them, on account of their weakness and the unhealthy state of the place, even the common necessaries were denied them. The guillotine, with which they were daily threatened, would have been a welcome completion to them of the Martyr's Crown, but this was not to be. One great joy, however, was granted them, not through any kindness on the part of their jailers, but by God's watchful Providence in the necessities of the times. This was the meeting once more between them and Fathers Walker and Higginson and the Honourable Mr. Roper, who were all brought to the same prison. Fr. Walker, however, soon succumbed to his privations and was followed, to share his joy in heaven, by four of the nuns; Dame Anselma Anne, Dame Teresa Walmsley, Dame Margaret Burgess and a lay-sister, Ann Pennington. These cannot but be inscribed in our annals as glorious Confessors of the Faith. None can doubt that many of the blessings that have since been shed upon us have been won by their merits and intercession.

In the June of 1794, sixteen Carmelite nuns from their Convent in the town were lodged in the same prison. In the following month they were dragged off to Paris and

suffered a glorious Martyrdom for the Faith by the guillotine. Some of their relics are still preserved with great veneration at Stanbrook, such as portions of the clothing which they left behind. We may soon see their names amongst the "Beatae," for the cause of their Beatification has already been advanced in its first stages at Paris by the Cardinal Archbishop, and already miracles have taken place at their intercession. Robespierre, the cowardly wrecker of his diabolical frenzy on such weak and innocent women, himself died a horrible death only ten days later. His death changed the fate of the Cambrai nuns. Though spared the guillotine, they still languished in prison till the April of the following year, 1795. They were then released, and, in ten days time, landed at Dover. Of course they were penniless, like so many other Religious of that time; but God raised up a benefactor to them in the person of the Marchioness of Buckingham. She found them a house in London, and there they remained for twelve days till, by the help of friends and aid of the English Fathers, they were enabled to proceed to the little village of Woolton in Lancashire. Here there was a Benedictine mission served by Fr. Brewer. He gave them a house belonging to it, in which they lived, and in which they opened a ladies' boarding school.

Here, though shattered by suffering, and necessarily full of anxiety as to how to earn a bare subsistence, they struggled bravely for twelve years. Though still wearing the secular dress, they resumed, as far as was possible, the choral service and conventual hours. They even succeeded in obtaining a few novices. God did not abandon them, nor was He unmindful of "the Congregation," but raised up assistance for them from many Catholic families, chief amongst whom were Edward Constable, Esq., of Burton Constable, York, and his brother Francis Sheldon of Wycliffe, who ultimately succeeded him in both name and estates.

In the year 1807, there were still further befriended by Mrs. Stanford. This good and pious lady offered the Community, rent free, her house at Abbot Salford, near Evesham, and, further, secured the equally generous concurrence of the heir to the property, Sir Robert Berkley of Spetchley. To Salford, therefore, the nuns removed. Here they were able to resume the wearing of the monastic habit and somewhat more of their ancient manner of living than had been possible at Woolton. The strict "Clausura," i.e., the enclosure properly so called, was impracticable, but they consoled themselves in the midst of their sad memories of old Cambrai days, by erecting a wooden grille between their choir and sanctuary. An old lay-sister, who died in 1888, remembered well an old prophecy made to her when young at Salford, that she "should not die till she saw the Cambrai grilles restored";—a prophecy she saw fulfilled in the beautiful Church and Cloisters now standing at Stanbrook. Looking back to those thirty years of the Community's sojourn at Abbot Salford, it is a source of edification and encouragement to the more favoured spiritual posterity of the nuns of those times, to remember with what zeal and dignity the Divine Office was then kept up in Choir by those venerable Mothers—so worn out with prison hardships, age, infirmity and the struggle for existence. If the same tender solicitude, both as to the right pitch of the tone, the speed of recitation, and the solemn length of the pauses, is still a marked feature of later Stanbrook days, it is because of the sacred tradition handed down:—"Nihil præponatur Operi Dei."

The removal to "Stanbrook Hall," near Worcester took place in 1838. It was a small house and property, so small that many additions had to be made before it was suitable for the nuns to take possession. It was contrived, however, to suit their purpose for the time being; but, as the laying out of a monastic plan was not then



exactly understood, it was evident that a few more years would render the building of further and better accommodation absolutely necessary. The time came in 1866, when a new Church, consisting of a Choir for the Community and a chapel for the laity, was commenced. It was consecrated in 1871. Then, in 1877, was begun the first wing of a new Abbey, which the nuns had the happiness of entering on the Feast of the Holy Name, Jan. 18th, 1880. It provided, with its parlours and grilles, more suitable arrangements than had previously been possible for the enclosure, in conformity with the prescriptions of Holy Church and the last dying injunctions of the Refugees from Cambrai. Stanbrook had thus the honour of being the first of the Benedictine houses in England to restore the Monastic Observance of perfect enclosure.

A great deal yet remained to be done. Even after the erection of a portion of the second wing in the September of 1896, there is still an insufficient number of cells to meet the growth of the Community, and much need of a large and more suitable Chapter-house, Library, Refectory and Work-room. All these have grown delapidated and inconvenient. Besides these, new apartments for the children of the school, and for the extern guests are greatly needed. It is to be hoped that means for providing these will soon be obtained.

An account of the later days of Stanbrook would not be complete without some notice of Father Lawrence Shephard. He was a monk of the Ampleforth "Familia," and so deserves a record in these pages. He was for twenty-two years Chaplain at Stanbrook, until his death in 1885. The work which during that time he was instrumental in promoting may best be summed up in the words of the Rt. Rev. Dr. Hedley, who preached his funeral sermon. He says: "Here it was given him to do a work which it is not my place to characterize. Let me only say that with the full consent and approbation

of the General Chapter, he has re-established in the Abbey of St. Mary's, Stanbrook, complete monastic observance, and given it a fixed and permanent character by particular constitutions largely adopted from Abbot Guéranger: Constitutions, which without interfering with the General Constitutions of the English Benedictine Congregation, enable the Community to carry out the complete Spirit of the Holy Rule. . . . The labour and pains which he lavished on the church are only known to a few; and his purpose in so spending himself was not merely that Stanbrook might have a fine church, but that the full liturgical and choral observance of Holy Mass and Divine Office might be carried out with the utmost completeness and precision. It was with the same object that he laboured so successfully in re-establishing the choral solemnities of chant and ceremonial. . . . He has worked strenuously again for what may be called the domestic reform of the Monastery he loved. . . . I know from himself, as well as from other sources, that his Conferences, his direction and his advice have resulted in the establishment of a threefold spirit—a spirit of monastic enthusiasm, a spirit of high-toned patristic teaching, and a spirit of study and of reading."

But a few quotations, necessarily restricted, can give but a poor idea of the work and character of Fr. Lawrence. The reader should peruse the whole "Oration" printed in pamphlet form by the Abbey press. It forms a graceful tribute to Fr. Lawrence's memory.

The new Code of Monastic Observance, already referred to, was introduced in 1869 with the full consent of the President and Regimen, in answer to a petition to that effect made and signed by the Community. As is usual in such cases, it was to have a trial of five years. When that term had elapsed, that is in 1874, a Commission was appointed by the General Chapter, then in session, to examine and report upon it. On the report being found favourable,

the said Constitutions, or, as they are commonly called, "Declarations on the Holy Rule," received the approbation of the President and Regimen together with their signatures. Moreover, in the following General Chapter of 1878, the assembled Fathers confirmed the same with applause; and they at the same time passed a vote of thanks to Fr. Lawrence for all he had done at Stanbrook.

There was still wanting the solemn sanction of the Holy See. After twenty years of the established observance, circumstances arose which rendered the time opportune for obtaining this sanction without further delay. The decree, therefore, of approval was granted by the Holy Father on the 1st April, 1887; and, as this decree is, in accordance with Roman custom, only preliminary to Pontifical Confirmation, this final Decree may be expected at any time. The interval is usually one of between seven to ten years. Meanwhile by way of preparation for this solemn event, permission was obtained by a Brief from Rome, dated July 29th, 1895, to make the Office of Abbess, which hitherto could only be held for four years, tenable in future for life. Great was the joy, and many and hearty were the congratulations offered to the Community, when, on the 21st of November 1895, a day already so "memorable" in our Annals, the present Abbess, Lady Gertrude Dubois, who had already held the office for twenty-three years, received her solemn Benediction. The Bishop of the Diocese officiated, assisted by the Right Rev. President O'Neill, now Bishop of the Mauritius, and the Cathedral Prior of Belmont, in presence of about thirty of the brethren of the Benedictine Order and some of the secular clergy and friends of the Abbey.

This step by step, slowly and perhaps painfully, has the sad and wanton work of the Reformation been not only repaired, but amply atoned for. From the very ashes of the Monastic system, so long scattered and trampled on, there has at length arisen in England an edifice of Bene-

dictine Life beautiful and perfect, and as full of life as in the days of Catholic England.

J. S. CODY, O.S.B.

Desiderata

IN CONNECTION WITH THE OFFICIAL RATISBON EDITION
OF THE CHORAL BOOKS.

PART II.

THE INACCURACIES OF THIS EDITION.

I.

DIATONIC progressions formed the ground work of the old Tone system. With the exception of the sign (♭), which stood before the note *si* (B natural) to prevent the distasteful Tritone, whenever that occurred, Gregorian Music possessed no sign for raising or lowering the pitch of a note. The tastes of the old masters placed an absolute veto on the use of the "Subsemitonium Modi" or Diesis (♯). They would not permit the appearance of the Semitone below the Tonic of the Scale even in the Fifth Mode, where the scale certainly suggests its appearance. Guido of Arezzo, in his *Micrologus*, Chap. XIII. writes:—"One should bear in mind that, as shown by the melodies in general use, the Authentic modes seldom descend more than one whole tone below their respective Tonics. Now the Fifth Mode is one of the authentic Modes, and it is very rarely allowed to descend below its Tonic on account of the objectionable Semitone which there appears." "Ex quibus tritus (Fifth Mode) rarissime id facere propter subjectam semitonii imperfectionem videtur."

Balthasar Prospersgius, who taught at the University of Basel about the year A.D. 1500, speaks still more forcibly on

this matter in his treatise "*Clarissima Planæ atque Choralis Musicae interpretatio.*" He says, in Chap. XIII:—"Pro quo sciendum breviter quod cantus tonorum authenticorum, id est principalium, a suis finalibus, vel si necesse fuerit a suis affinalibus, possunt ascendere ad octavam, id est ad literam sibi similem in voce vel in scripto; et hoc regulariter; et cum licentiâ raro ad nonam, rarissimè ad decimam, et non ultra. Possunt tamen descendere a suis finalibus vel affinalibus *per tonum*, excepto duntaxat uno modo, scilicet quinto, qui ob carentiam toni sub suo finali per semiditonus vel diatessero descendit, ut patet in hac antiphona *Ainæ Redemptoris* in hac dictione *genitore*, et similiter in illa dictione *miserere*."

Briefly then, the Authentic Modes may ascend to the octave, seldom to the ninth, and very rarely to the tenth. They may descend a tone below their finales or affinales with the exception of the Fifth Mode, which descends a minor third, or perfect fourth, in order to avoid that objectionable semitone which lies below its final. This is exemplified in the Antiphon *Ainæ Redemptoris*, at the words *genitorem* and *miserere*. See Ex: A.

That the ancients did not sing the Subsemitonium in the 5th is, in itself, sufficient evidence that they did not use it in any of the other modes, and also that they did not permit the use of the Diesis. We do not find a single treatise on old Gregorian music, in which the use of the Diesis is taught or admitted. Nevertheless, in the Ratisbon Edition with which this article is concerned, we find the Diesis frequently in evidence; though care has been taken to hide it away, as it were, among the notes—See Ex: B (*Gradual* p. 32) and C (*Vesperal* p. 184).

Everywhere in this edition, we observe this interchange between *si* (B₂) and *sa* (B₃) in the 5th and 6th modes. Yet it is a fundamental principle in these modes that *sa* is only to be used for the purpose of avoiding the tritone in

by descending a half-tone below its tonic is likewise frequently broken in this edition. Other examples disclosing violation of rules are treated in the succeeding numbers.

II.

St. Gregory the Great flourished about the end of the 6th century. There were in use in his day four Authentic and four Plagal modes. These eight modes had for their finals *re, mi, fa, sol*. In course of time an extension of this system took place, and modes were constructed—three Authentic and three Plagal—on the remaining notes of the common scale,—that is on *la, si* and *ut*. These new modes were gradually introduced into the Liturgical Books, until by the time of Charlemagne there were, in common use, fourteen modes—seven Authentic and seven Plagal. This system being found too cumbersome, a return was made to the more simple plan of eight modes. The modes on *la, si* and *ut* were transposed, and the ♮ (*si*) appeared in the signature in conjunction with the Fa clef which took the place of the C clef.*

The well known saying of Charlemagne "octo toni sufficere videntur" (eight modes seem to be sufficient) proves this method to have been in vogue in his day. Now melodies composed in the tenth mode would not submit to such transposition, because the sign ♮ already appeared to avoid the tritone arising on *fa, sol, la, si*, or on the rise from *fa* to *si*. Such melodies would, when transposed, have required sign ♮ before the note *mi*, which, it will be remembered, was not permissible under the old theory of modes. The "*Hæc dies*" of Easter Sunday is a case in point.

