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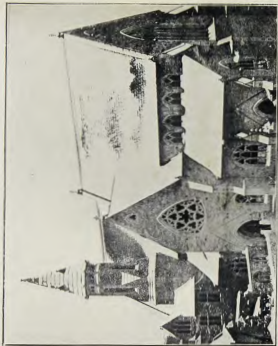
INDEX.

A.			
Acts of the Martyrs, The	241-254
Achred (St.) Abbot of Rivaults.	...	39-60, 154-170,	216-235
African Missions, The	...	...	26-34
Agnes (St.), The Acts of	...	...	349
Agnosticism and The Church	...	...	282-285
Alcotas, The	...	...	60-66
Ampleforth. The 'New Church' in 1856 (photograph)	...	...	Frontispiece
An Awakening (poem)	...	...	348-349
Art and Artists	...	...	137-145
Athletic Sports	...	...	83-124
Augustinian Canonesses, Chronicle of the...	...	...	196-198
Augustinians of Kirkham, The	...	...	14-19
Awakening, An (poem)	...	...	348-349
B.			
Baronius	...	...	344
Batry (Dr.), Life of Newman	...	...	1-13
Battle Abbey (illustration)	...	...	172
Blodius (Abbot)	...	...	371
Belief and Practice	...	...	374
Boddy (Mr. J.), Studio of	...	...	475
Bollandists, The	...	...	344
Bolton Castle (illustration)	...	...	241-297
Books, Notices of	...	78-82, 193-202,	301-366
Bradfield, Gruck Play at	...	...	60-67
Breviary, The Lessons in the	...	...	241
Brown (Rev. J. L.), Jubilee of	...	...	399
Erwening's Balustrade	...	...	63-66
Brens (St.)	...	...	212
Bury, Rt. Rev. Abbot, Reminiscences of	...	...	107-101
Bye-Election, A French	...	...	31-39
C.			
Cadwallador, Von, Roger	...	...	255-261
Caecilia (St.), The Acts of	...	...	248
Canonization of Saints	...	...	242
Canterbury, Customaries of	...	...	313, 315-343
Catholic Church, The	...	...	271-291
Consistories of Magdeburg	...	...	243
Church as a Society, The	...	...	273-277
Church, The Organic Life of the	...	...	274
Church, Within and Without the	...	...	278-291
Cistercians of Rivaults, The	...	...	84-89

College Diary, The	81-94, 208-217, 306-327
Cusanus (Nicolas Von Cues)	243
Customs, Monastic	170-182, 331-340
Cyprian (St.) and St. Stephen	253
D.	
Debating Societies	223-229, 377-393
Development of Religion	274-277
Development of Doctrine, Newman's	5
Diary, College	81-94, 208-217, 306-327
Diary, An old Ampleforth	393-397
D'Indy, (M. Vincent)	314-316
Ditcham Park (illustration)	153
Dogmatic teaching	6-275
E.	
Elgar's Dream of Gerontius	310
Ely, William	255
Euthanasia (poem)	146
Evesham, The Market Place (illustration)	180
Evolution, Mivart and	67-78
Extra Ecclesiam	271-291
F.	
Faith and Science	281
Forty Martyrs of Sebaste, The	218
French Bye-Election, A...	34-39
Franciscan Spirit in England, The	334-345
Friars in England, The...	334-345
G.	
Gasquet (Abbot) English Monastic Life	170-182
Gnosso	326-331
Golf Notes	117, 400
Greek Play at Bradford	60-67
H.	
Hampshire Legend, A	147-153
Hedley (Rt. Rev. Dr.), Monastic Jubilee of	121-130
Henry IV.	291-297
Hereford, St. Francis Xavier's,	264, 269
Herefordshire Martyrs	251-270
I.	
Ignatius (St.) of Antioch	244
K.	
Kemble, Venerable John	259-270
" " " (portrait)	268
" " " Tombstone of (illustration)	269
Kirkham Priory (illustration)	17, 12
Kirkham and Rievaulx	13-20

L.	
Lawrence (St.), The Acts of	254
Leander (Fr.), Cypher used by	254
Leclercq (Dom H.)	241
Leominster	261
" St. Ethalbert's (illustration)	257
L'Espece, Walter	13-17
Le Scrope, Archbishop	224-204
Lewis, David (Fr. Charles Baker, S.L.)	266, 269
Limitation (poem)	270
Literary and Debating Society	223-229, 377-386
Logosoplia (poem)	184
Loisy (L'Abbé) and Dogmatic Definitions	9
Lyons, The Martyrs of	245
M.	
Martyrs, The Acts of the	216-251
" Herefordshire	251-270
Martyrology, The Roman	242
Mason (Rev. Dr.) "Martyrs of the Primitive Church,"	246-252
Materialism and the Church	285-286
Minos	377
Missions, The African	26-24
Mivart and Evolution	67-78
Mocquereau (Dom), Rhythmic Theories of	301-326
Monasteries and Monks	170-182
Monastic Customs	134-140
Montfort, Simon de...	291
Music, The Voice of (poem)	20-26
N.	
Natural History Notes	94-104, 229, 391
Newman, Dr. Barry's Life of	1-13
Newport, Monastic Jubilee of Bishop of	121-130
Notes	105-110, 231-239, 392-409
Notices of Books	78-81, 195-201, 362-366
O.	
Obituary Dom G. Browne, O.S.B.	360
" Nicolas Hayes	362
" Charles V. Wyse	203
" Dom R. Morgan, O.S.B.	205
" Alexandre Péconl.	200
Over an Eastel	137-140
Oxford Notes	113-116, 232-235, 405-407
Oxford, Brasenose College (illustrations)	405
" Bishop's Palace	216
" St. Alban's Hall	232
" Magdalen Tower	113

P.	
Palestrina's <i>Missa Brevis</i>	308
Pembridge Castle (illustration)	262
Perpetua and Felicitas (St.), The Acts of	246
Petersfield, St. Lawrence's (illustration)	147
" " Ditcham Park (illustration)	152
Plain Chant	301-326
Polycarp (St.), The Acts of	245
Pothier (Dom)	302-325
Premonstratensians in England, The	200
R.	
Recusants, Herefordshire	254
" Some Yorkshire	183-194
Revelation and Truth naturally discovered	280-281
Reynolds, B. Richard	364-365
Rhythmic Theories of Dom Mocquereau	301-326
Riemann (M.)	317-319
Rievaulx, St. Aelred, Abbot of	39-60, 154-170, 146-158
Rievaulx and Kirkstall	13-20
" (illustrations)	13, 40
Ruinart (Dom)	244
S.	
Saints, The Acts of the	241-254
Scillium, The Martyrs of	245
Scrope (Le) Archbishop	291-301
" " Tomb of (illustration)	291
Sebaste, The Forty Martyrs of	248
Solemnus Plain Chant	301-326
Stephen, (Sir Leslie) 'An Agnostic's Apology'	283
Sulpitius Severus	242
T.	
Theban Legion, The Story of the	247
Thecla (St.) The Acts of	250
Thompson (Sir E. M.)	331-333
V.	
Valla (Laurentius)	243
Voice of Music, The (poem)	20-26
W.	
Waltheof of Kirkham	16-18
Welsh Newton	268
Westminster Customary	333
Wilfred (St.) Dream of	147-154
Y.	
York Minster (illustrations)	293, 297
Yorkshire Recusants	183-194



THE "NEW CHURCH" IN 1856-7.
(From an old Photograph.)

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PART I.

Dr. Barry on Newman.

THE Rev. Dr. Barry's excellent volume on Cardinal Newman * comes out in the series of Messrs Hodder and Stoughton's "Literary Lives," and it speaks well for that eminent firm, much of whose publishing is in the Nonconformist interest, that they have engaged a Catholic to treat so very controversial a career as that of Newman. Dr. Barry's own eminence in the literary field no doubt goes far to explain this; and as there was to be question of the great Oratorian in his literary aspect only, it may have been thought that the Protestant British public were not likely to be scandalized at the hands of a writer who has deservedly won a name for breadth of view and superiority to common prejudice. At the same time, the reader will find in these pages a great deal more than a mere estimate of the Cardinal's power and performances as a writer. The avowed purpose of the book is to deal with him "as an English classic." But we have a very full picture of his religious development and his polemical adventures.

**Newman*. By William Barry (*Literary Lives*). London, Hodder and Stoughton, 1904.

This could not be otherwise. If there is anything characteristic of Newman, it is that he never wrote a line for a merely literary purpose. Whatever he tried to express, was the gravely considered, serious and more or less inevitable outcome of his mental and spiritual being. "All great literature is autobiography," says Dr. Barry. This may be a little too sweeping, for there is much literature that is dramatic—literature of the highest rank. Except in a very indirect sense, one can hardly call the great dramatic productions of the world "autobiography." But Newman had little of the dramatist in his mental formation; not more than that superficial capacity which every well-read man has of putting himself in the place of another. All that he wrote was either about himself, or was drawn up from the wells of his own being. It would not be possible, therefore, to treat him as a literary man without considering the matters on which he wrote.

Dr. Barry seems to think that the bottom layer—the native ground—of Newman's spiritual being was Hebrew, tempered by Evangelical Protestantism. He had a life-long view of the One God, mighty and jealous. By his bringing up, this conviction at first urged him to the sense of sin, to gloom, almost to despair. Then Oxford brought him work and interest; and then, by means of one friend or another, and by historical reading, he obtained the idea of the Church and of tradition. The Fathers finally dissipated the atmosphere of Evangelicalism, but he never lost his Old Testament loneliness and his Old Testament vision. He made room for many things; for Nazareth and Calvary, for the Blessed Sacrament and Our Lady, and for the whole Catholic living system. Faith found him a little child, and he was serene and happy in his childlike faith. But there was always the old Hebrew simplicity, conviction, and sternness. This, with other things, he may have inherited from those Jewish ancestors whose traits were to be recognized in a countenance which in a most

singular degree combined force with beauty. In this book there are about a dozen portraits of the Cardinal, admirably reproduced, from the Richmond drawing of his head at the age of twenty-two, to the Catholic Truth Society photograph taken in extreme old age. The beautiful eyes and mouth combine, in every one of them, with the strong nose and chin, to suggest a union in the man of tenderness, penetration and force; one who could sing "Quam dilecta tabernacula Tua," and could also exult in the "Deus Deorum in Sion," and cry out "Domine virtutum, beatus homo qui sperat in Te!"

There is an enormous wealth of reading in this book of Dr. Barry's; not merely in felicitous citations from the works of Newman himself, but in allusive passages and expressions of every kind. Dr. Barry is equally at home in the classics, the Fathers, and the most modern French and German exponents of pessimism and denial. It would be impossible to comment upon one hundredth part of his analysis and his opinions. One can only single out a point or two.

With Dr. Barry's exposition of Newman's theory of doctrinal Development, I think every Catholic theologian will agree. But one is obliged to be careful and cautious on this subject. Development, or Evolution, has been, and still is, too widely acclaimed as the key that unlocks all knowledge. As applied by many modern writers to religion, it is simply destructive of revelation. The *Athenaeum*, a week or two since, * in a very sympathetic notice of the work before us, wound up by pronouncing that Newman's achievement "by its insistence on the need of development and the relativity even of the creeds, carried in its bosom the method of the whole study of religious phenomena in the future, and the principle of characteristically modern religious thought, whether it be that of Catholic or Protestant, High Churchman or

* June 18th, 1904.

Liberal, of Loisy, of Rashdall, or of Hort." I should be sorry it this were true, and, as a fact, it is erroneous and false. No one can read Newman's book without observing how carefully he guards his statement of the principle of development. He devotes twenty pages, near the beginning, to proving that "an infallible *developing authority* was to be expected" in God's providence for His Church. He says, "If Christianity be . . . based on certain ideas acknowledged as divine, or a creed . . . and if these ideas have various aspects, and make distinct impressions on different minds, and issue in consequence in a multiplicity of developments, true or false or mixed . . . what power will suffice to meet and to do justice to these conflicting conditions, but a supreme authority ruling and reconciling individual judgments by a divine right and a recognized wisdom?"*

It must not for a moment be supposed that Newman's theory of doctrinal development was a novelty to the theologians of the Catholic Church. What was new in his celebrated treatise was the richness of treatment and the wealth of illustration. The main thesis, though novel to the wooden English Protestantism to which the work was addressed, was perfectly familiar in the schools. Ever since the fourth century, Catholic doctors had pointed out that there was a certain progress, not so much in faith, as in man's apprehension of things revealed. What was only "implicitly" believed in one generation might be "explicitly" held in the next. This "profectus fidelis in fide"—this "advance of the faithful in faith," to use the expression of Albertus Magnus, was described by Vincent of Lerins himself, in the well-known passage where he speaks of the growth, throughout the ages, of the intelligence, the knowledge, and the realisation (intelligentia, scientia, sapientia) of the Church and of each of the members of the Church, in that "heavenly philo-

* New Edition, p. 89.

sophy" handed down by the Fathers. As St. Augustine says, there are many things belonging to Catholic faith which, by occasion of questions raised, come to be "considered more attentively, to be understood more clearly, and to be preached more urgently." It is thus that St. Thomas explains how the Creeds gradually increased in length. The Creeds, he says, differ from one another only in this, that certain things are more explicitly set forth in one which in another are contained implicitly—the questions raised by heretics making such explicit statement necessary.*

I understand Dr. Barry to say that Cardinal Newman's views on development were, indeed, in some respects, new to the Catholic body. "When he joined the Roman Church he found in its schools and its accredited manuals of teaching a different method at work."† This is true enough. The theory of development, although perfectly recognized in the schools, was made little use of either by the scholastics or by the great theologians who flourished during the two centuries and a half that followed the Council of Trent. The age of the scholastics was not much troubled by the "instantia hereticorum." But the introduction of the term *transubstantiation* in the twelfth century is a good example of the "explication" of dogma. The post-Tridentine schools were, perhaps, too completely possessed by the idea that the faith was not susceptible of further development. It is perfectly true that such developments as may be looked for are very small and relatively unimportant, if we consider the vast system of Catholic doctrine as a whole. But many reasons combined, in the seventeenth and eighteenth centuries, to put the doctrine of "explication" in the back ground. First, there was the very full statement of dogma, sufficing for all probable questioning, in the Council of Trent and the Creed of Pope Pius IV. Next, there was

* 2. 2. q. 1 art. 9 ad 1. † p. 282.

the fact that, by agreement of both the Protestant and the Catholic side, the appeal to antiquity was satisfied by any text found in a Father of any of the five primitive centuries. Then again, the Catholics, although they had the principle of "explication," had no sufficient means of access to the history and texts of the Patristic age to enable them to follow that principle at work. But the chief reason was, that, to a Catholic theologian confronted with a false teaching which still has not thrown off its appeal to revelation, the most important element in the "development" process, is the Church authority which regulates it. And it will always be the case that the Church insists much more upon authority than upon development; for it is much more essential to know whether a doctrine has the authority of the Church than to be able to prove that it is a development. Hence the great treatise of Newman, although valuable and useful in the highest degree, has not materially or substantially altered the methods of the Catholic schools. But it has drawn attention, in the most picturesque manner, to a Catholic process which has been going on ever since men began to discuss the New Testament revelation, and will go on to the consummation. The process, like the changes of the cosmos, is too slow to affect any generation very strongly. But it is just as well that it should be studied. Modern theological text-books, accordingly, have analysed it scientifically, at greater length than the scholastics did. This they have done for the most part without any very direct reference to Newman, although many of them, like Franzelin, were well acquainted with his writings. This may seem ungrateful. But it was perhaps the best way. The really theological part of the "Development" is not of much importance. What there is, is admirably expressed, but rather as a rhetorician and a publicist would express it, than in terms of Catholic divinity. This is precisely what has made the Essay so powerful in its place and genera-

tion. It speaks to English Protestantism in a tongue that no Englishman can help attending to. Having laid down, in a few pages, the needful notions of dogmatic explication and of controlling authority, the great effort of the treatise is to present a concrete picture of a Church, one under every variety of time, place and people; of a Church which, in spite of many superficial differences, is the same Church in the nineteenth century as in the fourth. It was necessary that English Protestantism should be made to see this and to feel it. The seven "Notes of a genuine development of an idea" give the opportunity of bringing into play that splendid patristic erudition, that historical instinct, that power of analysis, and that unrivalled gift of expression which are characteristic of the man whom we all admire.

But, as we have seen, he has admirers of another sort. There are people, like the reviewer in the *Athenaeum*, who see in his doctrine of development a solvent for all dogmatic truth, and a proclamation of the "relativity" of all the Creeds. This is the danger—and it is a danger which cannot but affect, in some degree, Catholics themselves. It is not easy, indeed, to see how a man who has read the treatise with ordinary care can claim Newman as an absolute "evolutionist" in religion. He admits no progress or development that is not controlled by external authority. He devotes many pages to the demonstration that the effect of man's intelligence upon dogma, unless externally guided, would be simply to corrode, disintegrate and destroy. Not a word in all his splendid panorama can be quoted to show that he looked upon religious truth otherwise than as dictated by the mouth of God, as protected by God in every generation, and as substantially fixed amid all possible intellectual vicissitudes. His notion of "development" and the modern doctrine of "evolution" differ as completely as the course of the well broken horse that obeys the bit and the rein differs from that of the wild

creature of the prairie. The one begins and continues in human impulse, and the other begins in revelation and goes on under infallible guidance.

But the word "relativity" is a comfortable word to those who find revealed dogma distasteful. The theory, as far as any one can be said to understand it, seems to be this. All human conceptions alter from age to age. The human ideas of "God," "creation," "body," "soul," "matter" have been changing, like a plant changes, ever since the dawn of speech. So have the notions of goodness, justice, morality and charity. These changes have been brought about by thought, discussion and discovery. They are, on the whole, necessary and inevitable. Nothing controls or rectifies them outside of the sum of human intellectual action—no divine instruction, no revelation, no authority. As the material universe alters, so does the universe of ideas. We take therefore, a creed of the fourth century. "I believe in God." Yes, says the modern evolutionist, I may admit that I believe in God; but I must warn you that what I mean by God is not what St. Augustine meant. "God the Son assumed human nature." The God that modern thought recognizes may be said to have assumed human nature; but the modern ideas of personality and of human nature differ absolutely from those held by St. Athanasius or St. Thomas. Do you believe in the inspiration of the Bible? I have no objection to the expression, the modern thinker would reply, but my convictions as to the uniformity of natural law, the inconceivableness of an Infinite Deity, and the obsolescence of the old conceptions of morality, hinder me from meaning by it what St. Ambrose and St. Jerome meant—or even what Luther, Pascal, or John Wesley meant.