That the two modes on *si* were never popular must

* Any one wishing to enquire further into the Theory Plain Chant, or to study its scope and proper accompaniment should consult "The Organ School," by H. Oberholfer the writer of this Article. The German or English Edition may be had of Pustet, Ratibon, or Cary, London.

have been due to the diminished fifth lying between the tonic *si* and its fifth *fa*. Only a few melodies on this scale *si* are to be found in the ancient manuscripts. On the other hand, melodies composed as the Ionic and Hypo-Ionic modes, transposed to the fifth and sixth respectively by means of sign ♮ in the signature, are common enough. Still it must be acknowledged that the six modes on *la, si* and *ut*, did not meet with general approbation—a fact which is emphasized by our knowledge that no Psalm tones were written in these modes. The Psalm tones of the old eight modes were called upon to do duty for these as well as for their own.

Why the system of eight modes was not followed in the choral books in question, and why the editors did not agree upon some fundamental principle which should underlie their work is, to me, unintelligible. They ought either to have employed the system of twelve or fourteen modes, or they should have transposed every one of the melodies founded on the note *ut* and retained the more practical plan of eight.

But what do we find? The Mass *In festis solemmbus*, in the Ordinarium missæ, is in its original mode Ionic on *ut*; whilst the "*Ite Missa est*" of the same Mass and mode is transposed to the 5th mode with one flat in the signature. If it were necessary to transpose the *Ite Missa est*, why was it not likewise necessary to transpose the whole Mass?

So again; the *Sanctus* and *Agnus Dei* of the Missa B. V. M. and the *Sanctus* and *Agnus* of the eighth Mass, all in the mode built on *ut*, were not transposed; whereas the *Ite Missa est*, mentioned above, the *Agnus Dei* of the third Mass, the third *Credo* and, in the Vesperal the *Alma Redemptoris*, the *Ave Regina* and the *Regina Coeli*, were subjected to transposition to the fifth and sixth modes respectively.

How is it possible for a student of Plain chant to grasp

the theory of these modes from such confusion of principle? Here, in Lydian dress, are many melodies whose partial closes and melodic turns bespeak their Ionic origin. Even the well-known Antiphons *O Sacrum Convivium* and *O quam Suavis est* appear in this Edition in Lydian mode, and many true Ionic modes are evidently transposed for the sole purpose of keeping up this unnatural exchange between *si* and *sa*. Varietas delectat! This is introducing a novelty into plain chant, since the antiphons referred to are found in all other Gregorian Books in their Ionic mode.

The great distinction between the Ionic and Lydian modes is this, that Lydian melodies have their partial closes between their fourths and sixths. Consult the Introit *Circumdederunt*. Melodies of Ionic origin have not these partial closes. You cannot, therefore, transform a Lydian Melody into Ionic, nor vice versa, by transposition or you would produce partial closes on the fourth and sixth of the scale which are not proper to the Ionic Mode. The old theory of Plain chant did not know this indiscriminate change from *si sa*, nor these mongrel chameleon-like modes; with the old writers each Mode had its own positive and unmistakable peculiarities. It was either the Lydian or the Ionic. No Lydian-ionic with them. Why the editor did not clothe the above *He Misit est* in the Lydian dress, as he did the *O Sacrum*—which, by the way, contains the very same melodic phrase—and allow it to retain its signature of one flat, is beyond understanding. See Ex: E.

More peculiarities of editorship to enhance the disorder! In the first edition of the Vespers the Melody of the Hymn *Jesu Redemptor*, which belongs to the 1st mode was transposed to *sol*, the fourth above. The signature of one flat was introduced and note *mi* was also checked by a flat to avoid the tritone as in the original Mode. In the latest edition this flagrant absurdity has been correc-

ted. Nevertheless, in the Gradual (180), the Communion *Populus acquisivit* of the 7th mode still appears in the garb of the 13th—a hitherto unheard of transposition. See Ex: F. Again it is much to be regretted that the glorious Melody of the *Pange lingua* has been transferred from the 3rd to the 1st mode. This is the case also in the Gradual where it is set to the words *Pange lingua gloriosi, Lauream*, etc. Perhaps the Melody peculiar to the hymn for Good Friday did not please the Medicean Editor, so with one stroke of the pen he did away with it and cast into oblivion (if he could) a melody which has been in use in the Church for centuries—and one, too, which is unsurpassed in musical composition for rhythm and grandeur. For this he substitutes the melody of the *Pange lingua* set down for Corpus Christi. The composition of this hymn was in the 3rd mode. The third mode did not suit the Editor's requirements, because unluckily, on Good Friday, the verses of the hymn alternate with an antiphon in the 1st mode. The remedy, as usual, was simple. Translate the melody from the 3rd to the 1st mode and the thing is done. The music loses its grandeur; its best qualities are destroyed—but what of that when confusion is rampart everywhere!

We note also, and with deep regret, that some of the most beautiful Hymn tunes, which for centuries have been "household words" in the Church have been cast aside as useless. Where is the beautiful old setting of the *Jesu Corona Virginum*? Where the *Sanctorum meritis*? Where the *Urbs celestis*? Where many others? They are banished and other melodies of far less musical value have been substituted for them.

III.

Each of the Ecclesiastical Modes has a distinct character. This is due to the various positions of the Semitones *mi*, *fa* and *si*, *ut*. The old masters were at the greatest pains

mention is certainly made of a Tonus Commixtus. All those misconstrued melodies—the *Commino Beatas Sctus* for example—which could not be designated as belonging to any particular mode, were cast together under the protection of the term Tonus Commixtus. Some people, it seems, are found to approve and abet such a course of action. But it is nothing more than a cheap and unscholarly way of striding over difficulties. For it cannot

Ex. 4.

Ex. 5.

Ex. 6.

Ex. 7.

Ex. 8.

Ex. 9.

Ex. 10.

Ex. 11.

Ex. 12.

Ex. 13.

Ex. 14.

Ex. 15.

Ex. 16.

Ex. 17.

Ex. 18.

Ex. 19.

Ex. 20.

be said that all ancient melodies, any more than all those of later or modern date, are stamped with the form and grace of genius. Nor does Haber's explanation tally absolutely the use of a ♭ in the final phrases of the 7th and 8th mode. I would suggest that there is some other interpretation of the term, Tonus Commixtus, which is free from objections. And it appears to be this: whatever

to preserve for each Mode its own peculiarities. More especially was this the case in their final phrases. They never, or most rarely, permitted the use of the note *sa* in the final phrases of the 7th or 8th Modes, except, of course, for the purpose of avoiding the tritone, for fear lest the composition might leave the impression of being in the 1st or 2nd Mode. These Modes (1st and 2nd) have a *minor third* (re, fa) above their finals. The 7th and 8th Modes have the notable interval of a *major third* (sol, si). Johann de Muris, one of the most celebrated authors of the fourteenth century, writes:—"igitur inter omnes systemon plus repugnat his duobus tonis, septimo scilicet et octavo, quantum ad processus suos, quantum ad secularium differentias, quantum ad cantus communes responsorium. Ideo si quis in his tonis uti velit ♭ rotundo, quod tamen ineptum et impertinens est, hoc in medio tacti cantuum istorum tonorum, non in principio et minus in fine." Coussemaeker, scribes, Tome II. page 208. Now such an extensive use of the note *sa* has been made in the final phrases of the 8th Mode, in order to avoid the tritone, that one fancies it must have been done to give these melodies some peculiar and musical value of their own, and which, forsooth, they would otherwise lack. By this arrangement *sa* stands out prominently, and *si*, lost. I submit that the insertion of note *sa* rather spoils the real characteristic sound of the 8th Mode, is entirely than improves the melody. Most certainly it does not preserve the purity of the Mode and it destroys its charm. See the mutilated setting of the *Lauda Sion*. Bx: G Haber, in his *Magister Choralis*, makes pretence of offering some show of reason for these fabled closes of the 8th mode. They belong, he says, to a class of melodies which were grouped together under the term "Tonus Commixtus." They are the result, in these instances, of the mixture of the 1st with the 8th Mode. In old books, bearing on the theory of Plain Chant,

large portions of a composition are in *one* mode and large portions in *another*, which, though not immediately related to the first, is yet not altogether antagonistic to it, we have the correct use of the phrase *Tonus Commixtus*. Thus in the *Te Deum* notable portions are in the 4th and notable portions in the 3rd mode.

And here the reader may well ask if it be possible to join together two modes to form a *Tonus Commixtus* except in the case of such as are in some measure naturally akin. Can the Authentic modes be mixed with the Plagal? To hold it of two modes like the first and eight which differ so completely in their authentic and plagal origin, in their tonics and dominants, in the formation of their melodies, and in their general characteristics, is clearly contrary to common sense as well as to the requirements of Art. But it may be alleged that the composers of the fifteenth and sixteenth centuries did mix such modes according to their fancy in their Polyphonic compositions, and, moreover, that they did make very considerable use of note *si* in the final phases when treating the eighth mode. I reply that some composers did take these and far greater liberties in their settings of the *Cantus Firmus* which they chose as the basis of their work. But they were not writing Plain Chant. Plain Chant has its own peculiar rules for the formation of its melodies. These rules alone, and not the arrangement which writers have thought necessary to make for the composition of their mensural music, can be taken into consideration. The divergence of opinion as to the best method of removing the objectionable tritone from the final phrase of the seventh and eight modes is not at all new. There are in existence Plain Chant books of the twelfth and thirteenth centuries in which the tritone is not removed from the final phrases of the seventh and eighth modes; whereas the tritones which would occur in the middle of a composition are carefully eliminated by the insertion of sign *b*. Some conclude from this that, in the

places where these books had their origin, it was the custom to correct the tritone also in the concluding phrase by singing the *fa* $\frac{3}{4}$ below the tonic. In certain localities this is done at the present day. The best known examples are those of the *Lauda Sion* and *Veni Creator*, whose final phrases are written as in Ex: G.

Unfortunately for such a theory, other manuscripts exist, dating also from the twelfth and thirteenth centuries—when Gregorian music was in its prime—in which another means was resorted to for overcoming the tritone in the final phrases of the 7th and 8th modes. This radical and practical means consisted in carrying the melody one tone higher; that is the old masters led it up to *ut*. Then every vestige of the tritone disappears, and the mode is preserved both in its characteristic phrases and in its purity. See Ex: H.

In the Ratisbon Edition, we find this plan adopted in the *Vesperal* in the *Veni Creator*. Why not then be consistent, and adhere to it in all other cases, whether in the *Vesperal* or *Gradual*, and cease to corrupt the 8th mode by constructing closes for it upon note *sa*? To those who would argue in favour of this form of close, that it is found in the original Edition of the *Medicœa*, I say that not everything found in the original edition of the *Medicœa* is correct, as *Figura* shows; and a great deal has been corrected in the later editions of the same work.

The Prelate Alfieri criticized the *Medicœa* in his "*Précis historique*." He writes:—"the *Prose* as sung by the Papal singers, is built upon rules quite at variance with those laid down in these Plain Chant books (*i.e.*, the *Medicœa*). Most melodies therein have *uncertain cadences*. In others the character of the mode has been so altered that it is not to be recognized. In others superfluous notes are introduced. All which goes to prove that the person who undertook the reform had no experience of the ancient art of music, and little knowledge, if any, of the theory on which Gregorian Song was built."

The Florentine, John Baptist Doni, Secretary of the College of Cardinals, wrote in a similar strain in a pamphlet which he published on the same subject.

Moreover, Pope Urban VIII. (1630) in his revision of the Missal, did not retain the Intonation of the *Gloria in excelsis*, the *Ite Missa est*, &c., as set down in the Medicea, although fifteen years previously Paul V., his predecessor in office, had declared them to be authentic and true to the old manuscripts.

IV.

If the same melody has to occur several times in a book of Plain Chant, surely it ought to appear in the same shape and form. More particularly will this hold good in the case of well known melodic phrases and Psalm tones.

This principle in the Ratisbon edition is broken times without number. Observe the *Agnus Dei* of the Requiem Mass. The melody is without doubt derived from the *Agnus Dei* of the very ancient Litany of the Saints. In the Gradual, page 165, it appears as in Ex: I; in the Requiem Mass as in Ex: K. A pleasing variety? There can be no talk of a pleasing variety here. Moreover, since this is Plain Chant, one of these two ways of writing the same melody must be wrong.

In transcribing melodies from the neume into note notation, transcribers did not everywhere use the same methods. Had the art of printing been available, no doubt they would have fixed upon certain rules and adhered to them. But printing was then unknown. May we not suppose therefore that in those centres where these transcriptions were made it was customary to avoid the tritone by raising *fa* to *fa* $\frac{2}{2}$ instead of lowering *si* to *sa*? Such a supposition would enable us to understand why the celebrated composers of the seventeenth and eighteenth centuries retained *si* in the *Agnus Dei* which is under consideration. In the polyphonic "Missa pro defunctis" by Vittoria, Anerio

and other writers, the melody referred to has *si*, *fa* $\frac{2}{2}$ being used to escape the tritone. And indeed this *Agnus Dei* is no isolated case of false transcriptions from the old MSS. Though many might be quoted, I will content myself by adducing two more. The *Ave Regina* appears in many old books in the 8th Mode. Now the whole construction of its melody, its dominant, its partial closes point distinctly to its composition in the 14th Mode. Again the *Ite Missa est* for Easter Sunday in all probability belonged to the 14th mode. In this edition it appears in the 8th mode. How much more scholarly therefore it would have been to transpose this melody of the *Agnus Dei* of the Litany of the Saints, from the compass of the 14th to that of the 6th mode; instead of to the 8th, for then sign \natural would not have been required in the signature. But perhaps after all that corrupted form was chosen in order to produce a more plaintive effect, because, forsooth, the melody had to appear in the "Missa pro Defunctis"!

Here is another curiosity. Ex: L.

The 4th Mode Psalm Tones of the Introit end, for the most part, with *sol mi*, the only right conclusion. This one ends with *sol fa mi*. Consequently one has to sing the *sicut erat* with the former, and the other verses with the later termination. Such an incongruity exists also in the *Te Deum*. The Psalm tone of the 4th Mode from verse 26 to 30 has the final cadence *la si sol mi*. Without any apparent reason this cadence is altered in verses 21 and 22 into *la si sol fa uti*—a detestable change, since the progression gives the effect of the tritone though it is not really present.

Again the Psalm Tone for the Introits of the 6th Mode appears throughout this book thus:—*la sol sa la sol fa*; yet the table on page 4 sets it to be sung thus:—*la la sa la sol fa*.

I cannot refrain from citing one more example, that of

too effeminate. For the old version see Ex: O, from the Vespers; for the new version, Ex: P from the Gradual. The abbreviation will be found later on in the Antiphon.

V.

On Palm Sunday, at the blessing of the Palms (surely one of the oldest Liturgical Ceremonies), a Preface and Sanctus occur. This Sanctus and the Sanctus in the Missa pro defunctis are identical. Judged by the text as well as by the melody, the Preface and Sanctus form one composition. For it is not likely that the composer, after the word *dicentes*, cast aside the mode in which he was writing and wrote the Sanctus in another style and mode. Moreover an examination of the music proves the *Hosanna* to bear the same melodic phrase as the opening *per omnia*. Preface and Sanctus are, therefore, one whole and belong to one mode, namely the 2nd. In these books, note *fa* was added to the Sanctus as final note, and the music was consequently and erroneously ascribed to the 6th mode. *Fa* should be removed and *sol* substituted as final note. This error, no doubt, arose from the transposition of the Sanctus to the fourth above, when, as note *la* apparently figures as the dominant, the composition was mistaken for the 6th mode. Similarly, in bringing it back to the 2nd mode, note *mi* (and I may add *fa* also) seems to be the dominant! One need take no offence, however, for in the Ferial Preface *fa* does alternate with *mi* as the dominant,

VI.

Note *mi* is not one of the finals of the 8th mode. Note *re* which is one of the finals of that mode should be added after the breathing sign of the first *Kyrie* in the fourth Mass.

The *Gloria* of this fourth Mass, which for the most part, belongs to the 7th mode, would have been easier to read and sing if written in the *ut* clef—the clef to be placed upon the third line.

VII.

As may be gathered from the old Theory of Plain Chant and from ancient Gregorian melodies, each mode had, in addition to one principal final tone, other fixed notes upon which the melody could form *partial closes*. Such notes were called confinals. Of these confinals the principal were the Dominant, Mediant, and the note below the final tone. The note below the final tone was forbidden in the 5th mode because of the "sub-semitonium modi". By letting the tonic (final) and Dominant follow each other an interval was formed called the "Repercussio." The Repercussio was used frequently in the melody and gave an unmistakable character to the mode. The Repercussio of the modes may be tabulated thus:—

First Mode,	re, la.
Second Mode,	re, fa.
Third Mode,	mi, ut.*
Fourth Mode,	mi, la.
Fifth Mode,	fa, ut.
Sixth Mode,	fa, la.
Seventh Mode	sol, re.
Eighth Mode,	sol, ut.

The books under review sit lamentably against the rules which regulate the use of confinals and the Repercussio, but chiefly in those melodies which have been composed in recent years and inserted in the work. I give a few of the most glaring of these blunders.

The (new?) *Gloria* of the ninth Mass belonging to the 3rd mode has for its Dominant *Si* and *mi*, *si* as the Repercussio. Now the proper Dominant and principal confinal tone of the 3rd mode is *ut*, and the Repercussio *mi*, *ut*. In this *Gloria* the real Repercussio *mi*, *ut* of the 3rd mode is seldom used. The interval was, perhaps, considered too

* *Si* could not be dominant because of its changeable character: for purposes of transposition and to avoid the titone *si* would become *sa*.

great for the voices to take easily. The Repercussio of the 4th mode (*ut, la*) is here usually substituted for that of the third. By the employment of the wrong Dominant and Repercussio, all similarity to the 3rd Mode is lost.

In the sixth Mass, both *Gloria, Sanctus* and *Agnus Dei*, which are in the 8th mode, have been treated as if *sol, re* is the Repercussio. But *sol, re*, is the Repercussio of the 7th mode. In the 8th mode partial closes, are fashioned on note *fa* and are often to be met with in ancient melodies. These closes form one of the most charming characteristics of the mode. All such closes are here carefully avoided. Not one can I find.

Many other instances of ignorance or wilful error might be catalogued: but sufficient examples, I think, have been noted for my purpose. A word in conclusion.

Looking at these books, so beautifully printed, a feeling of great sorrow steals over me, for their introduction, I fear, is equivalent to the loss of true Gregorian Plain Song. I am quite aware that it has been laid down in certain decrees, that these books contain the "true Gregorian Chant." Nevertheless, I know that it is impossible for any one to prove such an assertion in its strictest meaning. If true Gregorian Plain Chant exists at all it is still to be found in the numerous manuscripts which date back to the ninth century, which, save in a few points of minor detail, agree in every particular. Melodies are here and there abbreviated, still, in the main the old laws are preserved in them intact. This edition of the *Medicea* differs from these manuscripts and old Choral books *very considerably*, often *essentially*. Therefore, one is bound to conclude that these books cannot be taken as the standard of true Gregorian music. Instead of multiplying proofs I refer the reader to a pamphlet "L'éditio de Plain Chant de Ratisbonne, chez Lahure, Rue de Fleurus, Paris," in which it is conclusively proved that no edition of Plain Chant ever published differs so widely from true Gregorian as does

the one under review. I cordially agree with the learned author, who, after remarking that none of the French and Belgian dioceses have adopted this edition, closes his remarks as follows: "We cannot believe that Rome, the true shepherd of tradition, wishes to make the Chant of St. Gregory disappear from the face of the earth—that Chant which has become sacred through the practice of twelve centuries. We are confident that the Congregation of of sacred Rites will reconsider (retract) their decision as soon as the Episcopate has drawn their attention to a matter of such importance. They will then nominate a commission of experts whose duty it will be to restore to us Gregorian music as it is found in the old manuscripts, so far as this is possible. . . . We shall then and not till then arrive at the much desired "unity"—that unity which can only arise from a building upon sound principles."

H. OBERHOFFER.



The Palm Oil Ruffian at Home.

(Continued.)

Of all the races and tribes settled about the swampy delta, or deep into the throat, of the Niger, the most striking are certainly the Mohammedan. Generically known as Haussas and subdivided into Yorubas, Ebenos, Ibibios, and a multitude of others, they are the precious grains in the pan of the goldseeker. Warlike, it is from amongst these peoples that the regular force of the European Protectorates on the Niger are recruited, and though inferior to their fierce kinsmen of the Soudan, they are of infinitely better metal than the bloody but craven tribes about them. They are at any rate the cocks of this particular dung-hill. They are tall, wiry and capable of enduring great fatigue in a climate where white troops are worse than useless, except as the backbone of a force. Monuments of ugliness,

they are only less hideous than their women, whose one idea of adornment seems to be smearing their eyelids with some sort of indigo dye, and their hands and feet with red cane-wood. Their teeth are filed to sharp points like fangs, and their faces gashed in lines which with age become cicatrices too fearful to imagine. They certainly have very marked features. And had they any vestige of calf their legs would not be so quaint. As it is, like Mr. Jingle's horse, they display great symmetry of bone.

Their dress is the true Arab one. A white turban surmounted by a large grass and leather hat; white sleeveless robes of great amplitude, and leather sandals. They place great faith in charms and amulets which are generally secured at the back of the elbow, or hung round the neck. A black, green-lined robe is the dress of their priests. When one remembers what a very cold sham, what a mere observance of respectability, "religion" too often is in civilized countries, it is most impressive to see them offer worship at the prescribed times to the God of their fathers. Taking water and washing hands, feet and heads, with their tall forms bowed towards Mecca, they repeat the prayers enjoined by Allah through "Mohammed the prophet of God." To witness their absence of self-consciousness and the indifference with which these Mohammedan savages regard the gibes and ridicule of the pagans about them, is a lesson not easily forgotten. Learning it, one readily understands the abiding influence their creed has had, and still has, amongst the impressionable tribes of Africa, an influence not merely religious but, and especially, political. It is such an influence and power, as is necessarily born of fervour in the midst of pagan apathy. Beside such a creed and its strong insistence, the puny and accommodating evangels of sectarian offshoots of Christianity have shown themselves not only without avail, but ridiculous. Whilst Mohammedanism has palpitated with the irresistible force of thoroughness and intensity,

these others (greatly of a goods and chattel character, and wholly wanting in that indescribable motive power indispensable to success) have languished from their birth. The Crescent, symbol too often of blood and revenge, has preserved the vitality and vigour that these vacillating and worldly dallyings with religion never possessed. The former, a vigorous shoot, and if not all beautiful, of a rugged strength not without comeliness, has stretched out luxuriant arms; the latter, withered at its planting, but shrivels with increasing age. Its life is lived in the night, not in the fructifying warmth of the day.

That Mohammedanism has advanced with full hand to the unchallenged blessing of the races about it; that it has remained pure, disinterested and quick with Faith, and Hope and Charity; that its followers in addition to their fanatical hatred of all other creeds, have proved themselves examples of clean life and a virtue beyond a mere exalted *esprit-de corps*, no one but a Mohammedan would attempt to affirm. But if Christianity itself, in its purest form, its only true unfolding, were to stand or fall when judged by the lives of its children, could we confidently rely on the verdict being favourable? And the truth or falsity of the creed of Mohammed apart, there can be little doubt that its results have, if from a worldly point of view only, been greatly advantageous. Under its guidance peoples appear to have become less apathetic, to breathe an atmosphere more elastic, above the narcotic clouds of jungle and fetish that hang heavy over the land. The question may occur: "how is it that these peoples afford no artistic or scientific proofs of their uplifting?" They have and striking ones—if only in the humbler refinements of life. Their work in precious metals; in the weaving of cloth from various grasses and fibres; in leather accoutrements; in iron weapons and household utensils; in earthenware, &c., &c., show distinct artistic taste. And this, on the part of people who are utterly uncivilized according to European

standards, is a mark of individuality without which national life would be cohesion without order. Without this a people cannot become an ordered nation, a unity. It is a congeries merely, whose *raison d'être* is not its own intrinsic intellect—its soul so to speak with its efforts of utterance—but the pressure of outside circumstances. Its expression may be in the way of military aptitude, or some other vent to be looked for from a primitive state of society, but its existence is a *sine quâ non* of national growth. Commonly we call it the national characteristic, and therefrom can argue to the trend of a people's life. From the absence of this individuality amongst the numerous tribes of the Niger Delta may be deduced their unchanging stagnation. And though, just as no man is born entirely ignorant of an instructive knowledge of the existence of some supernatural power, to each is given some perception of the beautiful, these barbarous tribes are possessed only of a religion of the propitiation of devils, with a sense of beauty correspondingly low. There has been no expansion, none of that development out of that chrysalis condition of ignorance which is cursed with the unconsciousness of its ignorance. Into this being of clay has Mohammedanism breathed the life of intellectual awakening. And though this is manifested especially in the improved conditions of daily life, the benefit of a purer spiritual belief is none the less resultant. But granting that the virtues thus awakened are of a natural rather than a spiritual order, are they to be accounted as of little worth? If not the clear radiance of the holy sun, it is at least some light in the utter darkness.

On the other hand, what has resulted from the sectarian Christianity in the same field? It is sad but strictly true that the result is practically nil. When not so, preferably nil. What growth it has had has been a fungus one. But if, during the last two generations, the propagation amongst the heathen of private interpretations of the Gospel has

been slow and discouraging, may not this have been counterpoised by the sincerity and devotion of those who have embraced them? If the field has been painfully tilled, may not the harvest be thereby the richer? Experience is in direct contradiction to this. Conformers are many, converts few. The periodical reports to the home centres show nothing but advancement and prosperity. So many bibles, so many tracts distributed, so many services held, so many children in the schools,—so much money collected and expended. An occasional newspaper paragraph will describe the presence of some "influential chief" at a native gathering, and the beautiful sentiments he utters. Everything is quite regular, circumstantial, and so much as it ought to be, that its credence has become a matter of habit. And how are those at home, dependent for their information on such reports, to get at the real truth of affairs? How can they be expected to question the statements made on platforms amidst the enthusiasm of a public meeting, or in the press by good men and women, whose unquestionable earnestness and conviction of the truth of their statements beat down contradiction? For their genuineness cannot be doubted. They are indeed persuaded of the benefit of their missionary labours, and the cause they have at heart. But they are blind, blind. They see through the eyes of the heart only. Never was there a fuller illustration of the wish being father to the thought.