No Catholic would fail to reject these extreme views. But if the Abbé Loisy has followers within the Church, as we are informed he has, it cannot be doubted that the danger for Catholics is by no means imaginary. For Loisy

teaches that the dogmatic definitions of the Church (on the Incarnation), although the best that could be given at the time and under the circumstances, are only a most inadequate expression of the real truth, which they represent merely relatively and imperfectly. These definitions, he says, should now be stated afresh, because the traditional formula no longer corresponds to the way in which the mystery is regarded by contemporary thought. In his view, our present knowledge of the universe should suggest to the Church a new examination of the dogma of creation; our knowledge of history should make her revise her ideas of revelation; and our progress in psychology and moral philosophy should suggest to her to re-state her theology of the Incarnation.* Every one can see that there is a grain of truth in this kind of talk. But it is, on the whole, a pestilent and dangerous heresy. If the formulas of modern science contradict the science of Catholic dogma, it is the former that must be altered, not the latter. If modern metaphysics are incompatible with the metaphysical terms and expressions adopted by Councils and explained by the Catholic Schools, then modern metaphysics must be rejected as erroneous. The Church does not change her Christian philosophy to suit the world's speculations; she teaches the world, by her theological definitions, what true and sound Philosophy is. Whilst every effort should be made by Catholic apologists to smooth the way for a genuine understanding of the Church's dogmatic terminology, two things must never be lost sight of, first, that this terminology expresses real, objective truth (however inadequate the expression may be to the full meaning, as God sees it, of any given mystery), and secondly that such truth is expressed in terms of sound philosophy which will not be given up, and which may be called the Christian philosophy. Dr. Barry considers that Newman's way of meeting "the critical or

* See, among other passages, *Lehrer d'un petit livre*, pp. 137, 143, 151, 154.

historical demand" of the age is becoming more and widely accepted, "wherever the Catholic doctrine has come into close quarters with Bible studies, the problems of science, physical and metaphysical, and the elements of a new civilization. On all these great and difficult subjects," he continues, "the *Development* will be consulted for its 'hints and seeds of thought' during many years to come; it has an importance for the future surpassing all its reviews of primitive Christianity" (p. 283). This, to me, seems to be exaggerated. It is difficult to say what word or phrase of Newman may not prove fruitful of great results. But any practical use, on a great scale, of the theory of doctrinal development must, in the nature of things, take the form of a study of the past. As applied to the present or the future, evolution in doctrine must always be slow, obscure and to a great extent latent. Any theologian or apologist who tried to hurry it on, or used the theory expressly as an instrument of doctrinal progress and novelty, would only work himself outside the Catholic tradition. The Church will go on as heretofore—taking up questions that are raised, examining, comparing, distinguishing, and sometimes defining. This is what she understands by "development." Perhaps in this quickly moving modern time, she also may move a little more quickly.

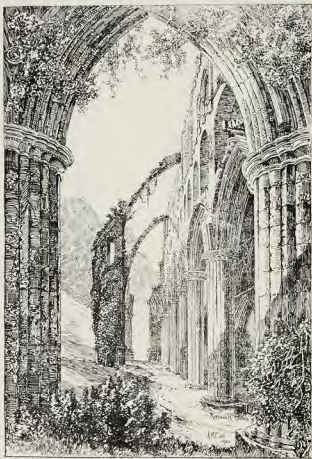
I have never been able to accept Newman's main thesis in the *Grammar of Assent*. This I take to be, that the real reasoning process by which men arrive at all their important convictions is not purely intellectual, but made up of imagination, association, probability, memory, instinct, feeling, popular persuasion and every kind of impression that the complexity of man's being is susceptible of. Doubtless, many minds do depend for their conviction on very mixed motives. But I should have thought it evident that no really intelligent mind would ever allow the validity of a conviction until it had reviewed, by the

great controlling faculty of reason, the multitudinous impressions with which it had to deal. The only power by which the mind can really "infer," is the purely intellectual faculty. Feeling, associations, and personal character may incline a man to an inference; but until the intellectual faculty has reviewed, summed up and pronounced, there can surely be no inference. To say that there is an "illative" sense, other than the intellect proper, is only to say that truth is subjective—which is intolerable. "Feeling and imagination are seen to be modes of knowledge." This is how Dr. Barry describes Newman's view. If that is so, then knowledge is a mere dissolving-view. "Action can demonstrate better than many syllogisms." This seems to be merely playing with words. The part which the imagination, a faculty that registers and modifies sensible impressions, plays in the intellectual processes of the mind is obscure, and must always be difficult to formulate in words. It may suggest possibilities, indicate misty heights or dark abysses, stimulate the mind to travel and explore. But, of itself, it can surely never get beyond conjecture or guess. If "inference" means no more than this, it may "infer"; but if inference means intellectual judgment, or the conviction of a man using the sum total of his faculties, imagination, like sense, is a mere handmaid. Something of the same kind may be said of that modern "philosophy of the Unconscious," which Dr. Barry seems to think Newman anticipated. Modern speculation makes a great deal of it. But can a man be said to arrive at knowledge unconsciously? Is it knowledge at all before it is consciously turned over in the mind? Can any amount of impression, accumulation of material, preparation, impulse or feeling be really called knowledge? Is the philosophy of the Unconscious, rightly understood, anything more than the living intellectual power ready to turn its eye upon all the material of knowledge, whether within us or without?

But I do not pretend to discuss the *Grammar of Assent*. It would be most unfair, both to Dr. Barry and to Newman himself, to attempt to discuss in a paragraph a work so full of mind, of imagination, and of life and actuality, as this great work.

Meanwhile, in congratulating Dr. Barry on this vivid presentment of so great a man, let me advise our young men to read it. They will find in its pages not a little help to understand the secret of the literary power of the greatest writer of this age. And they will also find views, expressions, phrases and references which will impress them with the healthy conviction that they will not be able to talk to the twentieth century unless they have made explorations somewhat beyond the covers of their text-books.

✚ J. C. H.



Rievaulx and Kirkham.

No one gave a more hearty welcome to the Cistercians on their arrival in England than Thurstan the Archbishop of York. Personally acquainted with St. Bernard, he may indeed have suggested the mission; he certainly did all in his power to further its interests and in one particular case, that of the Abbey of St. Mary's, he gave much material help and encouragement to those monks there, who wished to join the ranks of St. Bernard's followers. At the same time as the spirit of Cîteaux was finding its way into the Benedictine cloister at York, and resulting in the exodus of a few earnest souls who went forth into the lonely valley of the Skell in search of a higher and more severe life, its influence was also at work among the Augustinians of Kirkham.

The Introduction to the Chartulary of Rievaulx * enables us to obtain some insight into the early relations between the Cistercians of Rievaulx and the Augustinians of Kirkham. These two monastic houses owed their existence to the piety of Walter L'Espac. A period of about 10 years intervened between the dates of the two foundations, Kirkham being the earlier of the two [A.D. 1122]. In this Chartulary there are several documents relating to the early history of Kirkham, one of which, it is strange to note, viz., the cirgraph or agreement mentioned below, is not to be found in the Kirkham Chartulary.† The documents with which we

* Surtees Society.

† Fairfax M.S.T. Bollandian.

are here concerned are two Foundation Charters of Kirkham and an agreement between the canons of Kirkham and the monks of Rievaulx.

These two Foundation Charters of Kirkham were drawn up after the date of the actual foundation of Rievaulx,* the earlier of the two being probably from five to eight years in advance of the later † and at least ten years later than the actual foundation of the Priory of Kirkham. The conclusion arrived at by the editor of the Chartulary is that the earlier Charter was subsequent to the year 1131 and the later one probably about 1139.

This cirograph‡ or agreement between the Priory and the Abbey tells us that the canons agreed to hand over to the monks of Rievaulx a certain number of their possessions "pro amore Dei et salute animarum nostrarum, et pro communi societate statuenda inter nos, pro pace et honore Prioris nostri, et pro voluntate et desiderio advocati nostri." The possessions to be ceded were Kirkham with its church, buildings, gardens, mills, etc.; Whitwell and Westow; four carucates of land in Thixendale which "Advocatus noster adhuc tenet in manu sua." In return this same 'Advocatus' had to give them the whole of Liuton and Heversletope, whilst the Prior and his 'auxiliarii' had to build for them (i.e. those who were ceding the property of Kirkham, etc.) a church, Chapter House, Dormitory, Refectory, Infirmary, Hospice and all other necessary conventual buildings; the monks of Rievaulx had to pay all the legal expenses of the transfer. The canons stipulated that they should be allowed to take with them all movable property such as crosses, chalices, books, vestments, church ornaments etc. and declared that they would be unwilling to leave the place or lose their prior until the terms of the agreement had been properly carried out. The closing sentence of the cirograph is important:—"Sciendum quoque quod omnes canonici et fratres de

* *Riev.*: Part. ccxv. † *Ibid.*: cccxlii. ‡ *Ibid.*: cxlix.

Kirkham qui in presentia vivunt tantum habebunt in Capitulo et Ordine Cisterciensi quantum ejusdem Ordinis monachus."

The date of this document can be determined with some accuracy by comparing its statement about the property in Thixendale with the mention made of the same in the two Foundation Charters. In the earlier "Fundatio," Walter L'Espece grants to the canons in Thixendale "quattuor carucatas terre et post decessum meum alias quattuor carucatas quas habeo in manu mea." In the later "Fundatio" (c. 1139) his grant in Thixendale is "octo carucatas terræ cum omnibus eidem terræ pertinentibus." Turning now to the "agreement" between Kirkham and Rievaulx we find that the monks are to receive from the canons "quattuor carucatas terre in Sextendala quas advocatus noster adhuc tenet in manu sua." This "agreement" was therefore made before the founder had made good his promise of the extra four carucates, that is, before the year 1139.

Looking back again at the contents of this "agreement" we learn that certain properties belonging to the canons were to be handed over to the monks. The two parties concerned were not merely settling an exchange of property, for the monks were not required to cede anything in return; it was the founder and the prior with his helpers who were to give the quid pro quo. This points to the existence of two variant parties in the Priory of Kirkham, one of which had the prior for its leader and was supported by L'Espece the founder. The motives given for making the agreement were various:—For the love of God and the salvation of our souls—for the establishment of our mutual fellowship—for peace's sake and the honor of our prior—to carry out the wishes of our patron.

The party which was willing to make the concession was not the one composed of 'the prior and his helpers'; the concession was to be made in favour of these and they had to fulfil certain stated conditions before the property would

be handed over to the monks of Rievaulx. It therefore seems that the founder with the prior and his party were one with the Cistercians, while their opponents, the 'we' of the cirograph, were those who were desirous of remaining Augustinians and who were willing to allow Kirkham to become a Cistercian house on the condition that they were provided with another suitable home.

The directly opposite conclusion is arrived at by the editor of the Chartulary who thinks that the prior and his followers formed the Augustinian element.

All that is known of the prior and his supporter, L'Espece, points to the fact that they both had a strong predilection for the Cistercians. This fact should not be lost sight of, since the agreement is greatly concerned with 'the honour of the prior' and the wishes of the founder. Moreover as regards Walter L'Espece we know that he founded two Cistercian monasteries, and that when retiring from the world he chose the Cistercian cloister and not the Augustinian.

The prior too was one who in later years actually did become a Cistercian, and a Cistercian Abbot. He was S. Waltheof—one who belonged to a most illustrious family, the grandson of Judith, the Conqueror's sister. His intimate friend in youth had been Aelred, afterwards the saintly abbot of Rievaulx. Aelred had left the world for the cloister before his friend, but when Waltheof stole away from David's court in Scotland and hid himself with the Austin canons in Yorkshire, he became a near neighbour of his old friend. We can thus understand how the Cistercian influence found its way into the cloisters of Kirkham and how many of the canons with their prior were unable to resist the sweet and powerful attractions of the holy Cistercian abbot.

But why, it may be asked, was the Augustinian party at Kirkham so anxious for "the honour of their prior" and that the canons and brethren of Kirkham should have



"the same status in Chapter and in the Cistercian Order as any monk whatever belonging to the said Order"; One would think that the conservative canons would rather resent the desertion of their brethren to the Cistercians and would not trouble themselves about the dignity and position which they were to receive among them. However, we must not fail to remember the saintly character of Waltheof and the veneration and love which all at Kirkham would have for him. Though many were opposed to the action of the prior—though many perhaps did not feel themselves called to the higher and more severe life of the Cistercians, yet they respected the wishes of one whose goodness they could not doubt, and were anxious that he, whom they had always loved and venerated, along with the earnest few who wished to follow him, should be received by the Cistercians with the reverence and respect due to them.

There can be no doubt that such a change as above described was contemplated; it does not seem to have gone any further. The existence of the second 'Fundatio' is a proof of this for it was drawn up, as we have seen above, by Walter L'Espece after the date of this 'agreement' between the canons and monks. By this second and ultimate charter the founder and his wife grant the whole manor of Kirkham, etc., etc., "to God and the Church of the Holy Trinity and the canons there serving God." Within a year or two after the date of the 'agreement' Kirkham was thus given and confirmed to the Augustinians, and there is no reason to think that it ever left their hands until the dissolution of the sixteenth century. The interior peace of Kirkham, which was sought by means of this 'agreement,' was finally obtained by other means. There was evidently a party of the canons seeking a stricter life and dissatisfied with that of Kirkham. Individual members may have joined the Cistercians but the bulk of the discontented ones were provided with a new home at

Thornton, and finally went there under the leadership of Waltheof, leaving Kirkham "to persevere in the old tracks."

Strange to say Waltheof did not remain at Thornton; he appointed another prior, Richard, and returned to Kirkham. He had changed his mind, a fact which is not so surprising when we read of the great struggle he had within himself, so well described by his biographer, Joscelyn, the monk of Furness:—"There increased every day in his heart the hatred of worldly pomp and the desire of his heavenly country, and he was bent on embracing a stricter order. Such was the continued wish of his heart: but he still pondered over it, weighing with discretion the arguments for and against it. He desired instead of a canon to become a monk, and above all a monk of the Cistercian order, which seemed to him stricter and more austere than that of the canons of St. Austin. Still, as he used to tell of himself, he feared lest his weakness should sink under such a burden. He often prayed to the Angel of great counsel that He would illumine and strengthen his spirit with the spirit of counsel and of might, that he might choose with wise counsel, and hold fast with might whatever was best for the health of his soul. He feared lest perchance an angel of Satan, who often transforms himself into an angel of light, should be giving him poison to drink out of a golden cup. As, however, after patient waiting and long trial, his heart continued still firm and unmoved as a pillar, he felt that the Lord had visited him, and had drawn him on to conceive this design in his heart."

Aelred's advice prompted him to leave Kirkham but not, at first, to enter the cloister of Rievaulx. He went to the Abbey of Warden in Bedfordshire where, instead of finding that peace he so much desired, he only raised about his head a storm which he had not looked for. His brethren of Kirkham made every effort to get him back: they even

had recourse to the ecclesiastical tribunals. But the greatest trial was occasioned by the action of his brother, on the borders of whose earldom the Abbey was situated. The saint's love of humiliation was not appreciated by his brother, who took it as a dishonour to himself that he should be a novice in a poor Cistercian monastery. He threatened the brethren of Warden with every calamity and vowed to burn the Abbey over their heads if they allowed Waltheof to remain among them. Knowing him to be a man of his word the monks besought the novice to depart. He became a fugitive till Aelred held out a helping hand and sheltered him in the cloister of Rievaulx.

G. E. HIND.

The Voice of Music.

An Interpretation of Bach's Chacone for Violin.*

THE GOLDEN MEAN.

(Introductory to the following poem.)

As if in words of some forgotten speech,
In Music's loftiest strains, we dimly guess
The Master's mood sublime,—may feel the stress
Of mightiest themes, for ever out of reach.
Clearly, the Sage, to whom the Worlds are less
Than Man beholding these, his thought must tell :
Amid the parching Sands, a shaded Well
His Labour frames, where men his name shall bless.

* Each line, of six beats, corresponds to two bars of the Music, which is written in three crocheted time. Moreover,—the movement consisting of eight-bar variations on a theme of the same length,—the first stanza represents the theme, and every succeeding stanza one variation.

The passages of Holy Scripture, to which the Poem directly alludes (Ps. XVIII, Ps. XLIV, Apoc. IV) are too familiar to need quotation.

The following sentence from Newman's *Apologia*, no less than Milton's lines which serve for a text, approximately express the central thought of these stanzas:—

“The very idea of an analogy between the separate works of God leads to the conclusion that the system of less importance (*i.e.* the visible and temporal creation) is economically or sacramentally connected with the more momentous system (*i.e.* the invisible and eternal creation).”

The brackets are not in the original, but they are fully justified by the context.

Between the Deepes of Truth, its Earth profound,
And rapturous, heavenly Heights; endued with grace
Of reasoned phrase, and soul-uplifting sound;
Poetic utterance, poised in middle-space,
Shows for a Lark divine, that, from the ground
Winging, out-soareth not its destined Place.

THE VOICE OF MUSIC.

“What if Earth
Be but the shadow of Heaven, and things therein
Each to other like, more than on Earth is thought?”

Milton.

Christ is God, Lord of Light;
Christ is All Truth, never-failing, never-changing;
Christ is God, Lord of Might;
Christ is All Love, past estranging.

He is Truth that endureth, Light from Light engendered,
Yea, ere *Light!* was uttered, Thought from Thought
begotten:
His is Love that availeth,—largely, freely tendered;
Souls forget, yet ne'er was Soul by Him forgotten.

He is Life Everlasting; Word of Sovereign Power,
Which The Father speaketh: Life from Life outflowing;
He is The Heavenly Master,—He, in midnight hour,
Born of blissful Mary, none but Angels knowing.

Nature reached the Bourn, to which The Word had led her,
When He lay, that Night, with Thrones adoring round
Him:

Mary's heart was heaven, as at her breast she fed her
Own Most Lovely Babe, and with her arms enwound Him.

All subsists by Him; for nought there is, that drew not
All from Him, The Abyss, and boundless Scourge, of
Being:

Nought hath been, or shall be, which The Omnific
knew not

Through the Unmeasured Ages,—willed not, All-Fore-
seeing.

All, but God Himself, began—may cease—to be;
Symbol of that Might, that craveth not expression:
Ere the First Beginning, there was nought but He,—
Power, which is deep and tranquil Self-Possession.

God, The Self-Sufficing, He by Will Creator,
Thus had never stooped, from Height of Absolute Power,
But for Thought of Him, The Christ, The Mediator:
All was made for Him, Creation's Lord, and Flower.

God, The One-in-Three, Whose Life is Self-Fruition,
Called not out of Nought the Cosmos, to inherit
Rapture that He knew not, some diviner Vision:
God is Three-in-One, is Father, Word, and Spirit.

These for aye are Undivided, Unconfounded,
Loving, with a Bliss unspeakable, Each Other;
Bliss, and Love, which God Himself Alone hath sounded,—
Guessed by those of Bride and Bridegroom, Child and
Mother.

Not from Need of Fellowship,—of aught He deigneth
Greatly to command of Praise and Adoration,—

God, The Triune, in the Morn, where still He reigneth,
Cherished Thoughts of Man, and Counsels of Creation.

Love of God for God Himself prevailed with Him,
Outwardly to speak, to weave His Word a Dress;
Uttering myriad Hosts of striving Seraphim,—
Myriad Atom-Swarms,—that leapt from Nothingness.

In the Beginning, He created Heaven, and Earth:—
Those, the Angelic Spirits, Lords of Will and Thought;
Likest to Him, of Creatures: these, of humblest worth;
Warp for the Woof of Nature; nearest unto Nought.

Monads energetic sprang, with Spirit, into Being:
Space; and infinite Sin,—a finite will's resistance
Unto Love Supreme;—are but their Shadows, fleeing
With the Mass, the Mind, that are their sole existence.

Nature may not thwart The Love, that all sustaineth,—
Bird, and Beast, and Flow'r: 'tis Spirit, that refuseth
To The Mightiest its allegiance, that disdaineth
Even Him to serve, and free-born Choice abuseth.

Worship me in Christ!—The dread Command was given,
For their Proof, to Hosts, that ne'er had looked on God:
Lucifer rebelled, and hell-ward he was driven:
Michael cried, obeying, *Who is like to God!*

He, and faithful Legions, merited the Sight
Passing all thought,—by Storm of sudden Trial
Rapt into Heaven; a Storm, that whelmed in endless
Night
Satan, obdurate in his Pride, and dark Denial.

* * * *

Christ is Man,—God, The Son,
 Veiled in Fleshhood, girt with Soul :
 Heavenly Ladder He, by Whom the Saints have won,—
 Yea, and Seraphs win,—to God, their loftiest Goal.

Nature, Slave of Law ; and Spirit, which is free,
 Grasping, the Helm of Fate ; were linked in new-made
 Man :

Blending and Abridgement, of all Powers that be ;
 Juncture of opposite Poles ; Creation in a Span.

Lo, for him the pathless woods of Paradise,
 Vocal with birds ; for him its azured hills, and plains
 Bright with irriguous brooks ; for him, the constant
 skies

Shed their genial warmth, and cool, reviving rains.

Not for herself, the virgin lily-of-the-vale
 Sweetens the glade ; nor floats in vain the gorse-flower's
 breath

Over the sun-lit down : for Man, they bloom, and fail,
 Thrilling his inward sense with fragrance of their death.

Not for its mate alone, the sylvan warbler's notes,
 Airy, delicate, fall ; nor yet for blessedness
 Only, the skylarks free the music from their throats :
 These, and kindred strains, the Human Heart may bless.

Lo, this Frame of Things, the Universal Sphere,
 Standeth unto Man in mystic Correlation :
 Nature speaks to him, and saith, in accents clear,
Thou alone dost hold my Thought's Interpretation.

Yea, to him, the tranquil Stars, the pulsing Earth,
 Life, and the Lifeless,—of the Unseen the Tidings bear :

Day to Day, and Night to Night, doth utter forth
 Knowledge ; and heavenly Truth the Heavens declare.

God reveals His Mind, in Nature's Book, to Man,—
 Preacheth His Heart's Design for ever to the King ;
 Yet, though still unfallen, the paramount Creature can
 Master not the Truth, whereof the World doth ring.

None, but God Himself, His work may rightly measure,
 Gauge the Eternal Scheme, transcending Human

Thought :—
 Watching the Sunrise, from the Paradise of Pleasure,
 Man could fathom not the Joy that in him wrought :—

Could but yearn to read the seven-times-sealéd Scroll,
 Writ with the Hand of God : for only One was found
 Worthy to spell its Secrets ; pierce to Nature's Soul ;
 Scan that familiar Face with Insight more profound.

Even if Adam ne'er had fallen, the Universe
 Would the Christ have craved ; the Interpreter divine,
 Unto Whom Alone their Song the Spheres rehearse,
 Sun, and Moon, and Stars, as sacred Symbols shine.

Yea, to Him, the Essential Man, doth God The Father
 Speak Creation ; unto Christ, The Anointed King,
 Telleth He His works ; to Him revealeth, rather
 Utters to Himself, The Word in everything,

Adam sinned ; and Christ the Path of Calvary trod ;
 Struck by Satan ; who, denying in his blindness
 Him, The Lord, the Secret Counsels of his God
 Furthered, in darkest hatred of The Eternal Kindness.

Lo, The Sovereign Poet, Who in Nature read
Deity, dies on the Cross : dark is the Sun at Noon :
Earth, and the Stars, tremble : yea, with drooping head,
Nature mourns, in Sympathy with The Redeemer's Swoon.

Christ is God, Lord of Light :

Christ is All Truth, never-changing, never-failing :
Clear, to Him, is Nature's Speech,—by Day, by Night,—
All this wondrous Whole—The Eternal Thought unveiling.

C. W. H.

The African Mission.

HIS Holiness,—the late Pope Leo XIII—ordered a collection to be made annually on the feast of the Epiphany for the African Missions. This precept has been renewed and confirmed by his successor Pope Pius X, happily reigning. It is important that all the faithful should co-operate readily in this great work, at least by their prayers. It will perhaps assist some to do this, and also give a more intelligent character to their charity, if they clearly understand what is meant by the African Missions, under what difficulties they are labouring, and why at this time a special effort should be made to establish them. To state these points as simply, as clearly and as briefly as possible is the object proposed in the present paper.

I. Africa, as we have always been taught, is one of the Continents or great divisions of the globe. In extent it is about three times as large as Europe. Up to a comparatively recent date—say 50 years ago—it was an almost unknown land. But since 1860 it has been crossed and recrossed by travellers of various nationalities. From their accounts we gather that the inhabitants number about 200,000,000. Of these about 150,000,000 are of the Negro race and inhabit Central or equatorial Africa. They are simple ignorant people ; they have no knowledge of God or divine things, and are given up to the grossest idolatry and superstition.

Now, as the Church has been established by our Lord for the salvation of the souls of men, it is the duty of His Holiness as the Vicar of Christ and head of His Church to make every effort to rescue these souls from their miserable condition. With this view, the whole Continent of Africa has been suitably parcelled out and divided by Propaganda ; and Missionary Priests from the different nations of Europe have been sent to the countries allotted to them. And these are the African Missions.

II. The difficulties under which they labour may be roughly classed under four heads.

The first of these is the climate. To understand the nature of this difficulty, it must be borne in mind that the centre of the Continent is formed of flat or table land. This table land independently of the mountains which rise from it, is in itself very high. On account of its elevation it is not unhealthy. But, between this table land and the sea there is, on each side of the Continent, a vast plain, varying in breadth from 150 to 300 miles. This vast low-lying land is simply a swamp or marsh. We shall realize its condition if we bear in mind that in Central Africa there are only two seasons,—the rainy season and the dry season. In the rainy season, the rain comes down in torrents ; so that, what with the streams

which on their way to the sea overflow their banks, and what with the rain which falls direct from the sky, the whole plain is like a sea of liquid mud. In the dry season, the fierce African sun plays on the soft liquid mass with a heat like the breath of a furnace. In consequence not only do vapours of a most noxious and unwholesome character arise from it, but tens of thousands of insects are generated, whose bite is deadly to men and beasts. It is in these swamps that the Tsetse-fly swarms in such numbers, and where these insects are found no horse or mule or any known beast of burden, can live. These marshes are the home too of that gnat or mosquito, the bite of which according to the latest discoveries is the cause of the deadly African fever. This pest does not usually trouble the natives very much. But it likes to fasten upon the European. The result of the poisonous wound which it inflicts soon appears, and the symptoms develop very rapidly. First its victim is afflicted with a violent headache; this is followed by severe fits of shivering; delirium or loss of the senses then supervenes, especially at night; and this leaves the patient very much weakened in body and depressed in mind. If, when in this state, the sufferer be exposed to either the heat of the sun during the day or to the cool air of the night—even under such conditions or to such a degree as would in ordinary circumstances be quite harmless—the result is certain death.

Under such circumstances the missionaries endeavour to get over these swamps as quickly as possible. From one point on the coast to Uganda the British Government has made a railway. But in other parts, on account of the ravages of the Tsetse-fly, the journey from the coast must be made on foot. And it is during this long wearisome and exhausting march that so many white men die; or if they survive are so weakened as to be practically useless for a long period.

III. The second obstacle to the success of the missions

is quite as discouraging as the first. It arises from the feeble mental condition, the indifference to all that is good, the moral depravity of the negro. These evil qualities are so marked that some modern writers have not hesitated to affirm that the negro cannot possibly be a descendant from Adam. Tribes, they say, which are so brutish and bestial must belong to another race altogether. This, of course, is opposed to all historical fact, and also to the teaching of Holy Church. For has she not always insisted that, when converted, negroes should be baptized? But why should they be baptized unless they have sinned in Adam? But the very fact that such strong views are held may serve to illustrate the stupidity and depravity of the negro and his mentally helpless condition. Hunting, fishing and childish amusements take up all his attention. And this state of mental weakness, depravity and indifference forms a serious, but, considering the power of Divine Grace, not an invincible obstacle to his conversion.

IV. An obstacle which is greater and more serious is the institution of slavery.

Mahometans are found in great numbers on the north east coasts of Africa. Such is the gross sensuality and self-indulgence tolerated and taught by the Religion of the Prophet, that the possession of slaves seems necessary to those who profess it. This is so obvious that it is not necessary to go into details. In consequence all the slave traders and slave holders are Mahometans. These know that the conversion of the negro to Christianity means the extinction of slavery. Hence, not only motives of religion, but their own interests also, move them to hatred of the Christian name;—and with the most persevering and determined efforts they invariably oppose the establishment of Christian missions.

As to slavery, however, not merely religion but humanity itself would seem to require the suppression of an institution so odious and so cruel. Those who have

witnessed the effects of it tell us that no description that can be given, can possibly convey an adequate idea of its horrors. We can believe this, when even a brief statement is made of what ordinarily occurs.

A band of men, usually Arabs, armed to the teeth, make a raid into the country of the negroes. These simple inoffensive creatures are generally altogether unprepared to resist any attack. Their village is suddenly surrounded, usually at night or in the early morning. All the men that make any resistance are shot without mercy. The rest, men, women and children, often hundreds in number, are taken captives. Those who are capable of escaping are bound together with chains. The men in addition have a long log of wood attached to their shoulders; one such log suffices for several. They then begin their journey, which may extend to 30 or 50 or even 100 days, according to the distance of the market to which their captors intend to drive them. They march all day; at night they stop to rest. Then a handful of grain, or other such food, raw and uncooked, is given to each of them. This, with a little water, is all they get; at break of day they resume their march.

After a day or two, the fatigue and privations and sufferings tell on many of them. Those who are advanced in age and the women are the first to break down. Then, as a warning to the rest, their captors come behind the weak ones and with a club (in order to save gun powder) give each a heavy blow on the nape of the neck. The unfortunate victims utter a loud cry of distress and fall to the ground in the convulsions of death.

The others in terror resume their march. Their very fear seems to infuse into them a new strength. But should any one of them stop through fatigue, the same horrible scene is repeated.

Many of those, however, who manage to continue marching do not always escape. For these inhuman butchers,

taught by experience, can tell in the course of four or five days which of their prisoners are likely to break down before the end of their journey. Consequently, on the fourth or fifth night from the time of starting, in order to save food, all these weak ones are despatched in the same way. They too are felled with a blow. And their companions have for that night to eat and drink and sleep in close proximity to the dead bodies.

Thus the weary march continues for weeks and perhaps months. Should any attempt to escape they are shot down. Thus, in one way or another, their numbers are constantly diminishing, so that in the end not more than a fourth part of those who started reach their destination. It is calculated that some 400,000 negroes perish in this way every year. In fact, if travellers were journeying from Central Africa to a town in which a slave market is usually held, and were to lose their way, they could find it again easily by the number of skeletons of slaughtered negroes by which the path would be strewn.

Now this horrible cruelty and butchery becomes impossible wherever a Mission is established. It is not merely that the white men teach the negroes how to defend themselves, but their enemies are aware (for they have been taught the lesson frequently) that an attack upon a Missionary station, whether successful or not, is always followed by severe punishment.

IV. A fourth obstacle to the success of these Missions is the expense. In one sense it is perhaps the greatest. For the outlay is enormous and there is no fund capable of meeting it.

Uganda is the finest and richest district in Central Africa. And in the division made of this portion of the Continent by the powers of Europe, Uganda was allotted to England. In order to open up the country more effectually, and to create new markets for cotton goods and hardware, the English Parliament, voted the enor-

mous sum of £3,000,000 of money for the construction of a railway from the coast to the capital of Uganda. The distance is 300 miles. And what was the argument used to persuade the members of the House to vote the money? That as horses or mules could not be employed on account of the Tsetse-fly, all merchandize had to be carried by men; and that to carry a ton weight of merchandize that distance by that means cost £300.

Uganda now has a railway and in this respect Uganda is fortunate. The other numerous and extensive districts are still labouring under their initial difficulties of transport. But, besides the cost of transport, there are additional expenses with which all the missions, Uganda included, are still burdened. Not to speak of the education of priests for the mission, there is their journey to the African Coast, and the cost of all the requisites for saying Mass and administering the Sacraments, and for establishing themselves in the country to begin their work.

Now, it is to meet these and similar expenses that the Pope has ordered a collection to be made on the feast of the Epiphany in all the churches and chapels of the Catholic world.

In this case *bis dat qui cito dat*; the case is urgent. For unless the negroes become Christians they will inevitably fall under the dominion of the Arabs and become Mahometans. And speaking generally Mahometans are never converted to Christianity.

Mahometanism, from a religious point of view, is one of the puzzles of ecclesiastical history. Arguing *a priori* we should naturally think that nations that pray and fast, that detest Idolatry, that believe in the unity of God, and though denying the divinity of our Lord profess a great reverence for Him and His Mother, that nations not more corrupt in morals than were the ancient Greeks and Romans—we should naturally think that such nations could easily be converted to Christianity. This, however,



is not so. The greatest saints have given themselves to this work and have failed. Even St. Francis of Assisi with his wonderful and miraculous gifts could not influence the followers of the prophet. It is narrated that St. Raymond of Pennafort converted 10,000 in the South of Spain. But when the case is thoroughly sifted, it appears that his converts had the alternative proposed to them of either conversion or banishment. Under such circumstances it is difficult to believe that any conversion is sincere and altogether *bona fide*. The Catholic Church has been in contact with Mahometans in Europe, Asia or Africa for more than 1,200 years, and yet have there been so many as 1,200 sincere and conscientious converts? Some affirm that there has not been even one. Everything possible has been done. Not only have holy and learned men laboured amongst them, preaching and instructing them, but their sick have been attended in Catholic hospitals, their children have been educated in Catholic schools, Catholic Charity has been lavished on them, and all without fruit. This false religion would seem to be a masterpiece of Satanic ingenuity. It contains just sufficient religious principle to satisfy the natural longing which a man has for religion of some kind. And though so corrupt as to make its votaries the slaves of the basest passions, it teaches them that they are certain of salvation. A Turk, like a Calvinistic Methodist, looks upon himself as one of the elect of God, as a man who cannot be lost whatever he does. Such men are morally incapable of conversion. If then the negroes become Mahometans they are lost for ever to the Faith. It is to prevent this that the African Missions should be established and established now. And our Lord will undoubtedly bless all who contribute to a work, so urgent and so holy.

M. W. B.

A French Bye-Election.

Now that the 'Entente Cordiale' between England and France is well established and in good working order, there will doubtless be many on this side of the Channel who will endeavour to get a better understanding and grasp of the life, and movement, and being of our neighbours across the water. The study of French literature, French art, French industries is in itself very right and proper, and generally speaking can only lead to a still more cordial 'Entente'; but it may be advisable to utter a word of warning to any who are desirous of studying French politics more closely. Even with the help of a dozen London papers, each with its daily "News from Paris" column, the grasp which one gets of French political life and ways is never very clear or very complete. In my humble opinion it is better that this should so continue. *Omne ignotum pro magifico*. My own experience tells me that this is one of those cases in which one goes further and fares worse.

I had always believed that our generally confused notices of politics in France was not the fault of the politics themselves, but was brought about by our receiving our news and our ideas thereof second hand. Under the delusion that perhaps first hand acquaintance would enable me to get some sort of a real grasp of the subject, I lately spent some time in following the course of a French bye-election on the spot. I have come to the conclusion that the study of the currents, and under-

currents and cross-currents of political life in France is something that is better left severely alone. This conviction, together with a whirling in the head, which has all the symptoms of being permanent, are the net results of my first and last attempt to fathom the unfathomable.

This particular election was at Baré-le-Sue. There were four Candidates nominated, who were respectively designated, The Candidate of the Left, The Candidate of the Extreme Left, The Candidate of the Nationals and The Candidate of the Back Bench. As far as I could gather, the only tangible distinction which separated them was their attitude towards the Clerical Laws; three of them were Clerical and one Anti-Clerical, or perhaps one was Clerical and the rest 'Anti'; on this point I could never be certain. Each of them alone and unsupported was enough to set a town in an uproar; words fail to give any idea of the commotion caused by the descent of all four together. The atmosphere was simply charged with interpellations, harassments, recriminations, secessions, recessions, obsessions, manifestations and all the rest of it.