When a chief sends his son to the mission school for a year or two, is it primarily from motives of religious training, and the forming of a moral nature, the possession of which is desirable? And when the boy returns to the promiscuous life of his father's compound, is it with a mind awakened to the beauty of truthfulness, honesty, and chastity for their own sakes? Is he better in purpose or act than the creatures he is sprung from? Experience proves quite the contrary. It is no secret that what he

goes to learn is, and what he does learn is "white-man fashion"—from trade motives only.

Having acquired a smattering of "book palaver," and the pigeon-English used between the natives and the white man, he gains not only prestige but a really increased market value—as a chattel. He himself owns to this—about his neighbour. But the missionary sees nothing of this. When he has dealings with the native the latter is always on his best behaviour. The change in his religious belief is equally illusory. He will attend Chapel on Sunday and "make devil" on Monday. He professes the Christian God, and propitiates the devils of his forefathers. Under the eye of the confiding missionary he is simple, modest, affectionate, and it must be confessed, at times, of very engaging manners. But this to a born actor is no very formidable task. He will lie with such a command of feature, such honest amazement of grief at any charge made against him, that the accuser, however strong the evidence, cannot but feel ungenerously guilty. He is the most plausible man on earth. But his skill is of degrees. Before his visit to the mission school his roguery is clever only: afterwards, it becomes high art. But in either case it is systematic, habitual, and apparently not a matter of moral consideration in his eyes. In fact, it is no secret that though confidence may be placed in the uneducated native,—in the educated "mission boy," never. The outcome of his training by the missions is retrogression. He becomes a greater rogue than ever he was. Why, even the "book palaver" he learns is greatly a matter of imagination. When the good people in Scotland read of so many children having been trained in their schools do they ever suspect what is the reality of their education? Here is a sample of it—a letter from one to a white trader.

LETTER.

August, 18, 1895.

Eyamba Town
Old Calabar,
Mission Hill.

picce mymaster that work I spak to you saye tak me the shop boy Time mess horus Tak me for wark I spick so him tak Another boy so Ask work my master sadram I am Joseph Duke.

MESS S. ADRAN.

Its deciphering will bother the reader a little, perhaps.

This is a specimen of the wares the missions boast so much about, and which the "dissolute and degraded trader" fights shy of. What a farce the whole thing is! What an utter sham! Consider the native again in other relations. He has been taught the Christian morality of marriage, but his wives remain as numerous as before. Were this the case secretly, and evidently against his convictions, the argument would be worthless. But he is polygamous and unclean with such candour, with such complete absence of self consciousness, that it is evident his convictions have undergone no change whatever. No! the labours of the missionaries, their self-centred lives amongst the people, but not of them, have never reached the hearts of those they seek to illumine with the white light of the cross. In the moulding of the thoughts and habits of the people they have had no part. For two generations they have walked amongst those who recognize them to be men and women worthy of imitation, but do we see, as a consequence, that those whom they first led to adopt Christianity have brought forth Christian sons and daughters—heirs to a happiness and possession beyond price?

Has there grown that indispensable proof of Christian

life—the Christian family? Very rarely, if ever. The Gospel has always been and is to the native, simply and solely, a white institution, a form of European life—and therefore worthy of consideration. Nothing more. This opinion is not the offspring of antagonism but of cold experience. Only recently the King of a large Efik town, whose father was one of the first rich fruits dangled before English and Scottish meetings, and who is, himself, a shining light, declared that the native Christian "make friend for all two side; white man-God and Juju. All same he do so, he be strong too much." When answered that the missionaries were not of that opinion, he shrugged his shoulders, saying "perhaps he no will for think so."

Another chief, who as a protégé of the mission spent some years in England, maintains that he has never met a single native converted to religion from religious motives. And if the youth of these missionary enterprises is so decrepid, so anæmic, can we expect its age to be vigorous? Can we imagine so pulseless a thing rising phoenix-like from the ashes of adversity? Does its self-centred interest and centripetal action betray a heart, driving the rich blood of health through a system self-sustaining and self-developing? It is beyond reasonable expectation.

But what is the reason of this fungus existence? As all human generosity and worldly foresight, energy and toil and death have failed, is it not something higher that is wanting, something that commercial adroitness cannot buy? Is it not because the brow of this Evangel is of clay, and without the seal and stamp of the Cross?

It is of the Catholic Missions only that such a picture cannot be drawn. At their hands the parched lips of this vast country await the refreshment and consolation of the Truth. What they have done is little; but that little is entirely successful and full of promise. To hear the opinions

—the unvarying opinions of all conditions and denominations of white men on the west coast of Africa, in praise of the work of the Catholic missions in contrast to all others, is a great satisfaction. Men of all creeds, and men of no creed unite in the conviction that for the Catholic missions alone there is a future.

J. F. HAYES.

The Devil's Looking Glass.

(A LEGEND.)

MOST of the readers of this story will be familiar with one or more of the ravines, or dingles, as they are called, which lead from the flat top of the Hambleton range to the different valleys that lie at its feet on each of the points of the compass. To know one is to have a good idea of all the rest; for, to the casual observer, they differ only from one another, as the stars do, in magnitude. The largest of them are deeply cut, rocky, and even precipitous, plunging sharply down from the open moor to the green level of the valleys; their picturesqueness being that of the bed of a torrent,—the tanglement and confusion it has left behind it after brushing against rocks, and leaping from ledges, and uprooting trees, and stumbling over boulders in its headlong hurry to bury itself in the sunshiny peace of river or lake. And torrents these dingles have been at some remote period, or perhaps, more correctly, the ice rivers of a glacial age. Now, however, in most of them there is not even the trickle of a mountain rill. It is this fact that makes it difficult to accurately locate the chief feature of this legend. But the reader, doubtless, will be able to picture to himself a dell in one of these dingles, where a little

stream—no longer the torrent of earlier days—gathers its waters into a small tarn of pearly-brown water, sheltered from the wind by rocky banks—a cool, black, untrampled, polished surface, like nothing so much as a large sheet of smoked glass. Such a pool, reflecting in its dark depths the high banks and the forest trees that fringed them, would naturally suggest the idea of a mirror. And in the days of our story many centuries back, when people thought more, or at least more seriously, of his Saranic majesty, the one with which our legend is connected went by the name of the Devil's Looking Glass.

It is a winter's night about seven hundred years ago, dark, cold and with a palling rain!—one of those nights when even an hungry wolf would rest contentedly in its empty cave. A monk, who has ventured far from his convent on some errand—we are not told what—Mr. Lutigar, is striving to find his way home through the forest of Galtriss, and is pushing along with a good deal of ejaculatory prayer and a very great deal of uncertainty. The truth is he has lost his way: yet he has still a vague notion of the whereabouts of the monastery and is hoping he will come upon something, sooner or later, which will make these, which should be the last steps of his journey, plain to him. He is sure of one thing,—he must keep, as far as he can, a downhill course, for the true path runs by the side of a little river, which flows past the walls of the Abbey. He has just made up his mind he would be glad to come across that river again even at the expense of a ducking—it could not very much matter now if he waded in the stream, or breathed the rain—and he regrets that, earlier in the evening, an ill-considered objection to a cold bath had led him to turn aside from the road at a place where it was in a dangerous proximity to the waters. He was in a wood and had been for some time. This was a little peculiar since the forest in that neighbourhood did little more than clothe the sides of the hills in long strips, and there was scarcely



a spot anywhere from which, in the day time, he could not reach the open after a quarter of an hour's scramble. He begins to think he must be bewitched and that it would have been better policy to have given a larger measure of oatmeal to old Mother Benson, and then there was that black cat—but instantly the load seems to drop from his shoulders and he utters a fervent thanksgiving, for he hears the sound of a bell. Patiently he waits for a repetition of the sound. It was but a single toll; and what with the pattering of the rain, and the swish of the branches through which he is forcing his way, it seemed as lost in the wood as he is himself. But he consoles himself with the thought that it was unmistakable and not very far off. At last he hears it again, apparently a little to his right—a course he has carefully avoided since he has judged it too steep to be the level of the valley along which his course should run. Follow it, however, he must; and he pushes on, heedless now that he is climbing a hill-side, and is quickly rewarded by the sound of the bell again, nearer to him still and plainly straight before him. He is not surprised that the ringing should be a death-knell, for he knew, when he left the convent in the morning, that poor half-witted Br. Christopher had not many days to live. Hastily crossing himself and repeating a "De profundis" as he goes his way, he climbs through the thickets and at last sees a faint gleam of light at the very instant another peal of the bell tells him he is almost beneath the Abbey walls. A moment later he emerges from the bushes and sees before him a huge black mass slightly relieved against the paler sky. Making his way to the light, which is straight in front of him, he passes beneath what he judges to be one of the portals of the monastery and finds himself in a low cave, with a small fire smouldering some paces from the entrance.

He is naturally disappointed, but comes at last to realize that he has something to be thankful for in a shelter of any kind and a promise of warmth on such a wild night.

He knows where he is. It is the home of the "Black Saint," a hermit so named from his strict seclusion during the day time. An eccentric, thought the monk, but surely a good man;—though Mother Benson has hinted she could tell something about him if she would. A man, whose works are in the darkness, but always kind ones. A croel of fish found in the morning at a poor man's door; a widow's meadow cut before sunrise; a lost child guided tenderly during the night to its parent's house; a midnight wolf slain near the sheepfold:—these and a hundred other friendly acts prove that it is no hatred of human kind which has led to so strange a seclusion and to such a fierce reluctance to be seen in the daylight. The good monk knows he will be welcome as long as the night lasts and he asks no more. He looks for something to kindle up the fire and, succeeding in his efforts, he becomes aware that the Black Saint is not out to-night on one of his charitable errands, but is lying on the floor of the cave. It is plainly the hand of Providence that has led him thither, for the poor hermit is dying. And the good Father is called upon to listen to and record a strange life story.

(Translation of a history in Dom Luitgar's treatise "De obsessione demonum.")

Thirty years ago—I give the account as I heard it myself from the lips of the unfortunate man—near the village of Gilling,* a freeman, named Wragg, was tenant of a small farm—a feof of the abbey of Rievaulx. He had children of whom the two oldest were sons, of whom again, I, William, was the elder by four years. I was thought to be a strong, handsome lad, but my brother John, who was only in his eighteenth year, was my equal in height and more than my match in the games that youth delight in. He was already heavier than many well-grown men and, ripening thus early, gave promise of a strength and activity phenomenal even among North-country men. He was

* Gbellinge.

impulse of fright—and then came the harsh and
 "Look," Trembling throughout my whole being, I glanced
 at the pool; and there, vividly pictured, I beheld a struggle
 between my brother and myself, and the gentle champion of
 the village sinking helpless beneath the blows of my staff.
 I am ashamed to my very soul to think of it; but, at the
 time, I looked upon the vision, not with an impulse of horror,
 but a glow of vengeful triumph. Quickly the scene was
 changed; and there seemed to me in its place the picture
 of what I knew to be a battle, and myself in full armour
 knighted upon the field. I rose proudly; I had seen enough;
 but once again the harsh voice cried: "Look!" and, gazing
 again, there was mirrored in the pool a cruel mocking
 face, terrible and never-to-be-forgotten,—a face that has
 haunted me, sleeping and waking, through all the years
 of my life—a face that sits up in terrible depths of hatred
 in my heart,—the image of the prince of darkness himself.
 From that moment I was under a curse. I was far from
 suspecting at the time that I had fallen into the power of
 the evil one. I had entered into no compact. My sin, as I
 fancied, went no further than a rash, unlawful attempt to
 pry into futurity. The wicked consent of my bad heart I
 had overlooked. And it was not all at once I was able to
 realize my misfortune. Rising from a restless sleep, the
 horrible face still haunted me. The sight of even a drop
 of water flashed the mocking vision again in my sight and
 filled me with a passion of hate. But I deemed that
 this would pass away, and felt a consciousness of the
 prophetic truth of the visions I had seen, in the feeling
 of strength and superiority that day passed me. The result
 was as I anticipated. On that day my feet were the
 swiftest in the race; my arrow flew furthest and truest to
 the mark; I was victor in the wrestling bout, first in all
 trials of strength; and, oh, horror! I saw my brother sink
 beneath the blows of my staff, even as in the magic mirror
 of the pool. Let me say now that I entered the contest

it was this quality that most irritated me. When matched
 against each other, he would triumph over me so modest-
 ly, and use his strength so confidently, that he made me
 feel like a rebuked child. And never was I so humiliated
 by his superiority as when he tore from me, and
 strangled with his hands, a wolf that had bitten me and
 which I had failed to master. But to come to the cats-
 trophæ. It was the eve of the "wake," and I was recovered
 from my wound, and fit to take part in the trials of man-
 hood and skill customary among the young men of the
 country side. I knew, as did everybody, who would be
 the victor, and I felt angrily and spitefully jealous of my
 brother. With deep shame, I confess it, I thought that I
 would willingly purchase a brief hour of triumph at the
 cost of my immortal soul. I felt I must do something or
 go mad. And I thought that me of the pool in the hills and
 the strange tradition connected with it. Anyone who
 should visit it at night, and look into the water at the
 rising of the moon, would see Satan and carol; my thought
 would come of it I knew not and cared not; my thought
 of it was as a desperate expedient when all else had failed;
 and the evening found me kneeling before the Devil's Look-
 ing Glass, waiting for the rising of the moon.
 There was no trace of fear in me as I knelt there. A some-
 what irritated curiosity kept me to the spot, whilst in my
 heart I rebuked myself for the folly of believing in such old
 wives' tales. But when, after what seemed interminable wait-
 ing, I looked up to see if the light of the moon was growing in
 the sky and disclosed a dark form, with outstretched arms,
 standing at the head of the pool, I was terribly afraid. Since
 then, I have had a vague remembrance that the ghostly
 figure bore a resemblance to Mother Benson, but at the time
 I saw and knew nothing but the commanding gesture and
 the single spoken word: "Ask." Something I mumbled
 of prowess and mastery—I was perforce obedient in the

with no evil passions in my heart. My jealousy had been dissipated, in the glow of recent triumph, like a mist-wreath in the rising sun. I had the kindly feelings of one who felt himself already victorious: but with the commencement of the struggle fell a sharp shower of rain; with the rain a thousand mocking faces flashed upon me and stung me into madness, and I struck viciously, not once but again and again—even when the helpless body lay at my feet. God knows there was no cause for jealousy; no one had been better pleased at my success than my strong, warm-hearted brother; it was madness—a guilty madness; and I fled, like another Cain, to hide myself in the wilderness.