One came across manifestations in every street. The ways of the French 'manifesters' are somewhat peculiar to our English ideas. The doors of a Café would open, and a group of six or eight men, seemingly impelled in some haste by a mysterious force in the rear, would precipitate themselves into the street. Then a dialogue something like the following would take place.

First Manifester (pointing to second) "What type!"

Second Manifester (pointing to first) "What type!"

F. M. "I am not pushed by Secessionisms!"

S. M. "I am not swayed by Consummations!"

F. M. "Away, thou man of the Left!"

S. M. "And thou, thou man of the Back Bench!"

After which, each would put his face within half an inch of his opponent's, and draw back his right hand, open, to the utmost possible extent. In this position they would

remain for two or three minutes, till presently the bystanders would implore them, in the name of France, not to shed blood; urging that probably both were in the right, and that each had amply vindicated his honour, and so on. This point of view would gradually dawn on the combatants themselves; they would withdraw their faces: one would 'retire' the word "Secessionisms" and the other the word "Consummations"; then they would shake hands with effusion, and, if a little more elevated than usual, would exchange a fraternal kiss. After that the whole company would adjourn to the next Café and drink some more 'Absinthe.' In this way did most of the Manifestations begin and end.

As far as one could judge, there was little personal canvassing. The candidates relied chiefly on their meetings, which were held at all hours. I attended a great many of these, and always came away more mystified than ever. It is almost impossible to follow a French speech. To begin with, the speakers have a deplorable habit of never mentioning a man, or a party, or an event, or in fact anything, *directly*: they always bring in an allusion, or a date, or a place to indicate what they mean. Thus, the Battle of Sedan is "the event of the 6th September;" the Government of Russia is "the Winter Palace" and the "Newski Prospect," or the "Neva"; the Associations Bill is the "Law of 21st June," and so on. This would be quite allowable, and occasionally commendable, as an oratorical effect, if only accepted pseudonyms were used for places and well known dates for events: but when one hears sentences like "the terrible crisis of the 24th May and the events of the 16th March, coupled with the passage of the Tamursplatz, have produced, &c." one must have the brain of a Lightning Calculator to keep up with the speaker. And again, there is no nation in the world so fond of abstractions, and 'isms' and 'ments' as the French. Sometimes these words are good and crisp; generally they

are vague and wishy-washy, and often meaningless. Words like "Obsessionisms, proletarianisms, compressments," succeed each other with deadly rapidity, and in five minutes time one is completely lost in a maze of nebulous abstractions, and flounders about trying in vain to get a hold of a something tangible by which to locate oneself. It is no use attempting to imagine what the speaker means; because in nine cases out of ten, he doesn't mean anything. It would be impossible to give any one speech in full; but I made copious notes; and an extract from one of the last speeches delivered may be interesting. The last few minutes went as follows:

Candidate.—My olds, I must now conclude. This is the 22nd time that I have made a bow at the public; yesterday was the 21st, and to-morrow will be the 23rd. I stand fast on this rostrum to raise the voice for the Back Bench. On the other side of the Square, at this very hour, another is raising another voice. But on a what rostrum! Gentlemen, what supports his rostrum? It may seem a harsh thing to say, and I should be the last to go out of my way to desolate the feeling of any opponent: but I think that anyone can see that his planks rest almost entirely on the 13th August and the 6th March. (Hear, hear!) I am pleased that in this you agree with me. But if the Downing Street or the Maximiliangasse had heard those words, do you think they would have been lavish with their gratifications?"

A Voice. "What about the Via Pragmara?"

Candidate. "I am carried in by the words of the interruptionist! An ignorant! I hope, my olds, that the impressionments of my pronouncements deepen themselves. At any rate, let me say that we at any rate do not belong to the 12th January. (Loud Applause.) The integral is the order of the day."

Voice. "But at least, we may ask the speaker, if, with

the 7th November before our eyes, we are not entitled to a detail of the perception (Uproar). We can no longer be content without consummations." (General disorder.)

Candidate. "One moment, my olds. Before going any further I must make my position clear. I had intended to reserve what I am now about to say till the last: but the interruptionist has forced the hands. Gentlemen (slowly and decisively) I BELIEVE IN CONSUMMATIONS." (Sensation.)

After a startled pause, the seconder of the candidate begged to say, that after the serious declaration which had just been made, he must take time. In the course of successions one must expect embarrassments. It would never do to sing whilst marching over frontiers.

Candidate. "I never have sung and never will sing when marching over frontiers. But in no case can the 22nd of November raise its voice again. You could not wash it with one blow of water."

The original Voice. "I must still insist on the point, and must press for confrontations."

Candidate. "Why the right is no more to me than the Little Blue: it may be an innocent, it may be a guilty: but at least let us not make exceptions of the Well Certain. The group always on the 'Who lives' may spell 'Left' in four letters: we can do so or not: but in no case let us become captains of the long course. (Interruption and a voice "With that!") My olds, they pose as Charles Fifths: their commencements are blows of force: their retardations establish the phases: Plebiscitaries, WILL YOU accept this piece of voyage, or will the portfolios themselves give the signal? (Frantic cheers.) Shall their impressionments violent us? (Never!) Shall the people of two worlds occupy themselves of baggage? (Shame!) My olds, my braves! Consummations ARE necessary; the lessons of the 6th April and the 28th July are not lost on us: we stand pledged; he who makes otherwise, is a fool and a brutal. France, conscious of her past, her present, and

her future shall not swerve from the path, though Potsdams and Via Fornanis may trumpet. Long live France, long live the 24th February, long live Consummations." (Loud and prolonged applause, during which the Speaker resumed his seat, having spoken for an hour and twenty minutes, and having succeeded in making himself and his position absolutely unintelligible.)

There are some things which they do better in France: but politics is not one of them.

G. McLAUGHLIN.

St. Aelred, Abbot of Rievaulx.

(Amplified from the 2d. biography published by the Catholic Truth Society.)

I. Helred the Youth.

Born in 1109, Aelred* came of mingled Saxon and Scottish blood of noble rank in the world. He belonged according to one tradition to Hexham. The author of his life, anonymous, remarks that in early life he gave presages of the sanctity to which he was afterwards to attain. He had one sister, probably his senior, who entered religion, and led a life of prayer and mortification as a recluse.†

* The name is found in various forms: Hailredus, Ailredus, Ailredus, Ethelredus, Edelredus, and Aylredus.

† This is known from no source except the *Regula Juliacarum ad Sneros*, not indisputably our Saint's work. The loss of his letters, three hundred in number, has doubtless caused an irreparable void in materials for his biography.

It would appear that he was left an orphan at a very tender age; for he once only,*—if at all—mentions his parents, though he was, he tells us of a very affectionate disposition. To judge by the way in which he wrote in the later years of his monastic life about his benefactors, it is hardly likely otherwise, that he would so far forget the duty owing to the authors of his being as to aver that he loved King David of Scotland above all mortal men. And the tender heart which thus outpoured itself on the death of a friend would have surely prompted frequent allusions to father and mother, if they had not been taken from him before he could appreciate their love.

"My sorrow," he writes, upon the death of his monastic friend, "my sorrow prevents my going on, and the recent death of my Simon strongly urges me rather to the task of weeping. . . . Oh, wretched life, oh, life of grief, to live without Simon! Jacob the Patriarch wept for his son; Joseph wept for his father; holy David wept for his dearest Jonathan. And all these was Simon alone to me; a son in age, a father in holiness, a friend in charity. Lament then, wretched man, thy dearest father, lament thy most loving son, lament thy most tender friend. It is a wonder I can be said to live, from whom so great a part of my life has been snatched, so sweet a solace of my pilgrimage, so undivided a relief of my misery!" (*Mirror of Charity*, Book I, chap. xxxiv.)

It is not known at whose hands the young Aelred received his education, a liberal one, even as estimated in these times. "When I was a boy at school," he writes, "and took very great delight in the favour of my school-mates, among the customs and the vices by which that age is usually endangered, my whole mind gave itself up to affection, and devoted itself to love: so that nothing

* In a passage of doubtful authenticity. But Aelred heard from his father, according to Reginald of Durham, a certain miracle which he related to that writer.



seemed sweeter to me, nothing more pleasant, nothing more useful than to love and be loved. Accordingly, wavering between divers loves and friendships, my mind was hurried hither and thither; and not knowing the law of true friendship, it was often taken in by its pretence. At length there fell into my hand the book that Tullius wrote, *De Amicitia*, which at once appeared to me as useful by the gravity of its sentences, and sweet by the savour of its eloquence." (Preface to his book *On Spiritual Friendship*.) And although he elsewhere speaks of himself as "almost illiterate," we find him quoting frequently from Cicero, and also from Virgil, Horace, Plato, and others, besides showing acquaintance with Homer and the tragedians.

While quite young he had been received into the household of St. Margaret's youngest son, David, who in 1107 had succeeded his brother Edgar as Earl of that part of Scotland south of the Forth and Clyde; and when in 1124 David became King of Scotland on the death of Alexander I, Aelred accompanied him to Court, and grew up with the young prince Henry almost from his cradle. David seems to have given equal attention to the training of each of the boys in the fear of God and uprightness of life. He had much to tell them of the pious traits of his father and sister, and of the sanctity of his holy mother. And often it would be their privilege to reverently handle and cover with pious kisses, the "Black Cross", which St. Margaret had brought with her to Scotland from her exile, and upon which the last glance of her dying eyes had fallen, before she left it, as a precious heirloom, to her children. "This is," Aelred afterwards wrote, "a cross about the length of one's palm, fashioned with wonderful workmanship out of the purest gold, to shut and open like a case. In it is seen a part of our Lord's cross, (as has been often proved by the evidence of many miracles,) having the image of our Saviour very deeply graven in

ivory, and marvellously well decorated with gold ornamentations."

David promoted his ward to a position of considerable trust, that of master of his household, which Aelred fulfilled with such diligence that the King afterwards thought more than once, of procuring his elevation to a bishopric. The preferment shown him, of course aroused the envy of others. A certain soldier, his biographer relates, once turned upon him with injurious language in the King's presence. "You are quite right," replied Aelred, "you speak excellently, and every thing you say is true; you hate a lie, and I believe you love me." Seeing that the young man was not to be aroused to recrimination, his enemy, admiring his calmness, even if he could not appreciate his virtue, apologized. Aelred in turn professed his esteem, and thanked the other for aiding his advancement before God, as well as before the King, by proving his meekness and patience.

At one period, he hints, he began to shew an unworthy, a worldly spirit, if not indeed to stray from the paths of virtue. "I am that prodigal Son, who took to myself my substance; not willing to guard for Thee, good Jesus, my fortitude, I set out for a region utterly different, being compared to the beasts without sense, and made like to them. There I wasted all my goods living riotously and thus I began to want. Unhappy want, in which bread failed and the food of swine availed not; following indeed after most unclean animals, I wandered in a desert land, a land without water, not finding the way to any city where I might dwell. Pining and thirsting amid evils, my soul fainted away, and I said; *How many hired servants in my father's house abound with bread, and I here perish with hunger* (Luke xv. 17.); when I thus cried out to God, He heard me, leading me into the right way, that I might go into the city of my dwelling-place (*Of the Child Jesus in the Temple*).

But whatever may have been the influence of his fellow courtiers upon his life, his royal patron, at least, set him nothing but good example. For instance: "I have seen," he writes, "when the King, ready to set out hunting, had already his foot in the stirrup and was on the point of mounting his horse, how he would, at the voice of some poor client seeking an audience, draw back his foot and, leaving his horse return into the hall, and abandoning his project for that day, kindly and patiently listen to the case for which he had been called upon. . . . And if it chanced that any priest, or soldier, or monk, or rich man or poor, or citizen or stranger, or merchant, or rustic, was holding speech with him, he so aptly and humbly talked with each about his affairs or state, that each one felt he had his interests fully at heart, and so he would send all away pleased and edified. . . . And I,—though a sinner and unworthy, yet mindful of thy benefits, my sweetest master and friend, which from my early years thou didst lavish upon me; mindful of the favour to which thou didst more lately receive me, of the kindness with which thou didst listen to me in all my petitions, of the generosity thou didst show me; mindful of the embraces with which, not without tears, to the admiration of all who stood by, thou didst take leave of me,—do pay thee the offering and tribute of my tears: I pour out my affection and my soul. This I offer for thee, as sacrifice to my God. This return I make for thy benefits. And because this is a very small thing, my mind from its innermost depths shall recall thee there, where the Divine Son is daily immolated to the Father for the salvation of all." (*Genealogy of the English Kings*, written soon after David's death.)

The young man's parts and his patron's favours opened out before him a most brilliant worldly prospect. That there was in him no small share of the soldier's spirit is shown by his animated description of the Battle of the Standard; it is *implied*, too, by many passages in his

works, which remind us of the soldier-saint, Ignatius; passages of which the following may serve as example: "Our Lord says to us: *Be valiant in war*. This is a fight, a great war. No one is safe. So long as he lives, if he lives well, it is war. . . . And do you, brethren, be valiant in war. Leave not your place in the fight. For this is the place of the fight. Keep in this your fortress, in this your house, and let each one well hold and defend his position. For there are in this fortress divers positions, and appointment has been made as to who shall hold one position, and who another. Let, then, no one suffer the enemy to enter at that part where he is. The cloistered monks have one position, another the lay-brothers, another the superiors: let each guard his station well." (*Sermon on the Feast of SS. Peter and Paul.*)

The courtier's or the soldier's career may for a time have attracted him, but the call of God to the inner and hidden life, at first stifled in his heart, proved at last too strong. "Behold, O sweet Lord," he writes of this time, "I have walked through the world, and the things that are in the world; because, whatever is in the world (says that sharer of Thy secrets) is either the lust of the flesh, or the lust of the eyes, or the pride of life. I have sought in these things a rest for my unhappy mind; but everywhere is toil and groaning, sorrow and affliction of spirit. Thou hast cried out, O Lord, Thou hast cried out; Thou hast called, terrified, burst through my deafness; Thou hast smitten, scourged, overcome my hardness; Thou hast breathed Thy sweetness and savour, and has shown up my bitterness. . . . I was lying polluted and grovelling, bound and a captive, meshed in the clinging bonds of obstinate iniquity, weighed down with the mass of inveterate habit. . . . But Thou, who hearest the groans of them that are in fetters and releasest the children of the slain, hast broken my bonds and Thou, who offerest Thy Paradise to harlots and publicans, hast converted to

Thyself me, the chief of all sinners. And, behold, I rest beneath Thy yoke, and repose beneath Thy burden; for Thy yoke is sweet, and Thy burden light." (*Mirror of Charity*, Book I., chap. xxvii.)

"O sweet Lord," he exclaimed in his gratitude, "what shall I render to Thee for all the things Thou hast rendered to me! Oh, how sweet in all things is Thy spirit! Truly O Lord is Thy mercy great towards me, who didst put forth Thy hand from on high, snatching me and rescuing me from many waters, and from the hands of the children that are strangers; Who didst deliver my soul out of the lower hell, in which however I sucked in one small drop of Thy sweetness, and heard Thy voice as it were from afar saying to me; What dost thou, unworthy one and filthy?" (Bk II ch. xi.)

II. Rievaux. Helred the Novice.

Towards the end of the third decade of the twelfth century, Walter Espéc, a noble Knight,—already the founder of more than one religious house,—applied to St. Bernard of Clairvaux for a company of Cistercians, to whom he offered a site in the valley of the little river Rye, in Yorkshire, about six miles to the north-west of the present Benedictine Abbey of St. Lawrence, Ampleforth. The Saint accepted, and wrote as follows to King Henry I. "In your land is held fast the prey of your Lord and mine, a prey for which he chose rather to die, than lose it. I have arranged to go after it, and to send some of our soldiers, who with a strong hand, if this will not displease you, may seek it out, recover and bring it back. And now with this purpose in view, I have sent as scouts these whom you see before you, to sagaciously explore the matter, and faithfully report on it. Do you assist them as messengers of your Lord, and in them serve your feudal Master. And may He, to His own honour, to your

salvation, to the prosperity and peace of your country, bring you in joy and fair fame to a good and peaceful end. (*S. Bernardi Opera; Ep. 92. Paris, Gauthier, 1836.*)

The little band entered upon their completed monastery in 1132, according to our Saint, under the leadership of St. Bernard's friend and former pupil, William. They met with a warm welcome from Thurstan, Archbishop of York, to whom St. Bernard wrote a letter of thanks for his paternal kindness (*Ep. 95*).

It is somewhat amusing to hear the average unthinking tripper, as he looks upon the beauties of Bolton, or Fountains, or even Kirkstall, on a glorious summer day, remark: "Those cunning old monks knew where to plant themselves." But let him stand in March upon the side of the wind-swept moorland, overlooking Rievaulx' ruins and the dark, wild valleys, or rather ravines, that radiate from its site, as the heavy storm-clouds drive across from the North Sea, and discharge upon the still bare troops their loads of snow, and pile up all the hollows and the brown bank-sides with deepening drifts. He will then be in the way to realize that these scenes of beauty are not as the monks' happy choice found them, but rather as their tireless industry made them. Rievaulx, when the monks took possession, was little better than a howling wilderness: *locus horridus et vasta solitudo*, is the old chronicler's description of it. And it may be that our Saint alluded to a not unfrequent local experience when, some thirty years later, he said to his monks: "What profit is it, if the land has been excellently well tilled, the seed knowingly sown, and watered with seasonable rains, if the stem has unfolded, and the fruitful ear shot; if the corn ripening in the sun's favourable heat is already beginning to entice the eager reaper, and a sudden storm swamps everything, as it were, from under your hands?" (*Sermon XIII. On the Burdens in Isaias.*)

To wander about the hill-side and the plain where our

Saint's feet have trod, and his hands have toiled, his mind pondering the while the mysteries of the Incarnation until his great loving heart melted into that passionate tenderness towards Jesus and His Mother which honeyed his writings with their names:—to stand in that majestic transept and in fancy fill again its crumbling mullions with storied lights, and build up the vanished nave, and erect once more to their severe simplicity the prostrated altars, and raise again the comfortless stalls, and people them with their scores of cowed figures listening in rapt attention to his burning words,—all this is like visiting after a dreary absence, the tomb of one we have loved.

In first coming to England, where their name had scarcely yet been heard, the Cistercians were in a manner repaying a debt to this country. For it was to the zeal for the strict observance of St. Benedict's rule* which had inflamed an Englishman, St. Stephen Harding, that the foundation of their order was mainly due; as it was to his wisdom that they owed many of their constitutions. So much, indeed, did they recognize this, that he was afterwards venerated by the order as their chief founder, and his feast kept with greater solemnity than that of St. Robert of Molesme, or of St. Bernard himself. He it was who had received and trained that great light and his companions, and who had founded Clairvaux and many other abbeys. Now in turn they were to fashion and mould another English Saint, worthy of the worn-out hero, who, his honours and offices all laid aside, was preparing in solitude at Cîteaux to pass before the judgment-seat of Christ. And when, in 1134 St. Stephen died, Abbot William might fitly have written to St. Bernard:—

* For this reason Aelred speaks of St. Benedict, in his sermons on that Saint, as "our Father, who in Jesus Christ by the Gospel, begot you." St. Bernard calls him: "Our leader, mentor, and law-giver" (*S. Bern. Opera in Natali S. Benedicti; Sermon.*). Hence probably, St. Aelred is mentioned in an ancient Martyrology, as belonging to the Order of St. Benedict.

"*Instead of thy fathers sons are born to thee.*" For among the earliest of his novices had come the young man Aelred having exchanged the monarch's court for the monks' kitchen, having left behind all thoughts of bodily comfort, of riches and ambition, seeking only to gratify the newly-found aspirations of his soul. "No more will I sigh for the flesh-pots, which I have left in Egypt, where at Pharaoh's demand I made bricks of clay, straw being taken from me. Let thy voice sound in my ears, O good Jesus, that my heart may learn how to love Thee, my mind love Thee, the very inwards of my soul love Thee; may the innermost marrow of my heart embrace Thee, my one and only true good, my sweet and delightful joy. . . . For he that loves Thee gets Thee, and gets Thee as much as he loves, because Thou art love, because Thou art charity. This is that fulness of Thy house, with which Thy beloved are filled, fainting away from themselves, that they may be transformed into Thee." (*Mirror of Charity*, Book I, chap. i.) And again (chap. xxx.): "What can be sweeter or more glorious than, by contempt of the world, to feel oneself above the world and standing on the pinnacle of a good conscience, to have the world beneath one's feet, to see nothing to desire, no one to fear, no one to envy?"

He at once gave himself up to the study of Holy Writ and of the Fathers, and though feeling intensely at first the change from his life in the world, he persevered until he lost all relish for what was not "sweetened with the honey of the sweetest name of Jesus, or savoured with the salt of the Holy Scriptures." For, he reflected, "whatever calm, whatever peace, whatever pleasure I have, it all is brought by the sweetest yoke of the Lord; but whatever labour I endure, whatever fatigue, whatever that is grievous, comes from the remnants of worldly desire." (*Mirror of Charity*, Book I, chap. xxix.)

It must not be supposed that he escaped the usual

attacks of spiritual dryness and desolation. Alluding to this time he says:—"Because it is written, '*Son when thou comest to the service of God, stand in justice and in fear, and prepare thy soul for temptation*' (Eccl. II, i); the Lord Jesus for a little while conceals His face from us, not so as to depart, but to lie hid. And lo! Egypt, darkness, disturbance. Sitting, forsooth in darkness and the shadow of death, labouring for want of sweetness once experienced, bound and fettered in iron, the hardness namely of our own heart; we must needs cry to the Lord when we are afflicted, and He will deliver us from our necessities. For, dispelling by the light of His consolation the darkness of this trial, and by the grace of inward compunction breaking the bonds of inward hardness, with calm countenance He goes before us to Nazareth, that there, reared amidst the flowers of the Scriptures, and the fruits of virtue, under the discipline of our elders, we may have part in the delights of His twelfth year. For so is the Lord Jesus born in us and conceived; so surely He waxes strong and is nourished in us, until we all meet unto a perfect man unto the age of the fulness of Christ." (*Of the Child Jesus in the Temple*.)

He himself thus describes the life of a novice: "There is scanty food, rough garb, drink from the spring. Sleep often overtakes one over the sacred page. At last a rush-mat, far from soft, is spread for the weary limbs; when slumber becomes sweeter we are forced to rise at the sound of the bell. I say nothing of our eating our bread in the sweat of our brow, of our speaking to three men only, and that very rarely, and of bare necessity. Is not that word of the Apostle most clearly fulfilled in us: *Mortify therefore your members which are upon the earth* (Coloss. iii. 5)? And that of the Psalmist: *I am become as a beast before thee* (Psa. lxxii. 23)? Truly as a beast of burden are we become: going without contradiction whithersoever we are led, enduring without rearing whatever is laid upon us. No room for

self-will: no time for idleness or dissipation. And certain things I consider not to be passed over, which delight no less than these things fatigue. Everywhere peace, everywhere tranquillity, and a wonderful freedom from worldly tumults. Among the brethren such unity, such concord, that each possession seems to belong to all, and all to each. And what delights me in a wonderful way, there is no acceptance of persons, no consideration of birth. Necessity alone causes diversity, infirmity alone, disparity.

. . . . How marvellous is this, that to three hundred, as I suppose, the will of one is law, so that once the word has issued from his mouth, it is observed by all with as great care as if all had agreed together upon it, or had heard it from the mouth of God Himself. And, that I may briefly sum up many things, I find no point whatever of perfection in the precepts of the gospel or of the apostles; none in the writings of the holy fathers; I comprehend nothing in the sayings of the monks of old, which is not in agreement with this Order, and this profession." (*Mirror of Charity*, Book II., chap. xvii.)

The portion of daily labour allotted to Aelred was that of scullion; the main relaxation from its fatigue he found in poring over the treasures of the library.* And when occasion offered he would eagerly drink in from the lips of Abbot William all that he had to tell of Bernard, "the abbot beloved of God," and was fired to emulate his love of Mary, his zeal for religion, his eagerness in the study of divine things, until he became almost his counterpart, and deserved to be called by his name.

*It must be confessed that this is a conjecture founded upon Abbot Girvase's letter to Aelred when a monk (Preface to *A Mirror of Charity*):—"You have," he writes, "pointed out the cause of your inability [to write the treatise] . . . Inasmuch as you have come from the kitchens, not the schools, to the desert, where you toil for your daily bread with axe and mallet." It seems likely that the time that an unlettered novice would have had to spend on study was filled up by Aelred in the kitchen, as the dispensation of food in the king's palace had for a while been entrusted to him.

On the very last day of Aelred's probation, a fire broke out in the novices' quarters, and making rapid progress, caught the rafters, and was like to involve all in a huge conflagration. "Aelred, who was sitting at table with the other novices, snatched up a goblet and stretching out his arm, with confidence in God dashed the contents into the midst of the flames, and at once put out the fire."
(*Anonymous Life*.)

III. Helred the Monk.

Having thus completed his noviciate, and shown himself thoroughly imbued with the spirit of his Order, Aelred was professed. His strivings after perfection could not fail to endear him to his superiors, and by the Prior Hugh he was admitted to a close and holy intimacy, by which the young monk profited greatly, being carefully and even sharply admonished of his failings.

Day by day he grew more earnest in prayer and divine contemplation, more indefatigable in manual labour, more assiduous in the study of spiritual things. Those writings especially were dear to him, which nourished the spirit of compunction, and drew tears of heavenly love and sorrow to his eyes. And as an encouragement and a reward God gave him in no small measure the gift of tears. Of this he writes:—"A most pleasing and acceptable sacrifice to God, assuredly, is the shedding of tears, a sufficient holocaust for our delinquencies, if we repent and amend, and repeat not the deeds that need repentance. But it must be joined with the spirit of humility and with a contrite heart, as we flee to the kind Heart of Jesus; and joined again, with a constant striving, to the best of our ability to bring forth fruits worthy of penance. Wherefore must every one who is careful for his salvation take pains that mortification of the flesh, earnestness in prayer and watchings, poor garb, coarse food, gravity of silence, all

these parts in short, belonging to the interior and exterior man, like a most acceptable holocaust shall grow rich, so to speak, with the sweetness of tears and most devout affections, that in the sanctuary of the heart they may be kindled up with the fire of charity and give forth a sweet savour, and so, according to the prophet, "*May thy whole burnt offering be made fat.*" (Is. xix. 4.) However, if one find both these things impossible, it is better to live in apostolical poverty, and evangelical purity without tears, than with daily tears transgress the commandments daily. "For I knew," he writes, "a monk," after indulging all day in worldly and dangerous gossip and unworthy conduct, "to return late to the monastery, and so break out in tears and loud sighs, as to pierce the ears of many with his untimely groanings." (*Mirror of Charity*, Book II. chaps. vii: xx.)

Aelred's good repute among the brethren quickly gained ground; it was recognized that though yet young in the monastic life, he was old in wisdom, and well versed in the science of the saints; had pondered much and deeply over matters spiritual, and, led by the Holy Spirit, had penetrated far into the mysteries of eternity, and had, indeed, already written, in his hours of retirement a somewhat discursive treatise on charity.

As it was no unusual thing for a Cistercian to be transferred from monastery to monastery, even from one country to another, just as the interests of the Order, or the health or advancement of the individual might suggest, Aelred's name was mentioned with honour in distant houses, and his spiritual attainments became known even across the seas. Hence one day there was handed to him a letter from the abbot of a monastery abroad, asking that he would send him a few pages about the love of God. He made haste to excuse himself, urging to the utmost all the pleas that his humility could suggest, for being exempt from such a task; mindful as he was of the rule,

that a young monk should rather listen than talk, should not teach, but learn from his elders. His scholarship, he alleged, was rusty, his grammar shaky, he had no style, he had passed from the kitchen duties of his noviciate to the woodman's life, fit rather for silence than discourse, and little in touch with books and teachers. And then, having dispatched his humble refusal, he resumed his labour with spade and hatchet and mattock upon the rocky, unproductive slopes, and amid the stubborn undergrowth of the ravines, levelling here, there filling up, delving and trenching and irrigating and transplanting, sharing with his brethren the arduous work of converting the unsightly environs of the abbey from a wilderness into a charming picture of silvan beauty and generous fertility, to be the delight of ages to come. And as he toiled in silence, he reflected how like this was to the forming of a soul to perfection. "Just as a lazy and slothful man, unskilled in agriculture, will take longer in clearing and cleaning his land, even though but a small part of it is overgrown with brambles and thorns; while an active and careful man, industrious in his calling, will more quickly root up a thick growth of briars, even if it has covered the whole surface of the soil, and will turn barren and unproductive into rich and yielding land; so, undoubtedly, a man who forsakes the world, if he be slow and lukewarm, and but little careful for his improvement, even though in the world he was not so contaminated, will make slower advance towards peace of conscience, and freedom of charity; but if he be fervent in spirit, diligent, careful, well grounded in the virtue of discretion, he will, on taking up the implements of the spiritual exercises, pluck out effectually the growth of vice from the soil of his heart, will more quickly inhale the air of a purer conscience, and, shaking off the yoke of cupidity, and laying aside the burden of his passion, will find that the yoke of the Lord is sweet, and His burden light. (*Mirror of Charity*, Book II, chap. xxi.)

Meanwhile his distant correspondent, Abbot Gervase, had received his letter, and took the earliest opportunity of writing again, to mildly rebuke his diffidence, turn all his excuses against himself and insist that it was false humility not to comply, and that the very solitude and silence of his work afforded a better chance of listening to the inward teachings of the Holy Spirit of God. "I stand to my opinion," he wrote, "I repeat my command. What will you do? Has not he to whose words you vowed obedience, said, 'Let the young monk know that this is good for him, and obey, relying on the help of God.' (St. Benedict in the Rule c. 68). . . . Moreover, since every one who knows you will be aware that what you are asked to do is not your own, why blush, why be nervous, why pretend, why refuse, at the behest of His word who gave, to render what He gave? Do you dread being called presumptuous, or incurring certain person's envy? As though any one ever wrote anything useful, without incurring envy; or as if you can be accused of presumption, who, only a monk, will be obeying an abbot. I lay upon you therefore, in the name of Jesus Christ, and in the Spirit of our God, that you put not off writing down the things that by daily meditation are known to you about the excellence of charity, its fruit and order; so that we may see both what charity is and what sweetness is found in its possession, and what oppression is felt in cupidity which is its opposite; show too, how the affliction of the exterior man does not as some think lessen the sweetness of charity, but rather increases it, lastly let us see, in the same work of yours, as in a mirror, what discretion must be used in showing our charity. But, to spare your modesty, this letter of mine may be placed at the beginning of the work, that whatever may displease the reader in *A Mirror of Charity*, (for this is the name we give to the book) he may reckon it not against you, who obey, but against me, who in opposition to your wish, have compelled you. Farewell in Christ, beloved brother."

We have reason to be grateful for the good abbot's importunity. For the work which he thus planned out, prospered and has endured. It is replete with many a lesson in sound philosophy, in theology, dogmatic and ascetic, with useful illustrations of Holy writ; it contains not a few lofty flights of divine contemplation, and eloquent passages; in fine it compensates us in some measure for the loss of his letters, as it opens out to the reader, more perhaps than any of his works, the mind and character of the Saint.

Taking Prior Hugh into his counsels, and making use of the ideas he had already penned, he made no further demur. Before the work was far advanced it pleased God to purify his servant still more, and by sending him a sharp affliction, to assure him of His gracious approval.

How often we undertake a work which our very limited human vision regards as conducive to God's glory, to the advance of His Kingdom on earth; it begins prosperously, its progress seems to be a very march of triumph, and its fruit,—is disappointment and failure! Our generous Master will not, of course, withhold His future reward of our good intentions.

Again, He inspires us with the project of some good work; at once some bitter affliction comes to distract us, opposition meets us on every hand, friends are cold and unsympathetic, they can see no future for our scheme; now is the time to press forward in the full courage of divine approval and encouragement, for suffering is God's pledge to us of success. The history of God's Saints is full of this truth, that if an edifice is really of God and for God, it must be cemented with affliction. And equally, if our desires march prosperously towards fulfilment we have reason to feel dread for the usefulness and permanence of our work.

Accordingly we find this first and longest of our Saint's spiritual treatises,—the first fruits of his life of perfection,

which was destined to make his name known and revered in future ages,—stamped with the heavy and sharp die of affliction, God's hall-mark of approval.

For He was pleased to call away, in early life, the one to whom Aelred's heart had turned with a pure affection to such extent as their rule allowed;—the saintly youth whose portrait, as his friend in his grief sketched it, makes us think of an Aloysius or a John Berchmans.

This Simon was a tender, delicate youth of noble birth and handsome looks, who had chosen "to forget his people and his father's house, that the King, Son of the King, might desire his beauty, that they might be together in one spirit, that He, who is the Father of the One by nature might become the other's Father by grace." His very look and demeanour, Aelred continued, inspired recollection, and were incentives to virtue. "And yet, if any found the needful occasion to speak to him, so much sweetness at once showed in his speech, such cheerfulness, without distraction, in his face, that his manner of speaking, his humility in listening, were proof how free from bitterness, how full of sweetness, was his silence.

Certainly, in my eyes, O Lord, this Thy servant had nothing to prevent his passing at once to Thy embraces. But no man knoweth what is done in a man, but the spirit of man that is in him. Thy eye, however, O Lord, penetrates even to the division of the soul and the spirit, of the joints also and the marrow, and is a discerner of the thoughts and intents of the heart. And, as a certain praiseworthy servant of Thine saith: *Woe even to the praiseworthy life of man, if it be discussed when kindness is set aside.* Behold, O Lord, the origin of my fear and of my tears. Have regard to them, O most loving, most sweet, most merciful. Accept them, O my only hope, my one and only refuge, the aim of my intention, my God, my very mercy. Accept them, O Lord, as a sacrifice, which I offer Thee for my well beloved friend, and if any stains have remained in

him, do Thou pardon them, or lay them to my charge. Let me be beaten, me be scourged, let me pay all; only, I implore Thee, hide not from him Thy blessed face, withhold not from him Thy sweetness, delay not for him Thy kind consolation. Let him feel, my Lord, the sweetness of Thy mercy, which he so ardently desired, for which he so securely hoped, which he praised with so great affection, which was so sweet a savour to him that night [of his death] when, all having retired to rest leaving but one of the brethren to watch with him, he burst forth into the cry of congratulation, "*Mercy, Mercy, Mercy.*"

And now, O soul, turn to thy rest, for the Lord hath done well to thee; pass to the place of admirable dwelling, even to the house of God, in the voice of rejoicing and praises, a sound of feasting. I will follow thee with my tears, will follow thee with my poor prayers, with my affection, with the peerless Sacrifice of our Mediator. And thou, Father Abraham, stretch out more and yet more, thy hands, to receive this poor one of Jesus, another Lazarus, open wide thy bosom, extend thy arms, and kindly receive, and cherish and console, this pilgrim coming home from this life's miseries. To me too, wretched that I am, in some sort his friend, in thy bosom with him grant one day a place of rest. Amen. (*Mirror. Book. I. end.*)

It was some time, the Saint acknowledges, before he was sufficiently recovered from the grief and shock of his friend's unexpected death, to continue the writing of his treatise. But in time it was continued, and at last crowned with the following epilogue:—

"The above, most loving Father, are my meditations about charity; and if its excellence, its fruit, the fitting way of showing it are portrayed in them, like an image, let the book, as you wrote, be called *A Mirror of Charity*. I entreat you, however, not to bring out that mirror in public, lest perchance it be not charity that shows fairly in it but

rather the ugly reflection of its author. But if, as I fear, you publish it to my confusion, by that sweet name, Jesus, I implore the reader, not to deem that I approached this work out of presumption, as it was paternal authority, fraternal charity, and personal necessity that compelled me to it. For, I considered, not to obey a superior is dangerous, to converse in spirit with an absent and very dear comrade on such topics, is sweet and pleasant; to restrain the vague and profitless ramblings of my too busy mind by the bonds of these reflections, is a necessity. But if any shall make progress in affection or knowledge by reading them, let him make me this return for my labours, to intercede with the just and merciful Judge for my innumerable sins."