I have seen in my wanderings a wretched dog, rabid with the summer heat, struck with the heavy drops of a thunder-shower; with piercing howls it cowered for a moment under a tree, and then, as if stung into ungovernable fury, it dashed among a flock of peaceful sheep and snapped and tore at them in a paroxysm of rage. Winter and summer, in heat or in cold, I was like that mad dog. The devil's face glared at me in every drop of water that glistened in the dew of heaven. Mocking at me from every side in the dew of the morning; grinning broadly at me in every peaceful lake; laughing at me with infinite, irritating change of expression in the sparkling waters of the stream; goading me to frenzy in the bewildering agony of a shower; and every flash of that wicked face, even in the tear-drop on the cheek of a child, distilling black, venomous hatred in my breast,—it was a curse so terrible that, in exchange, I would have welcomed leprosy as a blessing and madness as peace. Had I deserved so great punishment? O the misery! That God's bounteous gifts, the sweet spring water, the refreshing rain, the cool, laughing, life-giving river, should become to me a torture as terrible to bear as the burning fires of Hell!

Not at once, as I have said, but quickly enough the

coarseless, enduring agony of my state dawned upon me. My faithful hound had followed me in my flight, and as I stooped to moisten my parched lips at a spring, it lapped the water at my side. Suddenly, it slunk howling behind me as it perceived, even as quickly as myself, the mocking vision reflected on the surface. In the hatred that welled up within me, I struck the affectionate brute again and again, as I had stricken my brother. Plainly, I had no right to the companionship even of a brute beast; affection for me would be a perilous folly and friendliness fatal! Henceforth, and ever after in my life, I must walk alone.

I became a soldier. Only a career of violence was open to me. Subject to what even the most charitable would pronounce devilish impulses of passion, but which more truly might be called a possession of the devil, so that at the moment my body became his tool and slave—as indeed it was always his image, and not my own, that was reflected in the water,—in the quarrelsome comradeship of the soldier, my infirmity (to clothe it with a virtuous name) would be less apparent. Blindfolded, under pretence of an injury to the sight, but really to make the journey possible, I crossed the seas in the company of a small army to join the campaign in the South of France.* There the second of the hellish prophecies received fulfilment. A battle in a storm of rain; my consequent madness accounted a miracle of manhood and valour; and I became a knight, Sir William Wragg, ennobled (God save the mark) upon the field of battle. Some little control over myself I learned in the hardships of those days,—rather perhaps the result of prudent precautions and a better knowledge of my malady, than a lightening of my curse. I caroused at times with chance companions, and drank the rich red wine that held no fateful spectre in its depths; but happiness I never knew. I was gloomy,

* Evidently one of the wars in the time of Henry II, consequent on the English occupation of Aquitaine.

retired, and much feared,—a little pitied also, perhaps, for my supposed affliction of the eyesight, and with always the aching knowledge of the damnable ban under which I lay—an *âche*, now a torment, now, perhaps, only a threat, that seemed to have grown into my very bones.

A brief vision of love visited me at this period to be blotted out in its very beginning. A childish quarrel; some feminine tears; an unmanly blow, which to no one but myself could I attempt to explain,—and it was past. At the gates of that Paradise, if indeed it has a right to that name, I felt that an angel stood with a flaming sword forbidding me to enter.

I will narrate one more event of my military life. With the idea of expiation before my mind, I joined a crusade.* What a joy, I thought, to fight for God and to cut down His enemies! What happiness to march beneath His banner, with the holy cross emblazoned on breast-plate and shield—to join in the sacred war-cry and strike against Satan in the persons of his worshipers! Surely such a service was nigh to holiness—a task of love and not of hate; even death in such a cause would be akin to martyrdom. I was almost happy then. But an incident occurred which made me tear off my armour, and fling away my weapons, and fly for ever from the field of strife. I was wounded—not to death, but helpless and parched and feverish under the fiery Eastern sun. The battle had passed me by, and the dead and wounded lay about me. A youthful infidel, wounded but not so helpless as myself, moved with a noble pity for his suffering enemy, brought me some water in a helmet. Better if he had spat in my face and crushed out my life beneath his heel! For, as he gently offered the cooling liquid to my lips, the accustomed devilish paroxysm of hate seized me, and lifting a short sword I plunged it into his throat.

Was ever so dastardly a villain and yet so helpless a

* An expedition probably during the reign of Baldwin III., King of Jerusalem.

sinner as I? Father, forgive me for I knew not what I did. I was possessed—a very devil. I was no longer myself. I tried to argue with myself “it was a servant of the devil, it was only a Pagan;” but, argue as I might, I could no longer face my fellow men, and a bent, sin-stricken wretch, I slowly dragged myself across strange lands—hiding myself during the day and journeying at night, living like the beasts of the field—to seek once again the scenes of my childhood, where alone I had known peace.

The rest of my days have been spent in this cave. My mother was living when I returned, a widow and almost blind, alone in a cottage at Scawton*; and it was in mid-night labour in her service and in secret acts of filial devotion that I learnt the innocent pleasure of doing good by stealth. She blessed me before she died—not however as her son, I had resolved to reveal everything to her, but lost courage as I stood at her bedside. She knew me only as her secret benefactor.

To-night for the first time I learnt that my poor brother was still living,—a poor half-witted lay-brother in the Abbey. I had left my cave whilst it was still day, and I met him, palsied and helpless, not far from the walls of the Abbey. He had ventured out, not knowing the end was so near, and death had laid its hands upon him. Tenderly, half-carrying him, I led him back to the monastery gates. He could not speak, but by the pressure of his hands I knew that he recognized me, that I was forgiven. It was worth years of suffering to feel the sad happiness of that moment of reconciliation. I left him in the hands of his brethren, for I dared not enter the sacred precincts, much as I longed to remain with him to the end. As I slowly went away, I realized that, with his forgiveness, my curse had passed away. Rain had been falling for some time, now however as the holy water from which evil spirits have

* Scotone. There is also a town called Scorton, but it is quite in the North of Yorkshire, about four miles from Richmond.

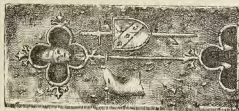
been banished. I know not what impulse led me thither, but my steps took me to the accursed pool which was the beginning of my misery. Not in the spirit of hardihood, but with a prayer for forgiveness, I knelt once again at its brink. I know not why I did so nor what it was I expected. A light as of a little star first appeared in its depths. And gradually, as I gazed, a vision opened before my sight. The ripples upon the surface took the shape of a vast world of human faces, lifted prayerfully and tenderly towards the point of light. The little star grew before my eyes until I saw that it was the sweet figure of the Christ on the Cross lifted white against the background of black waters. O beautiful Christ! O fountain of mercy! Gradually I seemed to recognize faces in the crowd—my loving brother at the foot of the cross praying and, as I knew, for me; my mother too with her arms outstretched; gentle faces I had known in my childhood; some I had met in my frenzied career; and, might it have been fancy? I thought I recognized in one the youthful infidel I had so basely slain, and in another, separated from the crowd, but kneeling like myself, Mother Benson, with whom I had always associated the beginning of my misery. I prayed with a heart bursting with thanksgiving: "wash me yet more from my iniquities, and cleanse me from my sin." My Crucified Master seemed to draw nearer and nearer to me, or was it that I was wafted on the waters gently to His feet? I know not; but I buried my face in the pool, striving to kiss His sacred wounds. "Wash me yet more from my iniquities," I cried again and again, and, as the vision faded, fevered in body, but refreshed in soul, I rose and hastened back to my cave.

"Eternal rest give unto them, O Lord, and let perpetual light shine upon them." Side by side the brothers lie upon the bier as the monks chant a requiem in the abbey church. And hidden in the shadow of the aisles

there is a single mourner, a stranger to so holy a place, Mother Benson, the witch.

So far the history as it is recorded and as I have been able to translate it.

It is probable that the brothers were not laid in the same grave. The lay-brother will have taken his place in the peaceful ranks of the brethren who rest, a silent community, near the walls of the sanctuary where they sang the praises of God. Where the knight was buried we do not know. Can it be that the strange tombstone in the parish church of Gilling covers his remains? Tradition



TOMBSTONE IN GILLING PARISH CHURCH.

tells us nothing of its history, and there is no inscription recording the name of him who lies beneath it. It is the grave of a knight, but his effigy does not rest upon the slab. It is represented as buried in the thick stone as in a cave. A small opening above the face and at the feet reveals a helmeted head and the boots of a warrior which show like the uncovered portion of a fossil, the rest of which is hidden in the native rock. May we not suppose that this has reference to the story of a knight-hermit in his cave? And perhaps the monument has a deeper significance, and suggests how the life of the unknown knight was clogged with a curse—swathed in bonds as clinging and heavy as

a garment of stone, and that only a portion was disclosed to the world in the warlike achievements of a few years. But however we may surmise, the legend and the tomb-stone will remain a mystery, and a mystery I leave them to my readers.

Notices of Books.

ST. BENEDICT: AN HISTORICAL DISCOURSE ON HIS LIFE. BY THE RIGHT REV. ABBOT TOSI, O.S.B., translated from the Italian by THE VERY REV. CANON WOODS, O.S.B., with a Preface by THE RIGHT REV. BISHOP HEDLEY, O.S.B. London, Kegan Paul, French, Trübner & Co.

This is Abbot Tosi's last work, his farewell to his Brethren. The venerable author is still living; his intellect has not lost its clearness; his mental vision is as keen as ever; but owing to his increasing years he has resolved to write no more. It seems fitting that one who has spent a long and laborious life amidst Archives and Libraries, and enriched the domain of Ecclesiastical History with so many valuable works, should before its close give to his brethren the History of our great Father.

While following St. Gregory in the recital of the life, the author has consulted and utilized the monastic chronicles of his Abbey, separating with keen critical ability the pious additions of former ages from historic truth. He has not confined himself however to the personality of our holy Founder, but has discussed his mission in the world, and his position in the economy of history. He has drawn in the Prologue a sharp distinction between "the record of the chronicle" and "the science of history." He says: "Chronicle and legend tell us little of the relations which the men of old time had with their age, and of the moral heritage which they left to the great work of human progress. The chronicle, when interrogated, tells us only that such men lived. But these men, drawn forth

from obscurity, and placed under the light of reason and criticism, tell us something of their life and prove to us, by their high moral deeds, the right they have to the gratitude of their fellow men, and the immortality of their name. Thus the record of the chronicle is changed into the science of history." This is the scope of Abbot Tosi's work. It is essentially an historical essay on the life and mission of St. Benedict, embracing wide fields of action and comprehending a long period of time. It shows the spread of Benedictine influence throughout Europe, and sees in the genius and civilizing power of the Germanic races a distinct trace of the Benedictine ideal. Our own country is pointed out in a particular manner as exemplifying this influence of the Benedictine spirit, which, in spite of the terrible tempest of the Reformation, has not been extinguished in the hearts of the people, but has left an indelible impress on the civil institutions, the Universities and even on the Reformed Clergy itself.

Tosi's language has a charm about it which is quite peculiar to it, and which captivates the reader to a very powerful degree; but it is very difficult of translation, and so we thank Canon Woods all the more heartily for having undertaken such a task. We congratulate him sincerely on having succeeded so well, and are grateful for his having given us, in such an idiomatic version, a book which cannot fail to be a very valuable addition to the literary recollections of our Holy Father.

SCRIPTURE MANUALS FOR SCHOOLS: THE GOSPEL ACCORDING TO ST. LUKE, BY THE REV. J. W. DARBY, O.S.B., edited by THE REV. SYDNEY F. SMITH, S.J. London, Burns and Oates.