It will be remarked that the saintly writer mentions Holy Mass. When, and from whose hands he received Sacred Orders, is not recorded. It was probably from the venerable Archbishop Thurstan, who did not retire from his office until 1139 at the earliest. He was succeeded, as we know, by St. William. And it is to be regretted that Rievaulx was found on the side of that Saint's opponents, probably through being seriously misled. Among St. Bernard's letters are two replies to Abbot William, urging upon him patience and calmness, until the matter shall have been settled at Rome. (*Epp.* 353, 360.)

With one more experience of St. Aelred, related in after years to his sister, we will close this chapter of his career. Comparing it with what we elsewhere read about him, we are disposed to conjecture that he is here speaking of himself. "I knew a monk," he writes, "who at the beginning of his conversion, was so tried both by the incentives of nature, and the force of a bad habit, and the suggestion of the crafty enemy of souls, as to fear for his purity. He aroused himself against himself, and conceived against his flesh a most gratifying hatred, strove

for nothing so much, as to master it. Accordingly he tormented his body by fasting, and by depriving it of its due, he got its simplest movements under subjection. But when again his excessive weakness forced him to be more indulgent towards it, behold his flesh, rearing its head once more, disturbed, as he thought, the repose he had won. Then he would plunge into cold water, and as he shivered there, would for a space recite psalms and prayers. Often too, when he felt the unlawful emotions, he would rub himself with nettles, and by their burning pain subdue the heat of passion. And when this was not enough, and the spirit of uncleanness still annoyed him, as the last resort he cast himself at the feet of Jesus, prayed, wept, sighed, begged, besought, implored, either to die or to be cured. 'I will not depart, I will not rest,' he cried again and again, 'I will not leave Thee till Thou bless me!' For awhile rest was granted, but security was withheld. For when the stings of the flesh were quiet, unlawful affections attacked his mind. Oh, my God, what crosses, what torments the wretched man then endured, until at last so great a love of chastity was poured out in his heart, that having experienced all the voluptuous thoughts that can be conceived or imagined, the trial departed from him. But up to this time, when illness has joined itself to old age, he does not yet flatter himself that he is secure." (*Rule for Recluses.* c. 26.)

A. J. S.

[To be continued.]

The Bradfield Greek Play.

Two Hellenists left Oxford on wheel on a fine June morning, bound for Bradfield to witness the rendering of the Greek play given there every three years. Their way led through some of the most delightful country of the Thames' valley. First Dorchester, with its old Augustinian Church, now most Anglican of the Anglican, and its newer and humbler Catholic Church of St. Birinus, where Fr. Barry of literary fame is priest, and where are many memorials of the Davy family, not unknown in our Congregation. Then Wallingford, with curious narrow and devious streets, all named after some old saint and full of danger to the unwary cyclist. After this, the country grows still more beautiful, and Goring is a delightful town built right on the Thames' bank which here is broad and shining in the sun. Next is Pangbourne, still more like paradise, with road lying close by the river bank and pretty villas on the hill-side next it. Bradfield is not far from here, and we set out for it by the road that follows for a space the tiny Pang river and then rises and turns away over more hilly country, till we come to the college and village of Bradfield. For indeed the college forms the village.

We soon meet signs of the coming event. The road for some distance—as it lies by the open theatre, hidden from our view by the trees—is strewn with straw to deaden the sound of the many conveyances which bring visitors from all parts to the play. Boys acting as marshals with long

wands appear here and there. Tents and marquees glitter with their white expanse of canvas through the college grounds. The college itself is not centred in one great and single group of buildings, but is a collection of many small ones dotted here and there haphazard, and built, in this country where flint is so plentiful, of this enduring stone and cornered with brick, giving a quaint and pleasing effect. But we do not descend as yet to the theatre. It is still only eleven in the morning and the day's event does not start till three. We continue our journey for four miles further, and arrive, through a long avenue, which tradition says was planted in part by Queen Elizabeth, in part by Anne, to the new Douai, the college of Woolhampton. The boys and masters are playing cricket in a field next the road, for this is the feast of St. Aloysius Gonzaga, the patron of boyhood, and all must keep holiday. Then we come to the college, built of brick it is true, but, as we think, tastefully built, and with all the freshness and richness of effect which seem characteristic of the terra cotta building. The weather is Hellenic and we proceed to refresh ourselves after the ride in full Hellenic form. First the bath:

Ἦν δ' ἀραιγίθους βάνης ἐνξήστου λούσαντο

and then we proceed to dinner in the great refectory. And after

αὐτῶν βραχί πικρῶς καὶ θέρους ἔξ ἡπὸ ἔρωτος

we rested awhile and set forth shortly with many others to see the play. Crowds of conveyances had arrived since we passed in the morning and among them figured the inevitable motor-car. What would an ancient Greek think of riding, say from Sparta to the Dionysiac festival, per motor-car at a maximum speed of some twenty miles per hour!

We descended to the theatre by a winding path, gently sloping among the trees and shaded over by them, like pilgrims winding our way down from the heights of

Parnassus to the Delphic shrine, or descending to consult the oracle of Trophonius. We were marshalled and conducted to our places by students with wands and presented each with a cushion the use of which was very apparent in a few moments. Entering the theatre by the side of the stage building we saw a great stone auditorium built in tiers like the old amphitheatre. The place, we are told, was a chalk-pit before Bradfield turned it into a Greek theatre, and built the tiers of seats in concrete, the orchestra, and the Doric stage-building. In front of us—when we had taken our places—"there slept a silent palace in the sun," the house of Admetus or, rather, its front, with pediment and columns. The side walls were covered with ivy, and the swallows, flitting in and out incessantly, added much to the beauty and realistic effect. An illustration would give a better idea of the theatre than any description. In the middle of the orchestra, the circular arena where the chorus moves, is the altar of Dionysus with steadily burning flame, supplied, we must prosaically suspect, by some secret gas-jet. For how could a few charred sticks burn lustily for the two hours during which the play lasted? We took the seats allotted us by our tickets and their mystic signs. The cushion softened the unyielding concrete, and we prepared our souls to hear the play. In the few minutes waiting we discussed the inscription in Greek uncials over the stage

ΤΟΛΟΙΠΟΝΑΔΜΗΤΕΥΣΕΒΕΙΠΕΡΙΞΕΝΟΥΣ

(the final words of Heracles to Admetus) the moral, perhaps, which to the ordinary Greek would emerge chiefly from the play. Hospitality, full and generous, fully and generously required, this is the closing note of the Alcestis.

Then, a herald came out clad in short Greek tunic and sandals, and blew a warning note on his trumpet to each quarter of the audience, and shortly another came forth and bid silence, gracious, perhaps religious.

εὐφραίνετ' ἢ πολὺται.

And then Apollo entered and told of his service in the house of Admetus, and the play began. Apollo was clad in saffron garments and his bare feet spoke him a god. We did not find either in dress or impersonation the dignity we would associate with a god. But perhaps the representation was in this only the more Greek or Euripidean. We could follow the first few well-known lines quite easily, but for the rest of the time and through most of the play we had to keep one eye on the Greek copy we had secured. It was in the open air, too, and the pronunciation of the Greek was not quite familiar. Apollo spoke fervently and gratefully of his treatment in the house of Admetus, and of the boon he had already won for him, that he should live on, could he find another to die in his stead. None could he find but Alcestis his dear wife, and now she is sick and dying, *Ἀλκίστις*, letting her soul break loose. Ah! here is death to take her, crouching in the doorway, "half in half out the portal," as Browning has it. And indeed we can leave the reader to Browning for the description of most of the piece. He has given us, worked into Balaustion, what may be called an actor's copy, and, as he says himself, makes the mask of the actor move! (Not to be taken too literally here, as our Bradfield Greeks did not wear masks.) Here indeed is the poetry which

"is a power that makes,

And speaking to one sense, inspires the rest,
Pressing them all into its service."

And true is it of Balaustion: 'who hears the poem, sees the play'.

You may say Balaustion is Browning and modern and in no way Euripides, that it is no transcript but a transfiguration. This may be so, though we fail to see it. Euripides, it must ever be remembered, was out of sympathy with his time, even as Browning paints him, 'the most unsociable of human kind,' for his time did not appreciate him. We

might learn this from the jibes of Aristophanes and again from his exile. So we must not judge his poem by the ordinary standards of Hellenic thought. It is said the Alcestis was the fourth play, which usually followed a trilogy of tragedies, a satyric drama, comedy or burlesque. And so indeed it may have been accepted by the ordinary Greek of Athens who heard it. He would see naught of repulsive selfishness in Admetus' offering up his wife for death instead of himself. Woman was not respected highly among the Ionians and this would have seemed but a natural and rational course of action. There could not but have been some pathos in the death of Alcestis, but then it was drowned in the burlesque entry of Heracles. No, Browning is right we feel in calling the Alcestis "that strangest, saddest, sweetest song." Admetus is selfish and almost despicable. His faithlessness deepens the pathos of Alcestis' death. We too feel jarred upon, like the old servitor, by the untimely hilarity of Heracles, though, unlike him, we see no malice in the jovial hero and bear him no grudge. And we hail with a deeper joy the return of Alcestis from the dead. We might ask here how could Euripides make faithless husband and self-sacrificing wife 'live happily ever afterwards'? May we not say that he would have us understand that the death of Alcestis did work a chastening effect in Admetus' soul, turned him from himself, that he at last really meant the protestation that he would rather die himself than that Alcestis should die? And this he proves to Alcestis in the final scene, where Heracles tries the husband, offers him a woman who is Alcestis disguised and proves him faithful to his wife. So are they happily united again in strong trust of one another. And hospitality is not the moral of the play but self-sacrifice, not the words written over the Bradfield stage but those other words, *ἑρταὶ θανάτῳ* 'she endured to die.'

But to return to the representation. We left death crouching at Admetus' door,

" Like some dread heapy blackness, ruffled wing,
Convulsed and covering head."

He is a study in sombre hues, with black grey stumpy wings and pallid face, and voice with quick hissing utterance. We must shudder at the harsh unrelenting words he utters in the short sharp altercation with Apollo when they 'thrust and parry in bright monostich,' and catch at the straw of hope in the parting shaft of Apollo. Death enters Admetus' house and Apollo departs. Then come in with slow and measured step the chorus of old men who sympathize with the sorrow coming upon their ruler's house. Slowly they enter and sing their anxious and plaintive, yet still hopeful, song to the simple music of lyre and flute. We are told—and the fact will have significance to the musical—that the accompaniment is composed of but four notes. It is above all things simple and entirely subordinate to the words, so that these are in no wise confused or made inaudible by it. We hardly notice the music. It seems part of the rhythm of the song as though it too were produced by the voice of the singer. The chorus is waiting anxiously on the steps before the palace and a hand-maiden steps forth. She is clad in plain, almost colourless garments, and tells, in the somewhat shrill and querulous tones of a loving servant, of the last acts of her brave mistress. The chorus pray to heaven for some release from this sorrow, and then Alcestis is borne in on her couch, for,

" although she breathe so faint,
Her will is to behold the beams o' the sun:
Since never more again, but this last once,
Shall she see sun, its cirlet or its rays."

She speaks touchingly, and earnestly as one about to die, and with a vigour born of her earnestness rises from her couch while speaking, only to totter and fall back into the arms of her attendants. She sees now in the light of

death the full meaning of her sacrifice. She grows heedless of her husband's protestations of love:

"she uttered no one word

Of love more to her husband, though he wept

Plenteously, waxed importunate in prayer."

And on his part his protestations ring hollow in our ears. Was it a touch of character or mere accident that Admetus stooped carelessly as he sat behind the dying Alcestis and fastened the loosened thong of his sandal? Did he forget to act his sorrow for a moment as a hypocrite naturally would? For that he was such forces itself upon us. He 'doth protest too much.' Some few words of parting to her children and Alcestis is borne out dead, while the chorus sing a farewell lament, "Lightly lie the earth upon thee," *καίφα σα χθών ἱπύσως πίονα*.

Heracles breaks in on their lament. He is a giant indeed, mightily padded, bearing a monstrous club. We are told that the great lion skin he wears was given to the hunter Selous by Lobengula. There is perhaps just a suggestion of the rude African chieftain about him, although he be a hero divine. Brusque and boisterous he is as befits a man of strength. But here we must pass quickly over the play. We can but be repeating a well-known story.

The funeral procession round the orchestra with choric lament and gentle plaintive music was perhaps the most impressive scene in the play. The somewhat churlish, scowling, henchman who is angry with our boisterous Heracles was well acted. Then the slow and gradual working up to the joyful conclusion, Heracles' full requital for the hospitality of Admetus, not stinted for all his now real sorrow. And so the play ended.

We left and pedalled prosaically homewards to Oxford.

δέσπότη τ' ἔζησε ἀδελφότη τε πᾶσαι ἀγαυαί.

Mivart and Evolution.

DARWIN'S view of evolution, as explained in his *Origin of Species*, was so widely accepted that Darwinism and Evolution are often used as convertible terms. Mivart explained his view in the *Genesis of Species*, a book practically unknown. Yet at the present time, setting aside those scientists who merely popularise the views of a generation ago and speaking only of enquirers at first hand, it seems to me no exaggeration to say that Darwinism is dead and its place taken by that theory of Evolution which Mivart taught.

Evolution.

Evolution means that many species have been evolved out of one, just as many varieties of roses or turnips are evolved out of one stock. With adequate information we could make a genealogical tree tracing all existing varieties of apples back to the crab, all plums back to the sloe; why should not a fuller knowledge reveal the descent of all existing plants from one common stock? Darwin did not originate this idea; the previous half century is full of it; the first clear statement of it seems to be attributed to Lamarck. But it did not spread rapidly; there was the obvious difficulty, what was to *cause* the change of species? If some of the pear-tribe were to live on stormy mountains it might be very advantageous that they should exchange their large single leaves for a row of

leaflets, as the mountain ash has done; but how was the change to be brought about? Darwin's work was to supply an answer, which though not true and now discredited, yet for the time made the evolution of new species seem the most natural and inevitable thing in the world. The change of species which he had to account for was as wonderful in its way as if a man falling from a tower had suddenly developed wings; or falling into the sea had developed gills and fins; and Darwin's answer was, The cause is simply this: if he did not develop them he would be killed. But this was put in such away as to seem convincing; as thus.

Natural Selection.

A child resembles its parents in all respects, *more or less*: whether in colour, height, shape or any other quality. When circumstances change, it may happen that this more or less in some one quality will just make the difference between getting along comfortably and not doing so. To the ancestor of the horse who fed with his forefeet deep in water, an inch longer in the leg or shorter in the neck would be a great gain. Next, this slight change and the resulting advantage might make the difference between life and death. There are so many competitors for existence that any disadvantage must mean destruction. Look at the thousands of seeds on every wych elm and every sycamore, and think that most years not one of them grows to a tree. If any slight variation of colour or shape or weight would give one seed an advantage, make it suit its surroundings better, then we should find that the only seeds that had grown would be those that had that variation. There would be no attempt of the parent tree to grow that kind of seed; merely, all other kinds would fail to grow, would be crowded out. In the next generation the

process would go further. Suppose we represent the thickness of the old seed as 100, while the ideal thickness under the new circumstances would be 150. The first generation of seeds would be more or less like their parent, ranging say from 95 to 105. The only ones that would survive would be those of 105. The next generation would be more or less like *their* parent, 105 would be their starting point and they might range from 100 to 110. The seeds of 110 would evidently be the strong in the fight, being much nearer the ideal 150; they would survive and after them those of their descendants who approached nearer the ideal: till ultimately the only seeds that would survive would be 150, and the species would have been changed merely by the external circumstances picking out the fittest for survival and killing off the unfit. All this is summed up in phrases that have become stereotyped; in all organisms there are minute variations; by process of purely natural selection, and the survival of the fittest for the existing surroundings, these minute variations are accumulated until they make new varieties, new species, new families.

Before passing on it may be as well to point out that the foundations of this theory are false. Keeping to the illustration used above, it was merely a matter of observation to find out whether the second generation of seeds would vary round 105, and the third round 110, and so on, as the theory requires. The observations have been made, and the result is known as Quételet's law;* all the succeeding generations would as a matter of fact vary round 100 just like the first generation. There is no accumulation of the small variations, and the whole theory falls to the ground. If the theory just explained had given the true history of life, it would follow that when Geology revealed the full genealogical table of living things we should find one species dividing up into two by

* *Nineteenth Century*, Sept. 1891, p. 424.

slow and scarcely perceptible steps; the minute variations accumulating to the right and to the left before our eyes. The common parent would be the link between the two existing species; and the anxiety to find these has left the term 'missing link' in the language as a perpetual memorial. But Geology has by now unfolded the map of life with reasonable completeness, but has revealed no traces whatever of this slow building up of new characters.* Each type appears complete from the first. The earliest feather seems to be as perfect as the latest.

Mivart's View.

Dr. Mivart's theory of Evolution will be best understood by comparing the growth of the species to that of an individual. There is power to develop in certain well defined directions, and within well defined limits; in other directions, and beyond those limits, there is no power to develop. We may distinguish three types of these developments, represented by the change from childhood to manhood, the changes that can be made by over-feeding or underfeeding a child, and the change in the skin caused by manual labour. The first and most fundamental changes are prompted wholly from within; it is no change of food or surroundings that changes the boy into the man, or the tadpole into the frog; simply the time is come, and the constitution of the creature asserts itself; it must change or it will die. In most animals the changes of this class form an important and striking series; as from the egg to the caterpillar, chrysalis, and butterfly. The second class of developments, due to nutrition, includes such variations as can be seen among children of the same family when brought up differently; slum air and poor food, or country air and

* *Contemporary Review*, July 1902, p. 80.

good food will stunt or help the child's growth. These nutrition changes are not necessarily healthy; geese may be fattened most unhealthily; and a diet might be devised which would produce scurvy in a whole ship's crew. These nutrition changes are not so startling as the first group; they are all included in the statement that a variation of diet leads to a change in the individual. But within limits; no diet will produce feathers on a man or horns on a goose. Each creature has limits within which it can vary; and its diet determines which way it shall vary. Thus these nutrition changes are the acts of the organism, prompted from without.