It is not our object in penning this notice to puff our own wares; it is rather to call the attention of our readers to a work from the pen of one of the most valued contributors to the *Journal*. This is a publication which has appeared none too soon. It was little short of a disgrace to the Catholic body in England that we have not had an English Commentary on the Holy Scriptures to put into the hands of the faithful, while the non-Catholic Annotated Versions have been published by the hundreds. Hence it has happened that not only the Laity but the Clergy even have been known to use the Protestant Commentaries for their

studies or discourses. We are thankful to say that such a stumbling block is now in a fair way of being removed from our midst. We say this with all due deference to that zealous Religious Inspector of the Diocese of Salford, who deploras that "good religious" should be so far led astray as to publish Catholic Commentaries on the Holy Scripture for the use of young men and maidens. We understand that his advice is to read the Holy Scriptures like the Saints of old "on bended knee and with many tears." Far be it from us to disparage such excellent advice, but we submit that the most devotional study of Sacred Writ does not dispense us from learning the traditional interpretation of the Fathers and holy men. Certainly St. Jerome, whom we all take as the ideal student of Holy Scripture, exhausted all human means to ascertain the genuine meaning of the Sacred Text. To dispense with Commentary and explanation rather savours of the old Protestant notion of the private interpretation of the Bible.

But the very warm reception given to the first volume of the series, "The Acts," by Fr. Prior (the first edition is already exhausted), encourages us to hope that this the second volume of the series will be equally well received. We can safely affirm that in no other English Commentary will be found such clear interpretation; the notes go at once to the root of the difficulty, there is no veiling a weak exposition in a cloud of words with which we are only too familiar in other publications. The exposition is almost daring in its boldness and expressed in remarkably terse phraseology. The work is also well arranged for school purposes: the chapters are subdivided into their main sections after the manner of Cornely and Knabenbauer, the different readings of the Anglican authorized version are noted, while a set of searching questions at the end of each Chapter will enable a student to test the value of his work. What have been the relative shares of the author and of the editor, it is hardly perhaps for prying eyes to attempt to discover. Certainly the author's wonderful ease and flow of style which has charmed so many readers of the Journal (why has it been withheld of late?) are not to be found in this volume. In its place we find a contraction of style and terseness of diction admirably suited for purposes of study and examination. We should be inclined to suggest that this economy of words has been carried

at times, almost to the limit of obscurity. We wonder whether the Author or Editor was responsible for the following: "*Is given*. Note the present tense of the participle "is given" "is shed." This shows that the sacrificing was in the Eucharist itself, not on the Cross only." p. 260.

"*Thy daughter is dead, trouble Him not.*" Very probably the lesson of the last verse was purposely intended for the ruler and his people; but, though our Lord had raised the widow's son at Naim, and the miracle was known everywhere, yet so hard is it to believe, that they fancied, now death had come, his power to aid had passed!" p. 107.

We must not think that these extracts are in any way a fair sample of the work. We venture to say that every student who consults the notes will find them most satisfactory: satisfactory in the sense that although one may not always agree with the interpretation, we shall all admit the wonderful ability in the side-lights thrown upon the text, the clearness and terseness of style and the fearless grasp of every difficult passage. We promise those readers who are interested in the Holy Gospels (and what Catholic is not?) a constant feeling of satisfaction in the clear and able exposition.

SCRIPTURE MANUALS FOR CATHOLIC SCHOOLS: ACTS OF THE APOSTLES. PART II.

Our Catholic Colleges wish their students to enter for the Oxford and Cambridge Local Examinations. A certain knowledge of Holy Writ is included in the test of these Examinations, hence, we are told, the appearance of the 'Scripture Manuals for Catholic Schools'. It is held desirable that they, to whose keeping the Sacred Page has been divinely committed, should be called upon to unfold its meaning in the measure suited to the minds of our Catholic youth. If we may judge by this standard, and it is the only aim of Fr. Prior in this little volume, we could hardly desire a Commentary more suited to its purpose. Needless to say, textual criticism, and, for the most part, dogmatic and historical problems, at least such as are more intricate, are beyond its scope. We have a short Introduction telling of the Inspired Writer and the intentions wherewith he wrote, the sources of his inspired

history, of Theophilus, the high Roman official, to whom St. Luke directly addressed himself. Then, with here and there an indication where the Anglican Version differs, the Douay text is assumed as correct, and it is explained in notes simple, clearly written, full enough yet never overburdensome to the youthful student. We take an illustration or two from the opening chapter.

Verse 7 Proconsul. The Roman Provinces at this time were administered by proconsuls or propraetors. Those provinces that needed military control were placed immediately under the emperor, and were governed by pro praetors. The peaceful provinces were under the jurisdiction of the Senate, and their governors were termed proconsuls. It is an indirect witness to the accuracy of St. Luke's narrative that he terms the governor a proconsul, as Augustus in A.D. 22 had placed Cyprus under the senatorial jurisdiction.

Verse 15 Synagogus. Literally, a gathering together. It was the term applied to the meeting place of the Jews, where they assembled for prayer, discussion, and instruction. The principal officers were: (1) The "rulers" of the Synagogue, and termed "elders" men of leisure who managed the business matters and settled disputes (2) The delegate or minister who recited the most sacred portions of Holy Scripture. (3) The inspector, or attendant; he was often the schoolmaster.

The service of the Synagogue consisted of prayer, with reading and exposition of Holy Scripture. It seems to have been the practice, if a stranger entered who was qualified to give instruction, to ask him to do so. See St. Matt. iv. 23.

Further aids to the student are the analyses of St. Paul's discourses, and the list of exhaustive questions placed at the end of each chapter.

Such is the unpretending volume in which Fr. Prior begins the series of Catholic Scripture Manuals. It has been well received by those to whom the education given in our Catholic Colleges has been entrusted. We are sure that in the hands of the teacher, whose help and guidance are always taken for granted, it will prove very serviceable to the young minds for whom it is written.

The College Diary.

Jan. 14th. Return from the holidays. A mild and wet vacation with no skating. Only nine had remained to spend their Christmas at College. We found that J. Badger, J. Harworth, K. Weighill, H. and G. Cantwell, C. Gascoigne and O. Priestman had left whilst the names of Leo Briggs, E. Fane, E. and C. Primavesi and F. Finnigan were added to the School List.

Jan. 15th. Studies re-commenced in the evening.

Jan. 16th. The new Captain of the School, B. Pécoul selected the following as the officers of his government.

Secretary	- - - -	A. W. Briggs
Librarian of Upper Library	- - - -	F. Yorke
Officemen	- - - -	{ S. Parker
		{ L.D' Andria
Recorder	- - * - -	-E. Stourton
Commonman	- - - -	- H. Giglio
Gasmen	- - - -	{ N. Stourton
		{ E. Maynard
Clothesman	- - - -	- A. Hayes
		{ H. Pike
Collegemen	- - - -	{ V. Nevill
		{ R. Farrell
Librarian of Lower Library	- - - -	- W. Cook
Vigilarii " " "		{ G. Farrell
		{ A. Magoris
Librarian of Upper Grammar Room	- - - -	F. Dawson
Vigilarius " " "		E. Weighill
Vigilarii of the Lower " "		{ B. Stanley
		{ W. Foote

The appointed Football Captains are as follows:

1st set.	- - - -	{ A.W. Briggs
		{ A. Pécoul
2nd set.	- - - -	{ L.D' Andria
		{ R. Dawson
3rd set.	- - - -	{ J. Pilkington
		{ H. Weighill

4th set.	-	-	-	-	{	W. Foote
					{	C. Pike
5th set.	-	-	-	-	{	E. Pilkington
					{	H. Byrne

Jan 17th. A promise of skating. Each morning during this week began with hope, but the ice was of poor quality and the verdict was, 'unsafe.'

Jan 23rd. Ice strong enough but covered with much snow. Brushing the pond for the marrow.

Jan 24th. Good Skating.

Jan 25th. The "one day for skating when the ice bears." Some of the religious went to Fairfax' pond.

Jan 26th. The February Month-day was anticipated and a good day was spent on the ice.

Jan 28th. Play was given in the afternoon as there was a prospect of a thaw.

Jan 29th. An extra hour's play given as a farewell to the skating season.

Jan. 30th. The ice covered with water.

Feb. 1st. The beginning of a wet week. Football for the first 'Set'. Walks for the rests of the School.

Feb. 2nd. Fr. Prior left for the South of France. We wish him a complete recovery of his health.

Feb. 7th. The ordinations. Bishop Lacy, who had come the evening before, ordained Fr. Paul Pentony and Fr. Bernard Hayes, Priests, and Br. Philip Willson, Br. Stephen Dawes and Br. Thomas Noblett, subdeacons. Fr. Francis Pentony, Mr. Mrs. and the Misses Hayes, Father Hayes, S.J., Miss Pentony, Mrs. Forshaw and Mr. Mc Loughlin of Kirby came to be present at the Ceremony. We offer our heartiest congratulations.

Feb. 8th. Holiday in honour of the "Ordinati." E. Connor came to stay with us a few days. A match between the Rovers and the School. In the evening Miss Hayes gave a Violin Recital in the study.

Feb. 9th. Fr. Bernard went home with his friends for a few days.

Feb. 11th. Football match. E. Connor played with us in this and many other games. His example and advice were a considerable advantage and encouragement to us.

Feb. 12th. The Top Class went to Helmsley to witness the

game between Helmsley and the Ampleforth village team. E. Connor and two of the College eleven assisted Ampleforth, who won by 8 to 1.

Feb. 19th. Señor Don Carlos Curras came to live as a parLOUR-boarder.

Feb. 21st. Fr. Cuthbert Pippet sang mass to celebrate the silver Jubilee of his Priesthood. A long afternoon was granted in his honour. Fr. Pippet has at different times made several gifts to the College. We owe to his kindness many of the bound volumes of the Illustrated London News, and also the pictures of the Sacred Heart in each of the bed-places in the Dormitory. His handiwork as a decorator may be seen in the Hall and the Monks' Cloister. Our congratulations.

Feb. 25th. Match with Pocklington Grammar School. A strong wind was blowing right across the ground making accurate play an impossibility. Pocklington scored early in the game, somewhat luckily, we may suppose, since, during the remainder of the play, the ball was almost all the time in their half of the ground. Do what we could however, we could not net the ball and the game ended in their favour 1-0. During the second half our goal was not visited once, whilst their goal-keeper had an anxious time. Fortune favoured them certainly, but we must congratulate them on their defence. Our second eleven, at Pocklington, won by 5-2.

Feb. 28th. Heavy rain inaugurated Shrove-tide.

Feb. 29th. Much rain. A foot-ball game in the morning.

Feb. 30th. Shrove Tuesday. The Top-Class and the Humanities spent an enjoyable day at Malton. In the evening the operetta "Soliman the Magnificent," was put on the stage. Fr. Subprior and the actors deserve great praise for the admirable manner in which it was done. Dr. Porter delivered a short speech of congratulation, and spoke of the usefulness of College stage performances. F. Theodore Turner expressed his pleasure in being able once again to be present at an entertainment of this kind. Fr. Pearson, Fr. Hickey, Fr. Donovan, and Mr. McLoughlin of Kirby were also present.

March 4th. Month-day. A walk in the afternoon.

March 11th. Football Match with Harrogate College (away). An interesting game ended in a draw; 4 all.

March 13th. Visit of Fr. Begue. A match between the 4th set and the Ampleforth Village Juniors in which the College were easily victorious.

March 19th. Feast of St. Joseph. High Mass. The holiday for St. Benedict's feast kept on this day. Football.

March 20th. First Vespers of St. Benedict's Feast. The Upper Syntax played the village team and were victorious.

March 21st. Feast of our Holy Father St. Benedict. The Religious went into Retreat in the evening. Fr. Adam Hamilton was the Retreat-giver.

March 23rd. Examination week.

March 24th. Game with the "York Banks" on the ground of the latter. We won by 3 goals to 1.

March 25th. High Mass at 7 a.m. in honour of the Feast of the Annunciation. Fr. Hamilton sang the Mass.

March 27th. The 4th set v. the Village Juniors. Victory for the College.

March 28th. Letare Sunday. The usual morning games of Racquet impossible on account of rain. The Monks' Retreat ended in the morning, and Fr. Hamilton spoke to us in the evening in the study-hall.

March 30th. The April Month-day anticipated. Practice for the Sports. Tug of war in the afternoon between chosen sixes of each class. The greatest excitement was over the contest between the Humanities and Upper Syntax. Victory rested with the seniors.

April 1st. College v. Malton Swifts. This is the best of the local football teams and for this occasion was largely recruited from neighbouring clubs. The referee was determined we should not count the game as ours, since he gave to the Swifts a goal that was put through with the fist, and refused more than one goal which had been honestly earned by the College team. The official result was a draw, 3 goals each. The Top-class went with the eleven as spectators.

April 7th. Match at home against Harrogate College. They played three masters in their team, and it is due chiefly to their efforts that our eleven failed to score. The result was a pointless draw.

The football season, though not so brilliantly successful as usual, has been sufficiently satisfactory. We have played eleven

out-matches, of which we have won six, lost two and drawn three. The goals registered were forty-one to twenty-three in our favour; of these twenty-three, eight were scored on the occasion when two of the eleven missed the train and we had to play with a weakened team.

April 14th. Speeches and musical recitations in the evening. Afterwards Fr. Clement, at the request of Fr. Subprior who presided, made some remarks on the performance, singling out W. Foote among the musicians as deserving of most praise for his assiduous practice and his improvement. Fr. Subprior said words of encouragement to those who performed in the first scene of Hamlet, and complimented C. Quinn on his first appearance in a dramatic recital.