Similarly the third class of changes are acts of the organism prompted not by its nourishment but by its work. Manual work wears away the skin of the hand; within reasonable limits the organism can meet this by building up a thicker skin. Under this group should probably be classed that power by which every muscle, instead of being worn out by use, is built up and strengthened. This again is within the limits of the creature's capacity; by overwork the muscle may be strained and the skin worn through. Within limits as to quality also; the skin of my hand has power to grow smooth or horny, and you can induce it to grow one way or the other by varying my work; but you cannot make it grow feathers, or a hoof.

The changes observed in the individual are then partly those spontaneous and irrepressible developments which make up its growth, and partly the response of the organism to its nourishment and external work. Dr. Mivart's teaching was that the changes of the species are analogous to the changes of the individual; the species also has the power of varying within limits in response to varied nutrition and surroundings; but it has moreover within it the power of developing at the right time in the life of the species, of making one of those irretrievable steps which beget a new species.

It is almost an axiom that the life history of the individual is a resumé in brief of the life history of the species. It is easy to believe that a fish developed into a tadpole and a tadpole into a frog in ages past when we find every frog undergoing these same changes to-day. It will be seen that Mivart's teaching is simply the straightforward acceptance of this axiom. Not from without but from within is the power which irresistibly develops the fish into the tadpole; external circumstances can but slightly retard or accelerate the change; the moving power is within; the time comes for the development, and it must be made, never to be retraced. For this also is so in the individual; the man shall never return to the boy, nor the butterfly to the grub; nor shall there come a race of butterflies whose children shall stop short once more at the caterpillar stage, as it seems their forefathers once did.

This view of evolution may be stated then as follows:—Just as in the individual there is implanted from the first the power which will guide and determine his development throughout his life; so in the species from the first was implanted the power to develop along a given course in the fulness of time.

Evidence of Geology and Biology.

If this theory is true, we ought to find by observation that changes of species take place with the same suddenness and directness that marks the developments of the individual; the parts of the creature varying, not vaguely and in all directions, but definitely and simultaneously as if making towards a prearranged form. Apart from these epoch-making and irretrovable advances of the species, we ought to find long periods of stability, tempered only by those minor changes that correspond to the nutrition-changes and work-changes in the individual.

On the other hand, if natural selection were the true theory, we ought to find all species at all times varying indefinitely in all directions; new species being formed by very slow and gradual approximations, experimental forms constantly being killed off as unsuited to their environment.

The sources of evidence on the question are the geological record of life, and modern experiments. In both fields there is now a large mass of evidence available; the geological evidence may be seen summarised in the *Contemporary Review* for July 1902, p. 80, and the evidence from modern experiments in Prince Kropotkin's article on *Recent Science in the Nineteenth Century* for September 1901. Both are conclusive against natural selection and the accumulation of small accidental variations to form new specific characters. Geology shows that each new species appeared complete with the same suddenness and directness that marks the transformations of individuals.

The evidence from experiment is extremely interesting. It is of course mainly concerned with nutrition changes. We speak of Alpine species, Mediterranean species, or English species, of the same kind of plant. Experiment has shown that these differences are simply nutrition-changes; from the same seeds growing side by side the three or four 'species' have been produced by simply providing artificial climates; an Alpine climate,—dry, very hot by day and very cold by night, produced at once an Alpine species of the plant; and so on. Similarly, as was to be expected, nutrition has produced within a few generations our cultivated vegetables and fruits from their wild originals.

Results to some extent similar have been obtained in animal life. Crustaceans of kindred species living some in open streams, some in the catacombs of Paris, and others in caves, were found to rapidly take on each others characters when transposed.

Mivart quoted thirty years ago similar results when Mediterranean shell-fish were brought to the Channel; and I have a recollection of some eastern island where the local characters of butterflies were immediately developed by imported species.

These instances make it clear that in respect to nutrition-changes the species is like the individual; in new circumstances the species modifies itself in a definite way as directly as the hand becomes horny with digging, or as a scab is formed over a wound. There is no blind changing in all directions, followed by a natural survival of the lucky few that have hit the right direction and the death of the rest; but there is a power within ready to act promptly in a definite way when the need arises.

In regard to those fundamental and irremediable changes which separate a new species finally from the parent species, experiment has given no conclusive evidence, but what evidence there is goes all to support Mivart's view that these changes take place in the species as in the individual quite suddenly and decisively, because the time has come and the species must grow; and not at all by slow accumulation of successive variations. The evidence consists, in animals, of cases such as those new and well-marked breeds of pigeons which arise quite suddenly. In plants Prince Kropotkin sums it up as follows.

'They appear occasionally with certain plants, under certain conditions, and at certain periods with a striking force. In such cases a new species—quite well determined and fully maintained in its progeny, if precautions be taken to prevent cross-breeding—appears all of a sudden, with all its fixed specific characters.'

In the case of one plant he speaks of

'no fewer than seven new species having been obtained in the course of a few years—not by means of selection, but in consequence of spontaneous variations.'

It appears then that all new varieties arise quite suddenly and fully formed; and if these are really the

beginnings of new species in the proper sense, then experiment has established Mivart's doctrine of the genesis of species. The problem of Evolution was, granting that it would be better for a species to change its form and characters, how is the change to be brought about? Mivart's answer was, By a power implanted within it, which will develop it at the right time. Darwin's answer was, External circumstances will preserve those individuals which approximate ever so slightly to the desired new form, and by repeated approximations will at last evolve it completely. And we have seen that all evidence shows that the developing power is within, while there is no instance of the natural selection of approximations.

Evolution and Design.

The charm of Darwin's theory, which won it that ready acceptance that comes from the wish to believe, was that it professed to do without design, to explain by pure chance all those marvellous adaptations which are so obviously designed for their surroundings. The flower is shaped for the bee, the bee for the flower; but we were bidden believe it was purely natural and inevitable; among a million variations the bee was bound to find that shape among others; so was the flower; and once the right bee found the right flower each would propagate the other so rapidly that their less adapted rivals would be crowded out of existence. So the more exquisitely a given form is adapted for its purpose the more was it inevitable that it should be preserved by natural selection. Thus design was explained without a Designer. We have seen that the million variations on which the theory rests are a dream; the witnesses appealed to, geology and biology, have given it a blank denial. But for the time it was accepted; and by describing every fact in terms of it, every fact was made to seem a fresh proof of it.

Mivart's view on the contrary requires a Designer throughout. It extends the mystery of life from the individual to the species; from the beginning there is in the species the power that is to carry it through all its evolutions, even as in the seed and the egg there is the power that shapes the development of the oak and the moth. The new developments fit the new circumstances because they were designed to fit them. The mystery is that the new development should take place without a new act of creation; a mystery paralleled in the emergence of every butterfly from its chrysalis.

The Truth of Evolution.

Throughout this paper it has been assumed that evolution is a fact. But the doubt raised above, are new varieties really the beginning of new species? touches the root of the matter. Species and families certainly look as if they came from the continued divergence of varieties; but there are difficulties, on which a few remarks may be made.

I have pointed out the difference between growth-changes and nutrition-changes in the individual; the fundamental difference being that the growth-changes are made once only and are irretrievable, while the nutrition-changes are all reversible. Now all the experimental changes made in species are of the nutrition type, they are all reversible. The Alpine variety can be transformed into the English, and its progeny can be transformed back into the Alpine. Whereas the really fundamental changes of species, represented by the development of the individual from caterpillar to chrysalis and butterfly, are irreversible; the butterfly will never revert to the caterpillar, nor the frog to the fish.

There is therefore as yet no warrant for believing that the reversible nutrition-changes can ever accumulate to

form a final and irreversible growth-change. The only evidence I know of that points that way is that the growth changes of individual ants and bees seem largely dependent on nutrition.

It has been often urged that by the single test of crossing nature herself has shown that varieties can never become species. It is easy to obtain a cross between any of these artificially produced varieties; but you cannot get a cross between an oak and a daisy. Hence the theory has been suggested that those things which will cross are only varieties of the same species; those that will not cross are not of the same species, and never have been. If this theory is false, it might be disproved, experimentally, by obtaining any set of plants where A will cross with B, and B with C, but not A with C. Such an instance would prove that all three were of common origin, and that the divergence of A from B or B from C was not yet enough to prevent crossing, while the divergence of A from C was too great to be bridged.

The doctrine of evolution applied to the human body would mean that there was once an individual who began life as some lower animal, and that when his body had reached the proper state of development his brute soul was replaced by a newly created human soul. If this seems a wild dream, it should be remembered that St. Thomas believed that it happened not once but millions of times; that it is the history not of one individual but of every human being ever created. It may be as well to quote his own words.

Anima igitur vegetabilis, que primo inest cum embryo vivit vita plantae, corrumpitur, et succedit anima perfectior que est nutritiva et sensitiva simul, et tunc embryo vivit vita animalis; hac autem corrupta succedit anima rationalis ab extrinseco immissa, licet precedentes fuerint virtute seminis. *

If the life of the individual really repeats in short the

* Contra Gentem, II. 89.

life of the species, we have here a miniature picture of an evolution from vegetable to animal, from animal to man. And it will be seen that St. Thomas requires a fresh creative act only for the infusion of the human soul; the change from plant to animal, which to most of us seems as inconceivable as the change from non-living to living, does not trouble him at all. The plant grows towards the animal, and becomes an animal; the animal grows towards the man, and a soul is infused and the animal becomes man. It is the evolution of every individual; it is not difficult to believe that it is a repetition in miniature of the evolution of the race.

J. B. McLAUGHLIN.

Notices of Books.

THE FRIENDS, AND OTHER VERSES. By F. J. COVENTRY PATMORE. (W. M. Thompson & Co.)

THESE are fifteen small pieces treating reverently though boyishly a somewhat sacred subject,—the breaking and renewing of a school friendship. Mr. Patmore uses the metre of his father's odes with some such freedom as many boys have in the use of the ordinary ballad metre, and the best pieces are in this form. Yet if in future years he should issue his collected poems, not many of these will appear among them, even as *Juvenilia*. The following passage, with its blended figures in the third and fourth lines, gives a fair idea of the true feeling and unoriginal thought of the work; but there is much that is better in the book and much that is worse.

Farewell my best, my only friend, farewell!
Ah! now that you must go

Deep sorrow gnaws my heart and sears my brain
Freezing the stagnant blood in every vein,
So that compared to this deep-rooted grief
The keenest pain
Were verily relief:
For mind and soul are stung by this last blow.

SIMPLE MEDITATIONS ON THE PASSION OF OUR LORD, FOR COMMUNION MORNINGS. By the RIGHT REV. JOSEPH OSWALD SMITH, ABBOT OF AMPLEFORTH. Catholic Truth Society, 69 Southwark Bridge Road, S.E.

Those who have met with Abbot Smith's *Short Meditations on the Life of our Lord* will need no introduction to these meditations on the Passion. The method is the same; the earnestness and piety are the same; the strong good sense is the same. The only difference is an improvement in the printing, paper and binding. It is superfluous to say that the meditations are admirably fitted for use on Communion mornings. As the Abbot says in his Preface they "are not meant to be immediate preparations for Holy Communion. The practice of saving time by merging our morning meditations with the moments we know we ought to spend in preparation for the coming of our Lord is not recommended." They are merely intended to "suggest thoughts which will be useful when we have our Lord with us."

For the sake of those who may not yet have met with the earlier volume, we quote one of the meditations as a specimen.

XVIII.

THE CROWNING WITH THORNS.

Facts in Our Lord's Life.

Everything that our Lord had said was turned against Him. In His examination before Pilate, when asked if He was a king, Jesus had acknowledged that He was, saying that His kingdom was not of this world. This the rude soldiers fastened on, and

when Jesus was almost dead with the pain of the scourging they put a rude garment about Him, and setting Him on a stool as if on a royal throne, they looked for a crown. Not finding anything that would answer the purpose, one of them went out and made a rough crown, and then they went through the mockery of crowning Him King. They do not seem to have given a thought to the cruelty of the whole thing. They had to pass the time, and here was sport at their hand. Jesus allowed the cruelty, and by an exercise of His divine power, kept His strength enough to suffer and to serve for a plaything for these rude men. He allowed Himself to feel most acutely all the pain, but preserved Himself from expiring under it.

Facts in my own Life.

Here am I coming frequently to Holy Communion, getting close to our Lord, perhaps doing a little work in the parish and taking an interest in the work of the Church, and yet the lesson of really bearing willingly such small reproach as falls to me has scarcely ever struck me. I can get nearer to our Lord by imitating Him even in a far-off way in these things than by work which brings me appreciation and praise. Why did our Lord submit to all the rudeness of these soldiers, to all the laughter at His helplessness, to the rough jests which amused them during the long night, except to show me how much He wished me to bear such things for Him and for my own good? Where would my pride be now if I had used all the chances of humiliation that He has offered me, and I have thrown aside?

O Jesus, this has been the hardest of your lessons to learn. I do so shrink from anything like reproach, fault-finding or ridicule. I could bear neglect in other ways so much more easily. Teach me to be willing to suffer this also for you; to be made a fool of for your sake if I may thus get nearer and dearer to you. Teach me to put aside pride and not to shrink from fear of being laughed at from doing anything which I feel you ask of me. This morning when you come to me give me grace to know your will and fearlessly to perform it in spite of any ridicule which may come to me.

Aspiration.—Jesus, meek and humble of heart, make my heart like unto Thine.

College Diary.

The last issue of the *Journal* furnished our readers with all news till the end of the Easter holidays. Since then no boys have left and the following have entered the College: H. Weissenberg, Liverpool; C. and H. Farmer, London; B. Hardman, Edgbaston; and O. Barton, Chorley.

April 8. The usual voting for the Captainship resulted in the election of Joseph E. Smith. His government consisted of the same officials as last term except the following:—B. Rochford, Secretary; R. Hesketh, Vigilant of L. Library; R. C. Smith and R. Hesketh, Collegemen; E. Hardman, Commonman; E. Taunton, Gasman; L. Rigny, Clothesman.

April 10. The new session of the Natural History Society was opened by Fr. Prior. An account of the weekly meetings, suspended since the summer term of last year, is given elsewhere. A considerable increase in the number of members testified to the interest taken in last year's gatherings.

April 11. A racquet tournament played between members of the Upper Library resulted in a victory for G. Murphy and C. Wyse.

April 24. His Lordship the Bishop of the Diocese held the annual ordinations. We offer our sincere congratulations to Frs. Joseph Dawson, Lawrence Buggins and Hildebrand Dawes, who were raised to the priesthood, and also to Mrs. Dominic Willson and Benedict Hayes, who received the diaconate, and Mrs. Basil Mawson and Paul Nevill, the subdiaconate. Several of the boys were confirmed in the afternoon.

The Cricket season opened with the usual match of the XI against the Colts. Prospects for the season's success seemed good. All but one of last year's bowlers still remained, whilst

there were many promising aspirants to the bat. C. V. Wyse was elected captain, and J. E. Smith, T. Barton, and B. Rochford formed the Committee to assist him. The XI won the toss and took the wicket first. W. Williams having contributed 31 and B. Bradley 41 the score soon reached 129 for 6 wickets, when the side declared. The Colts were dismissed for 45, chiefly by T. Barton who took 13 wickets for 19 runs. Br. Basil played as substitute for Fr. Bernak after lunch.

THE ELEVEN.

W. Williams, 1. b. W. b. R.	
Barnett	31
B. Bradley, c. Taunton, b. Barnett	41
J. Smith, b. Rev. W. B. Hayes	9
E. Hardman, c. Gregory, b. Rev. B. Mawson	10
T. Barton, c. Primavesi, b. Rev. B. Mawson	13
C. V. Wyse, not out	14
G. Murphy, c. Ward, b. Lovell	5
H. Chamberlain, not out	4
B. Rochford	
F. Dwyer	did not bat.
H. Weissenberg	
Extras	5
Total (for 6 wickets)	129

THE COLTS.

M. Gregory, b. T. Barton	0
R. Barnett, b. T. Barton	1
L. Rigby, b. T. Barton	0
A. Primavesi, b. T. Barton	12
Rev. B. Mawson, b. T. Barton	0
R. Hoaketh, b. T. Barton	1
P. Smith, b. T. Barton	4
E. Taunton, b. B. Bradley	4
C. Rochford, b. T. Barton	2
J. McElligott, b. J. Smith	1
P. Miller, c. T. Barton	0
P. Ward, not out	10
O. Chamberlain, b. J. Smith	0
W. Sharp, b. T. Barton	0
J. Winn, b. T. Barton	0
W. Wood, b. J. Smith	4
S. Lovell, c. Bradley, b. T. Barton	1
J. Jackson, b. T. Barton	0
Extras	6
Total	45

April 25. Recreation was given in honour of the Ordinati, and the day was utilized in holding the Athletic Sports. The long races had been contested on the preceding Saturday; accordingly, the other competitions took place in the morning, closing in the afternoon with the usual obstacle races and tug of war. In the first Set E. Hardman proved himself an excellent runner. All his times were good, but in the 220 yds. he broke Fr. Joseph Dawson's long-standing record, covering the distance in 23 seconds. In the second Set F. Lythgoe ran a very good mile, reaching the tape only 2½ seconds behind record time. H. Dees established a new record in the third Set long jump. J. and W. Darby were the champions in the short races in the third and four Sets, running all in excellent time.

1st Set.

	Time, Height, &c.	Records since 1887
100 Yards	E. P. Hardman, 10½ sec.	10 sec.
220 Yards	F. H. Dwyer, E. P. Hardman, F. H. Dwyer, E. P. Hardman	23 sec. 23½ sec.
440 Yards	B. R. Bradley, E. P. Hardman	54 sec. 51½ sec.
Half Mile.	B. R. Bradley, E. P. Hardman, B. R. Bradley, W. Williams	2 min. 10 secs. 1 min. 53½ sec.
Mile.	H. Chamberlain, B. R. Bradley, M. Gregory	5 min. 17½ secs. 4 mins 37 secs.
High Jump.	B. R. Bradley, E. P. Hardman	4 ft. 10 in. 5ft. 3 in.
Long Jump.	M. Gregory, C. V. Wyse, F. H. Dwyer, (L. Rigby, W. Williams)	17 ft. 10 in. 19 ft. 10 in.
Pole Jump.	F. H. Dwyer, (L. Rigby, W. Williams)	8 ft. 6 in. 9 ft. 1 in.
Putting the Weight 16 lbs.	F. H. Dwyer, B. R. Bradley,	30 ft. 8 in. 37 ft. 3 in.
Throwing the Cricket Ball	F. H. Dwyer, L. Rigby,	99 yds. 3in. 114 yds. 2ft. 6in.