We are pleased to find the Lower Library forming a Debating Society of their own to discuss and vote upon any subject that interests them. G. Farrell has been elected president and E. Moore, Secretary. The first subject of debate was how much fortune had to do with the victory at Waterloo, and the second the comparative value to England of its army and navy.

The representative College eleven during this season has been: W. O'Brien, W. Cooke, G. Farrell, A. Magoris and E. Weighill, forwards; W. Byrne, B. Mawson and A. Pécoul, half-backs; R. Mawson and W. Briggs, backs; C. Quinn, goal.

Debates.

THOUGH the season opened well on January 17th, and numerous long speeches graced the opening of the House, the meetings have been uneventful and have left as nothing to record.

S. PARKER.
L. D'ANDREA.

Notes.

With the present number the Journal completes its second volume. Not a very remarkable achievement, you will say. We suppose it was only to be expected it should have happened in the ordinary course of things, though we should hardly have dared to look so far forward when the sheets of the first number were issuing from the press. Nevertheless the fact should be a matter of congratulation. As a two-year-old its running ability may now be taken as proved beyond question. It is a further matter about its staying power. To ensure this we need to be well backed-up by our friends. In spite, therefore, of the legal doubt whether the editor's sanctum is a 'place' in the meaning of the act, we invite a confiding public to deposit their shillings with us, and promise in return "a sure thing,"—if only our supporters will continue faithful.

His Lordship, Bishop Hedley is our staunchest friend. To him and our other contributors we offer sincere thanks. The list of writers is not yet very large, but it is a growing one. We ask for, and will always seek new names, not however, with the idea of supplanting those who have stood by us in our first days. Our motto would be "Excelsior," if it was good Latin. Now that the journal is growing older, let it not be thought that it is becoming of fixed habits, and full maturity. We trust it is still young enough to learn new methods, and try new issues, and make new friends. We do not yet claim, nor covet, the respectability of age, and shall be better pleased to be thought still in the interesting, if somewhat inexperienced, period of youth.

The illustrations will be found as numerous as usual and of as good quality. They should not need explanation. Some people, however, may wonder why St. Bede is represented saying the Rosary a few centuries before the time of St. Dominic. But a second look at the picture will show that there is no division into decades, and the use of the beads for telling prayers may be traced back to the days of the Fathers of the Desert. The artist intends only to express the words engraved beneath the picture "si vitam et mores

(inspexeris) nil nisi orasse." Can anyone explain the meaning of the angel writing upon the ground?

For the midsummer number we have been promised articles connected with St. Augustine and the conversion of England. We are glad to be allowed, in this way, to take part in the commemoration of the centenary of the landing of the apostle on English shores. Something, through the kindness of Bishop Hedley, we have been able to do in this number, and we are especially pleased to have the ancient music of the antiphon 'Deprecamur Domine' among our illustrations.

Another promise for the midsummer number is to give some illustrations and account of the New Monastery, which will then be completed and formally opened. Work has been begun on the Library wing, and the plasterers are busy clothing the Monastery in a triple case of 'adamant'.

We do not like to say much about the weather we have been having. It is too aggravating. We thought we had exhausted its unpleasantest possibilities in the Autumn. But the Spring has gone one better—or worse. We did not look for much improvement in January or February, but we did expect better things from March. A little of the "lion" we are always prepared to put up with, but not practically a whole month of wild-cat play. And surely we had a right to expect something of the "lamb" either in the coming in or going out. But this year such mild weather as we have had was more like "frozen mutton."

Fr. Prior left us on Feb. 2nd for a short stay in the Riviera. He had the company of Frs. Riley and Wilkinson and afterwards of Fr. Cummins. We hope he will find himself permanently benefited by the rest and change. Such a holiday had been long needed by him and well earned,—at the cost we are afraid, of his usually robust health.

We were glad to see at Shrovetide a revival of Soliman the Magnificent. It had rested in unmerited oblivion for about thirty years. Most of us who had witnessed it in the sixties were surprised to find what a good thing it is. It is not to be supposed it had improved with keeping. And we are forced to the conclusion that

it is due either to a development of intelligence in ourselves, or to a better interpretation by manager and actors, that it won a heartier reception at its second birth. Naturally we are inclined to lean to the latter alternative.

We cannot boast even a "prentiss han" in the Scotch dialect or we should have chosen some canny words to express our congratulations to Fr. Pippet on the occasion of his silver jubilee. We can only express our pleasure that, under Scotch treatment, he has quite recovered his health and wish him "a muckle mair" of it.

Fr. Sumner has received a sort of obituary notice in the *Warrington Guardian Almanac and Year Book*. His portrait is particularly good, and the sketch of his life is evidently written by a devoted admirer. It is accurate and appreciative.

The French Benedictines at Farnborough have not been long in giving a foretaste of what we may expect from their studious leisure and the traditions of their Maurist predecessors. Dom Ferotin's new volume, *Recueil des Chartes de l'Abbaye de Silos*, is the fruit of more than his twelve months' residence in England; an historical and antiquarian work of great value, it represents the labours of many years and long journeys through every part of the Spanish peninsula. The Abbey of St. Dominic de Silos in Old Castile, which was founded before the tenth century and suppressed in 1855, was revived in 1880 by monks who had been expelled from Solesme. Its Chartulary is famous; it possessed at one time the finest collection of Visigothic MSS. in existence, most of which are now in the Bibliothèque Nationale at Paris or our own British Museum. Begun many years ago at Silos, and now finished at Farnborough, this work of Dom Ferotin is not unworthy of the best traditions of the Order. The Charters and documents therein displayed have been judged so important for the political and religious history of Spain in early ages that the expenses of their publication have been defrayed by the French Government, which annually spends large sums in the encouragement of such research. Notice the curious inconsistency of these French statesmen! As private individuals they are proud of the learning of their countrymen; as politicians and public men they expel from their monasteries and harass with

iniquitous legislation the very communities whose unremunerative but invaluable toil they then lavishly reward.

A second, and somewhat smaller, volume by the same Father, *The History of the Abbey of Silos*, serves as an introduction to the previous work, and as its complement. The larger volume is not exactly light literature; the lesser, dealing with more human matters than old charters, will be found, if less learned, at least of more general interest. Both are beautifully printed; both contain exquisite reproductions of the frescoes, works of art and especially the charters of the Abbey.

The treasures of the Library of Silos are not yet exhausted, and the resuscitation of Benedictine life in this former home of learning encourages us to expect further results from intelligent researches among its ancient stores. Records of great interest to English Benedictines are known to be still lying in its archives, such as the Capitular Acts of the Valladolid Congregation, with which our monasteries were for a time intimately connected, and notably, several original letters from a Princess of Lorraine to the Spanish Superiors in reference to the foundation of St. Lawrence's at Dieulouard. As authentic records of its princely founder's intentions with regard to our community, these are bound to be interesting and valuable; they are only waiting the reverent hand of some Laurentian pilgrim to recall them to vitality and the light!

Br. Benedict McLaughlin has been permitted to return from Belmont before his time to strengthen the teaching staff of the College. We wish him success in his labours. Mr. Calvert has left us, taking with him the good will of everybody, to begin an independent career. We hear he is establishing a private school at Egton Bridge.

Congratulations to Mr. C. W. Hines and Mr. E. Connor who have successfully presented themselves, respectively, at the final and intermediate Law-Examinations.

Also may we claim fellowship in the happiness of the newly ordained, Fr. Paul Pentony, Fr. Bernard Hayes, priests and Br. Philip Willson, Br. Stephen Dawes, and Br. Thomas Noblett sub-deacons?

The church of Kirby Moorside is now almost completed. The opening may be expected to take place in the early summer. We wish Fr. Anselm Turner and the earnest little body of Catholics at Kirby success in their endeavours to raise money to defray the expense. The design, so kindly furnished by Mr. Smith, is that of a true and handsome Gothic chapel.

We thank Sir George Wombwell for his gift of two pieces of old Ecclesiastical needlework which he found at Nice. And may we be allowed to declare ourselves especially pleased at so thoughtful an expression of good will?

Several of the community went over to Knaresbro' to sing a Requiem on the anniversary of the death of Fr. Gregory Smith. A large congregation proved that his labours for the mission are still remembered. Fr. Paulinus Wilson sang the Mass.

The Lower Grammar Room has been beautified by a fresh wall-paper and the addition of a large and handsome, oak book case, presented by the Ampleforth Society.

Most of our readers will have seen in the Catholic papers the letter sent to Dr. Gasquet by his Holiness Pope Leo XIII. It is something more than well-merited encouragement to him and his associates in their work, and may be understood as a full and sympathetic confirmation of the purpose and spirit of the establishment in Great Ormond Street. We hear that a new volume on old Benedictine Monastic Life is just published.

The Ushaw Magazine in its last two numbers has had an interesting article on the whereabouts of the body of St. Cuthbert. The arguments of the writer lead him to give prominence to the Benedictine tradition. It is the only one that still survives, possibly because it has remained as yet untested. We hope, however, that if it is ever put to the proof, it may not be found wanting. But no one can wish that any further search should be made for the burial-place of the Saint, until there is security that the sacred body, so deeply venerated by our forefathers, will have the safe and reverent protection of Catholic guardians. We have no fear of the profane desecration of the early days of the Reformation, but there is the danger that it may be stowed away in a nameless grave, or exhibited like one of the curiosities

of a Museum. Whilst, therefore, we thank the able writer for strengthening our faith in the tradition, we hope that the article will not lead to the present discovery of the resting place of the Saint.

If the reader is not quite satisfied that he is a "higher man" or a "man of genius," and is at all of a nervous temperament let him beware of the article on "The Mediocre Man" in the same magazine. The symptoms of the malady are given in that fulness of minute description which makes a reader feel the aches in his own bones, and end convinced that he 'has it badly.' The present editor rose from its perusal with a confused idea that he was something worse than an atheist, that he was only fit for "treasons stratagems and spoils." Apparently to be 'mediocre' is much more dreadful than to be "without music in oneself." We have resolved however to be a "higher man," if we can only find out how to do it. "Please sir, we won't do it again."

The "Spicilegium Benedictinum" continues its publication of documents connected with the English Benedictines of the old Cassinese Congregation and continues its interesting life of Guido D'arezzo. May we congratulate the good sisters of St. Benedict's, Rome, on the formal erection of their house into a monastery with full monastic privileges, and on their marvellous growth? The Cardinal Vicar received the vows of eight sisters and gave the Benedictine habits to six others on the Feast of Our Holy Father.

We beg to acknowledge the receipt also of the *Downside Review*, the *Douai Magazine*, the *Raven*, the *Stonyhurst Magazine*, the *Clonmacnoise*, the *Rathfriland*, the *Beaumont Review*, the *Review Benedictine*, the *Alney Student*, the *Harveti*, the *Oratory School Magazine*, the *St. Augustin's Ramsgate*, the *St. Bede Illinois*, the *Student im Mittheilungen* and the *Ilkley College Magazine*.

The London Ampleforth Sapper took place on Feb. 16th at Anflerton's Hotel. There were about twenty present. Bishop Hedley presided at the entertainment.

We ask the prayers of our readers for the repose of the soul of Mr. Gerard Lynch, of Liverpool who was our oldest Amplefordian, and also for Mr. James O'Connor, of Sligo (1876-84). R.I.P.

Ampleforth Lists.

(Continued.)

(Note—Should any of our readers possess additional or more correct information about those of our Alumni whose names occur in these pages, or whose names have been omitted, we earnestly solicit them to communicate at once with Fr. Bernard Hutchison at Workington. Ed.)

1870.

Austin, James,	Hull.
Boulton, Charles,	Brownedge.
Butler, Robert,	Farringdon, Berks.
Cafferata, Joseph,	Newark.
Cafferata, Nicholas,	Newark.
Cahill, William,	London.
Chamberlain, Dunstan,	Birkdale.
Chare, Charles,	Farringdon, Berks.
* Clarkson, Thomas Basil, O.S.B.	Preston.
Coppinger, John,	Middleton, Cork.
Coppinger, William,	Middleton, Cork.
Cuddon, George,	Farringdon.
Cuddon, William,	Farringdon.
Echirt, John,	Sheffield.
Ellison, Alfred,	Sheffield.
Ellison, John,	Sheffield.
Fischer, Patricio,	Mexico.
Frost, Edwin,	Pleasington.
Lambert, Frank,	Hull.
Lambert, Frederick,	Hull.
Locke, Ernest,	Normanton.
* Lucan, Ralph Maurus, O.S.B.	Liverpool.
Lunt, Thomas,	Ormskirk.
Martin, Thomas George,	Liverpool.
McAdam, Joseph,	Liverpool.

THE AMPLEFORTH LISTS.

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Pegge, William,	Newton Heath.
Roe, Edgar,	Craike.
Simpson, James,	Liverpool.
De Sommerey, Alfred,	Bath.
De Sommerey, Charles,	Bath.
Trocoso, Adriano,	Mexico.
Tunncliffe, John,	Liverpool.
Tunncliffe, Joseph,	Liverpool.
Walker, Charles,	Newcastle-on-Tyne.
Williams, Charles,	Norwich.
Williams, Walter,	Norwich.
a * Willson, Edward Hilary, O.S.B.	Birmingham.

1871.

Algar, Edward,	Liverpool.
Baillon, Austin,	Nottingham.
Baillon, Walter,	Nottingham.
Cafferata, Albert,	Newark.
Catterall, George,	Preston.
Clayton, George,	Preston.
Conban, George,	Burnley.
Couban, Richard,	Burnley.
Craven, John,	Clayton Green.
Denne, William,	Hull.
Dix, Sidney,	Newcastle.
* Duggan, Michael Elphege, O.S.B.	Liverpool.
Feeny, Peter,	Liverpool.
Johnson, Austin,	St. Helens.
Kennedy, Donald,	Seaforth.
Kennedy, Murray,	Seaforth.
Lynch, Francis,	Woolton.
McAdam, Joseph,	Liverpool.
Meyer, Charles,	Harrrogate.
Muñoz, Joseph,	Mannilla.
Olalde, Ramon,	Spain.
Southworth, James,	Brindle.
Westray, James,	Preston.
Wilcox, Joseph,	Newcastle.

a Canon of Newport and master of novices at Belmont.

1872.

- Chamberlain, Wilfrid, Birkdale.
 Dale, Joseph, Seacombe.
 Deane, Joseph, Hull.
 Frois, Francis, Liverpool.
 Gabancho, Theodolpo, Spain.
 Hine, Robert, Blyth.
 Kennedy, Harold, Seaforth.
 Machell, James, London.
 4. McElroy, Dr. Charles Francis, O.S.B., Liverpool.
 Murphy, Joseph, Bath.
 Pegge, John, Newton Heath.
 Ralton, Herbert, Blackburn.
 Ralton, Louis, Blackburn.
 Sollom, Benjamin, Wolverhampton.
 5. * Standish, John Clement, O.S.B., Preston.
 Stephenson, Robert, Swinburne.
 Uriarte, Alberto, Bilbao.
 Wray, George Courtney, Gravesend.
 Ybarra, Francesco, Spain.

1873.

1. * Bradley, Robert Hildebrand, O.S.B., Hurst Green.
 Carr, Joseph, Fleetwood.
 Cockshatt, Edmund, Preston.
 Dunn, Edmund, Southampton.
 Edwards, James, Hereford.
 Gibbons, Frank, Wolverhampton.
 Green, John, Warrington.
 Harrison, John, Bolton-le-sands.
 Johnson, Samuel, London.
 McElroy, Charles, Liverpool.
 McGarrity, John, Bishop Auckland.
 O'Connor, Roderick, Dublin.
 Perot, John, Demerara.
 Shaw, Bernard, Hull.

a. Died at Belmont 1874. R.L.P.

b. Present Prefect of Discipline at Ampleforth.

c. Died at Ampleforth, August 18th, 1895. R.L.P.

- Thompson, Thomas Greaves, Liverpool.
 * Turner, John Anselm, O.S.B., Chorley.
 Turner, William, Chorley.
 Walker, George, York.
 Wilson, John, London.

1874.

- * Baines, John Wilfrid, O.S.B., Manchester.
 Blackledge, James, Waterloo.
 Bolton, William, Brindle.
 Brown, Joseph, Preston.
 Brown, Richard, Preston.
 Callendar, Henry, Hartlepool.
 Callendar, William, Hartlepool.
 Carr, Thomas, Fleetwood.
 Cheetham, Charles, Manchester.
 Cheetham, George, Manchester.
 5. Cockshutt, Nicholas, Preston.
 Condé, Antonio, Vigo.
 Condé, Fernando, Vigo.
 Cousins, Richard, Whitehaven.
 Cuddon, Edward, Buckland, Berks.
 Doran Joseph, Whitehaven.
 Doran, William, Whitehaven.
 Duff, William, Bootle.
 Fitzpartrick, Ralph, Bath.
 Green, Alfred, Warrington.
 Hall, William, Cartmell.
 Harrison, Joseph, Newcastle.
 Lambert, William, Norwich.
 Lea, Joseph, Bath.
 Magoris, William, M.D., West Hartlepool.
 McArthur, Duncan, Liverpool.
 Meyer, Edward, Harrogate.
 Paton, James, Birmingham.
 Skeolan, Francis, Harrogate.
 Standish, Clement, Preston.
 Walker, Thomas, Preston.

a. Hon. Sec. to Ampleforth Society.

1875.

Anitua, Alexandro,	Bilbao.
Anitua, Pablo,	Bilbao.
Barker, Francis,	Liverpool.
Bayart, Achille,	Roubaix.
Beauvoisin, Joseph,	Sheffield.
Bertois James,	Ormskirk.
Blackledge, John,	Waterloo.
Byrne, William,	Cleator.
Chamberlain, Leo,	Birkdale.
Cocar, Emile Bertel,	St. Brice, France.
* Corr, James Cyril, O.S.B.,	Gateacre.
Cuddon, Joseph,	Buckland.
Donkin, Samuel,	Felton.
Duggan, Henry Pascal,	Huddersfield.
Flynn, Frank,	Liverpool.
* Gibbons, John Bernard, O.S.B.,	Wolverhampton.
Kelly, James,	Liverpool.
Kennedy, Walter,	Seaforth.
Margrave, James,	Swansea.
McGrath, Donald,	Huddersfield.
Marini, Romolo,	Genoa.
a. O'Connor, Joseph,	Dublin.
* Polding, Henry Bede, O.S.B.,	Blackburn.
Robinson, Bernard, M.D.,	
Rourke, Charles,	Manchester.
Smith, Charles,	Lancaster.
Smith, Edward, G.,	Lancaster.
Smith, John, P.,	Lancaster.
Sollom, Bertram,	Wolverhampton.
* Tunncliffe, Edward, O.S.B.,	Liverpool.
Tunncliffe, Robert,	Liverpool.
Walker, Stanislaus,	Preston.
* Wray, Vincent Flacid, O.S.B.,	Gravesend.

1876.

Ainscough, Hugh,	Parbold.
Ainscough, John,	Parbold.

a. Died at College and buried in the Cemetery. R.I.P.

Ainscough, Thomas,	Parbold.
Barnewell, Charles,	Dublin.
Byrne, Patrick,	Cleator Moor.
Conde, Jacobo,	Vigo.
Darby, Edward,	Liverpool.
Featherstone, Edward,	Huddersfield.
* Gibbons, William,	Wolverhampton.
Gornall, John,	Newton Heath.
Greenwood, William,	York.
Harker, Thomas,	Brough.
McMahon, James,	London.
Molyneux, Matthew,	Liverpool.
Molyneux, Thomas,	Liverpool.
O'Connor, James,	Sligo.
O'Connor, Patrick,	Sligo.
Rigby, Richard,	Preston.
Ripley, John,	Yorks.
Robinson, William,	Hutton Hall, Wycliffe.
Rockliff, George,	Liverpool.
Rowland, John,	Ormskirk.
Shakeshaft, Walter,	Blackburn.
Smiles, Francis,	London.
Sollom, Eustace,	Wolverhampton.
Swarbreck, Thomas, Oswald Br. O.S.B.,	Thirsk.
Tarpey, Francis,	Dublin.
Taylor James,	Liverpool.
Taylor, Thomas,	Liverpool.
Toroni, Charles,	Newcastle.
Tunncliffe, Charles,	Liverpool.
Wiley, George,	Leeds.
Zarate, Enriquez,	Bilbao.

1877.

Baynes, John Edward,	Ripon.
Bradley, James,	Ormskirk.
Brown, William,	Preston.
Conolly, John,	Birkdale.
Cowley, John,	Appleton.
Cuddon, Francis,	Colchester.

Cuddon, Thomas,	Colchester.
Davies, Arnold,	Crosby.
Davies, Arthur,	Crosby.
Davies, Francis,	Crosby.
Davies, William,	Waterloo.
Dawes, Joseph, M.B.,	Longton.
^a Dawes, Rev. Bernard Aloysius,	Longton.
Houlgrave, James,	Liverpool.
Jackson, Walter,	Seaham Harbour, Sunderland.
Kelly, Edward,	Cork.
Kirk, James,	Liverpool.
* Pentony, Alfred Paul, O.S.B.,	Waterloo.
* Pentony, Francis, O.S.B., D.D.,	Waterloo.
Rigby, James,	Manchester.
Robinson, Cuthbert,	Hutton Hall, Wycliffe.
Robinson, Robert,	Hutton Hall, Wycliffe.
Robinson, Thomas,	Hutton Hall, Wycliffe.
Smith, Robert,	Holme.
Swale, James,	Rudfarlington.
Tarpey, Henry,	Dublin.
Vassalli, Bartholemeu,	Scarboro.

1878.

Boggiano, James,	Liverpool.
Collins, George,	Holme.
Dalrymple, George,	Haslingden.
Morley, Richard,	Crosby.
Pentony, Henry,	Waterloo.
Rankin, Henry,	Liverpool.
Rankin, Vincent,	Liverpool.

1879.

Argacha, Jose,	Bilbao.
Bertrand, Jacobo,	Barcelona.
Blake, Hubert,	Accrington.
Blake, John Oswald,	Accrington.
Botteril, Arthur,	Milton.
Broderick, Patrick,	Limerick.

^a Was a Subdeacon of diocese of Birmingham and died Feb. 26th, 1886.

Brown, Michael,	Liverpool.
Cadic, Eugene,	Brighton.
Cadic, Louis,	Brighton.
Clayton, James,	Preston.
Collingwood, Joseph,	Hull.
Cuddon, Raymond,	Berks.
Dalrymple, Percy,	Haslingden.
Duggan, Edwin,	Huddersfield.
Echevarria, Mauricio,	Spain.
Hall, William,	Lindal.
Howarth, Joseph,	Preston.
Kirk, Alphonsus,	Liverpool.
Kirk, Louis,	Liverpool.
^a Manley, George,	Spofforth.
McConville, Peter,	Newry, Ireland.
McGuinness, Robert,	Liverpool.
Milburn, Frederick,	York.
Montpellier, Constant,	Brussels.
Schreurs, George,	Bath.
Turner, Charles,	Walton-le-Dale.
Ward, Charles,	Bedale.
Weldon, Francis,	Kingston, Ireland.

^a A parlour boarder. Went to Fort Augustus and was drowned there whilst skating.

The New Monastery.

BEATISSIMO PADRE,

Il Priore del Monastero Benedettino di Ampleforth in Inghilterra, prostrato al bacio del S. Piede umilmente implora la S. Vostra, di voler benignamente concedere la Benedizione Apostolica, a tutti i Benefattori che hanno contribuito alla fabbrica del Nuovo Monastero. Che della grazia, &c.

EÆmus D. N. Leo Papa XIII. benedictionem Apostolicam impertivit.

EX AEDIBUS VATICANIS, DIE JULII 7, 1894

✠ J. Archiepiscopus Nicomedensis.

(Translation.)

Most Holy Father,

The Prior of the Benedictine Monastery of Ampleforth in England, kissing your Sacred Feet, humbly implores your Holiness to graciously grant the Apostolic blessing to all the Benefactors who contribute to the building of the New Monastery.

His Holiness Pope LEO XIII. has granted the Apostolic blessing.

Given at the Vatican, July 7, 1894.

✠ J. Archbishop of Nicomedia.



THE NEW MONASTERY.

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SUBSCRIPTION LIST.

	£	s.	d.
Henry Allanson, Esq. (1st Donation) ..	25	0	0
" (2nd Donation) ..	25	0	0
Ampleforth Society	100	0	0
Per Very Rev. P. M. Anderson (a legacy)	200	0	0
" (Donation)	10	0	0
Anonymous	1000	0	0
"	750	0	0
"	905	15	0
"	100	0	0
"	50	0	0
"	0	10	0
Mr. Thomas Bamber	1	0	0
Robert Barton, Jun., Esq.	1	1	0
James Blackledge, Esq. (R.I.P.)	5	0	0
James Blackledge, Jun., Esq.	5	0	0
John Blake, Esq. (1st Donation)	5	0	0
" (2nd Donation)	5	0	0
Oswald Blake, Esq. (1st Donation)	5	5	0
" (2nd Donation)	1	0	0
Hubert Blake, Esq.	5	5	0
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Dr. Joseph Bradley	1	1	0
George A. Bramale, Esq.	0	10	0
Rev. Thomas Bridges	5	0	0
Dr. Briggs	10	0	0
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Mrs. Clarke	2	2	0
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Rev. Mother Prioress, Colwich	2	0	0
James Crean, Esq.	1	1	0
Benjamin Crow, Esq. (1st Donation)	10	0	0
" (2nd Donation)	5	0	0

	£	s.	d.
Edward Daniel, Esq.	3	3	0
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Joseph Delaney, Esq.	1	0	0
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Mrs. Dodsworth	2	2	0
W. S. Dowling, Esq.	5	5	0
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Patrick Field, Esq.	5	0	0
C. E. F.	1	1	0
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Mrs. Gascoyne	2	0	0
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Edward Marwood, Esq. (1st Donation)	2	2	0
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William J. Pike, Esq.	10	10	0
Mrs. Pike	1	1	0
Rev. Austin Pippet	5	0	0
Benedict Pippet, Esq.	2	0	0
Mrs. Platford (R.L.P.)	25	0	0
Miss Pomeroy	1	0	0
Per Rev. A.B. Pozzi	25	0	0
Emile Prest, Esq.	25	0	0