2nd Set.

100 Yards.	W. Wood, V. Giglio, V. Giglio, J. G. Blackledge, V. Giglio, F. Lythgoe, F. Lythgoe, J. G. Blackledge,	11½ sec. 11 sec. 24 sec. 36 sec.
220 Yards.		
440 Yards.		
Mile.		
High Jump.	C. Rochford, H. J. Winn, H. J. Winn, J. Jackson, E. R. Taunton, H. J. Winn,	4 ft. 3 in. 4 ft. 11 in.
Long Jump.		14 ft. 8 in. 16 ft. 5½ in.
Pole Jump.		5 ft. 5 in. 7 ft. 10½ in.
Putting the Weight 14 lb.	W. Wood, J. Jackson,	23 ft. 9 in. 26 ft. 9 in.
Throwing the Cricket Ball.	W. Wood, H. Morice,	71 yds. 87 yds. 0 ft. 6 in.

3rd Set.

	Time	Height &c.	Record since 1887.
100 Yards.	Joseph Darby, H. Dees,	12 sec.	11½ sec.
440 Yards.	Joseph Darby, R. C. Smith,	6½ sec.	58 sec.
Half Mile.	R. C. Smith, Jas. Darby,	2 min. 24½ sec.	2 min. 19½ sec.
High Jump.	Joseph Darby, Jas. Darby,	3 ft. 11 in.	4 ft. 4½ in.
Long Jump.	H. Dees, Jas. Darby,	18 ft. 1½ in.	14 ft. 9 in.
Putting the Weight.	H. Dees, B. Wood,	23 ft. 7 in.	29 ft. 6 in.
Throwing the Cricket Ball.	H. Dees, B. Wood.	62yds. 2ft. 10½ in.	74 yds. 2 ft.

4th Set.

100 Yards.	W. Darby, F. M. Wright,	13 sec.	12½ sec.
200 Yards.	W. Darby,	30 sec.	29 sec.
440 Yards.	W. Dees, E. Cawkell,	65½ sec.	63½ sec.
High Jump.	H. Williams, O. Martin,	3 ft. 10 in.	4 ft. 4½ sec.
Long Jump.	H. Williams, E. Cawkell,	13 ft. 2 in.	13 ft. 7½ in.
Putting the Weight.	H. Williams, O. Martin,	18 ft. 4½ in.	27 ft. 10 in.
Throwing the Cricket Ball.	D. Russell, W. Dees.	48 yds. 0 ft. 8 in.	62yds. 2 ft. 7 in.

April 26 and 27. A prize competition was held in the evenings in gymnastics by the Upper and Lower Schools. Each new trial of skill was most interesting and the results seem to suggest an almost Spartan training. J. E. Smith and A. Newton carried off the honours in their respective divisions.

May 7. On this and the following days a Test examination was held of those intending to enter for the Oxford and Cambridge Higher and Lower Certificate examinations at midsummer.

May 12. *Ascension Day.* After Pontifical High Mass, the Cricket Eleven took the field against Knaresboro' Grammar School. After W. Williams' dismissal for seven runs, E. Hardman and B. Bradley added 71 for the next wicket. The innings was declared closed when Bradley had completed his fifty. Our opponents, although several were Masters, were not successful at the wickets, B. Bradley and W. Williams dismissing them for a meagre 34.

AMPLEFORTH.

B. Bradley, not out	51
W. Williams, b. E. Renton	7
E. Hardman, c. Plummer, b. Bell	17
J. Smith, c. Plummer, b. Booth	18
C. V. Wye, not out	12
G. Morphy,	
H. Chamberlain,	
B. Rochford,	
F. Dwyer,	
W. Hedlop,	
W. Wood,	

did not bat.

Extras 7

Total for 3 wickets 133

KNARESBORO'.

H. Baker, b. Williams	4
E. Marsh, b. Williams	0
J. Booth, run out	0
E. Renton, c. Morphy, b. Williams	21
E. Backhouse, b. Bradley	0
B. Hawkins, c. Wye, b. Bradley	0
J. Milson, st. Chamberlain, b. Bradley	5
D. Bell, not out	2
F. Plummer, c. and b. Williams	0
B. Gibbs, c. Morphy, b. Bradley	0
R. Somerville, st. Chamberlain, b. Bradley	0
Extras	2

Total 34

May 19. Beautiful weather favoured this our second venture against the Yorkshire Gentlemen. We batted first upon an almost perfect wicket but the start was not promising, two batsmen being dismissed for five runs. Br. Benedict, however, assisted by W. Williams and later by E. Hardman brought the score up to 94 a few minutes before luncheon. Our opponents fared none too well, three wickets falling for 19 runs, but a useful stand at the fourth wicket robbed us of an almost certain victory. Seven wickets for 103 left the game drawn in our favour. Br. Benedict followed up his success in batting by taking five of the wickets for 39.

AMPLEFORTH.

Rev. H. Downes, c. sub, b. Cathell	4
B. Bradley, b. Swale	0
Rev. A. B. Hayes, b. Swale	47
W. Williams, b. Swale	21
Rev. W. B. Hayes, b. Swale	0
E. Hardman, run out	26

YORKSHIRE GENTLEMEN.

B. Radcliffe, c. Wye, b. Mawson	14
M. Mackie, b. Rev. A. B. Hayes	4
Major Symonds, b. Rev. A. B. Hayes	0
M. Greville, c. Mawson, b. Barton	28
C. A. Swale, b. Rev. A. B. Hayes	14
F. H. Wacker, b. Rev. A. B. Hayes	14

Rev. B. Mawson, b. Cathell, ...	5	M. L. Gradock-Hartopp, not out	11
J. E. Smith, b. Swale, ...	6	A. Cathell, c. Mawson, b. Hayes, ...	1
C. Wyse, c. Swale, b. Cathell, ...	17	Captain Wacker, not out, ...	2
T. Barton, b. Swale, ...	13		
H. Chamberlain, not out, ...	15		
Extras, ...	9	Extras, ...	17
Total	133	Total (for 7 wks.)	103

May 23. *Whit Monday.* Perfect weather greeted the match at Hull Zingari played at home. After the severe defeats inflicted upon them in our former matches, we had arranged to present a team of boys only, but in the absence of T. Barton, owing to illness, Dr. Benedict was included in the Eleven. Our high scoring was the chief feature of the match. E. Hardman, at first favoured by good fortune, hit resolutely and quickly compiled a score of 78 which included 3 six-hits and 11 fours. After seven wickets had fallen the visitors batted but left us an easy victory. In their second innings they scored 73 for 5 wickets.

AMPLEFORTH.

B. Bradley, b. Rawston, ...	24	A. Wilkinson, run out, ...	6
W. Williams, c. Sissons, b. Phillips, ...	4	S. Askew, b. Bradley, ...	4
Rev. A. B. Hayes, b. Rawston, ...	51	H. Patten, c. Dwyer, b. Bradley, ...	1
C. Wyse, c. Rawston, b. Holder, ...	19	H. Nicolas, b. Rev. A. B. Hayes, ...	17
E. Hardman, not out, ...	78	N. Philip, b. Bradley, ...	8
J. Smith, b. Holder, ...	9	C. Askew, b. Rev. A. B. Hayes, ...	30
H. Chamberlain, b. Holder, ...	0	G. Rawston, b. Bradley, ...	5
B. Rockford, c. Ineson, b. Askew, ...	19	R. Holder, c. & b. Wyse, ...	21
G. Murphy, ...	did not bat.	W. Ineson, b. Rev. A. B. Hayes, ...	3
F. Dwyer, ...	did not bat.	E. Sissons, c. Smith, b. Wyse, ...	9
W. Heslop, ...	did not bat.	D. Boyd, not out, ...	8
Extras, ...	3	Extras, ...	8
Total	191	Total	97

May 24. Miserable weather attended our fixture against Castle Howard on their ground. We chose to bat first on a soft pitch. After an instant mishap to Fr. Hildebrand, B. Bradley and Dr. Benedict made a prolonged stand, but a collapse followed leaving 7 wickets down for a paltry 50. The careful play of Wyse and Chamberlain, batting for an hour in partnership, gave a favourable turn to the game. When we took the field a slight rain handicapped both bowlers and fielders. That they should have passed our total with 8 wickets in hand was

disappointing, seeing that we had dismissed them twice last year for fifty runs.

AMPLEFORTH.

Rev. H. Davies, c. Ward, b. Bradshaw, ...	0	G. Calvert, c. Dwyer, b. Mawson, ...	4
B. Bradley, b. Bradshaw, ...	19	H. Ward, b. Mawson, ...	10
Rev. A. B. Hayes, c. Hutchinson, b. Sandford, ...	19	F. Bradshaw, c. Wyse, b. Bradley, ...	51
W. Williams, c. & b. Bradshaw, ...	4	B. Dickinson, b. Bradley, ...	11
H. Hardman, c. Dickinson, b. Sandford, ...	4	T. Thompson, c. Dwyer, b. Williams, ...	9
Rev. B. Mawson, b. w. b. Sandford, ...	26	C. Sandford, c. Hardman, b. Williams, ...	1
C. V. Wyse, not out, ...	26	C. Hutchinson, b. Mawson, ...	6
J. E. Smith, b. Bradshaw, ...	1	Col. Clough, b. Murphy, b. Mawson, ...	10
H. Chamberlain, c. Hutchinson, b. Bradshaw, ...	15	L. Jones, c. Hardman, b. Mawson, ...	10
G. Murphy, run out, ...	0	H. Hutchinson, not out, ...	3
F. Dwyer, c. & b. Bradshaw, ...	2	W. Frank, b. Mawson, ...	3
Extras, ...	5	Extras, ...	10
Total	96	Total	109

June 2. *Feast of Corpus Christi.* Several of the Boys made their first Communion. The usual procession was held after High Mass.

Heavy rains had left the ground slow and heavy for the match against Mr. W. Swarbrick's eleven. A wicket fell to Dr. Benedict's first ball and this was followed next over by a brilliant catch by J. E. Smith. But after lunch the score rose rapidly and even when the eighth wicket had fallen Fr. Joseph, acting as substitute, and F. Hansell added no less than 56 runs. The visitors declared, leaving us a heavy score to face on a difficult wicket. The interest in the game grew intense whilst J. Smith and Chamberlain were at the wicket. They made a gallant fight and drew us very near our opponents' total, but the last wicket fell leaving us 12 runs behind their score.

MR. SWARBRECK'S XI.

W. Macaulay, b. Rev. A. B. Hayes, ...	3	Rev. W. B. Hayes, b. Dwyer, ...	3
J. Lee, b. Rev. A. B. Hayes, ...	0	W. Williams, bow. b. Dwyer, ...	7
W. Hall, c. J. Smith, b. Hayes, ...	6	Rev. A. Hayes, c. Bolton, b. Dwyer, ...	51
F. Dwyer, bow. b. Rev. B. Mawson, ...	2	B. Bradley, c. Harbery, b. Dwyer, ...	2
R. Bolton, b. Bradshaw, b. Williams, ...	4	E. Hardman, hit wicket, Dwyer, ...	0
E. Peat, c. Bradshaw, b. Williams, ...	25	Rev. B. Mawson, c. Bolton, b. Dwyer, ...	6
J. Harker, c. Williams, b. Hayes, ...	13	Rev. L. Higgins, b. Dwyer, ...	12
C. Robb, c. Hardman, b. Mawson, ...	18	C. Wyse, b. Lee, ...	4

F. R. Haussel, not out...	...	34	J. Smith, c. Macanlay, Dwyer	...	17
Rev. J. Dawson, not out	...	22	H. Chamberlain, not out	...	17
W. Swarbrick, did not bat	...		B. Rochford, b. Macanlay	...	5
Extras	...	1	Extras	...	11

Total (for 8 wks.) 144

Total 132

June 4. The sad news arrived of the death of Mr. Dawson, and we beg to convey to his sons, Fr. Joseph and Br. Aedre, our sincerest sympathy. Mr. Dawson had only a few weeks previously witnessed the ordination of Fr. Joseph to the Priesthood.

In a match v. Ampleforth Village in the afternoon, B. Bradley dismissed them for 35, but our victory was not a brilliant one. Our wickets fell chiefly to the good fast bowling of Dr. Tinker. In the second innings we dismissed them for 40 for 8 wickets.

THE VILLAGE XI.

Cpt. White, b. Bradley	...	3	B. Bradley, b. Dr. Tinker	...	14
L. Ludley, b. Williams	...	0	W. Williams, b. Dr. Tinker	...	4
R. Dickenson, b. Bradley	...	6	E. Handman, b. Dr. Tinker	...	1
J. Chase, not out	...	12	J. E. Smith, run out	...	5
Dr. Tinker, b. Bradley	...	1	H. Chamberlain, c. and b. Cpt.	...	2
A. Benton, b. Bradley	...	0	White	...	2
J. Fox, b. Williams	...	4	C. Wyse, c. Dickenson, b. Tinker	...	10
H. Fox, b. Bradley	...	3	B. Rochford, b. Dr. Tinker	...	0
A. Bell, b. Bradley	...	2	G. Murphy, b. Dr. Tinker	...	3
F. Elsborth, b. Bradley	...	0	W. Heslop, b. Dr. Tinker	...	2
H. Codener, b. Bradley	...	0	M. Gregory, lbw. b. Dr. Tinker	...	0
Extras	...	4	P. Smith, not out	...	0
			Extras	...	5

Total 35

Total 52

June 9. An interesting game had been anticipated and to-day was witnessed against our victorious rivals, Pocklington Grammar School. H. Chamberlain ably filled the post of Captain in the absence of C. Wyse. He won the toss and started to bat with Dwyer. They were dismissed, the latter after a patient innings, and two more wickets fell with only 29 runs registered. But Bradley and J. Smith batted so well after lunch that the score rose to 95. The next wicket added 25 runs, but then a collapse, caused by the performance of the 'hat-trick' by F. Robson, deprived Bradley of his fifty after a faultless innings, and left the score at 116.

The fear that they would make up the required runs soon vanished owing to Barton's steady bowling which prevented

rapid scoring, but we could not finish their innings before time saved them from defeat. T. Barton's analysis read: 19 overs; 15 maidens; 14 runs; 6 wickets.

AMPLEFORTH.

F. Dwyer, b. Brice-Smith	...	10	J. E. Dalton, run out	...	13
H. Chamberlain, b. F. Robson	...	8	R. Brice-Smith, c. Rochford, b. Barton	...	11
B. Bradley, not out	...	48	P. Dalton, b. Barton	...	2
W. Williams, b. F. Robson	...	3	J. O'Meara, c. Burn, b. Bradley	...	20
E. Handman, c. Dalton, b. Robson	...	0	H. Hodgson, lbw. b. Barton	...	1
J. Smith, c. Dalton, b. Robson	...	32	F. Robson, b. Barton	...	0
T. Barton, b. J. Dalton	...	4	C. Wraith, b. Barton	...	0
G. Murphy, b. F. Robson	...	4	T. Higgins, b. Barton	...	0
B. Rochford, b. F. Robson	...	0	R. Abbot, not out	...	3
E. Burn, b. F. Robson	...	0	J. Massey, not out	...	0
W. Heslop, b. F. Robson	...	0	R. Murray, did not bat	...	8
Extras	...	9	Extras	...	8

Total 116

Total (for 8 wks.) 66

June 11. A government debate was held in the Upper Library. We heartily welcome Fr. Joseph to the chair and thank him for consenting to preside at our meetings.

June 16. Match v. Dancombe Park. A good stand between Fr. Joseph and H. Chamberlain, who completed his first fifty, added considerably to the Ampleforth score. The innings was declared closed, leaving Helmsley an hour and a half in which to make 159 runs. A change in the bowling, after some steady scoring, was successful, T. Barton taking two wickets in his first three balls. Barker, however, kept up his wickets for a long time without scoring so that the game became very interesting as time drew to a close. The tenth wicket fell at the very last moment, being Barton's eighth for 26 runs.

AMPLEFORTH.

B. Bradley, c. Milson, b. Barker	...	7	E. Trenam, b. Barton	...	14
F. Dwyer, lbw. Barker	...	31	W. Hunton, c. and b. Hayes	...	3
Rev. A. B. Hayes, b. Aydon	...	3	W. Dooly, c. Handman, b. Barton	...	29
J. E. Smith, b. Aydon	...	0	G. Kilvington, c. Masson, b. Barton	...	15
H. Chamberlain, not out	...	51	R. Barker, not out	...	0
W. Williams, b. Aydon	...	3	W. Milson, b. Rev. A. Hayes	...	0
Rev. B. Masson, b. Aydon	...	12	C. Aydon, b. Barton	...	10
Rev. J. Dawson, b. Barker	...	25	F. Barnard, lbw. b. Barton	...	0
E. Handman, run out	...	10	H. Aconley, b. Barton	...	0
T. Barton, c. and b. Aydon	...	0	T. King, c. Dwyer, b. Barton	...	4
B. Rochford, not out	...	8	F. Turnbull, c. Williams, b. Barton	...	0
Extras	...	8	Extras	...	13

Total (for 9 wks.) 159

Total 97

June 18. The Lower Third Form played the Ampleforth Village Boys' Team, and gained an easy victory. Scores: visitors 23; Lower Third, 118 for 6 wickets. R. C. Smith and E. Emerson batted well.

June 23. A doubtful morning cleared up into a beautiful day for the annual excursion to Gormire. This year, as has always been the case, it was thoroughly enjoyed.

The Cricket XI went to Pocklington to play the return match against the Grammar School. Our scoring in the first innings was poor with the exception of B. Bradley's effort. J. Dalton himself equalled our total and by breaking the bowling greatly assisted his side. But although the Ampleforth team had compiled only 47 the game was for some time most interesting, as seven of the opponents' wickets fell for 37. A long stand then gave them the victory, for 85 was reached before the eighth wicket was taken.

AMPLEFORTH.

F. Dwyer, b. Brice-Smith 8	b. Brice-Smith 12
H. Chamberlain, c. O'Meara, R. Robson 22	c. & b. Dalton 21
B. Bradley, c. Dalton, b. Robson 22	c. Smith, b. Massey 1
W. Williams, c. Wraith, b. Robson 0	c. O'Meara, b. Dalton 18
J. E. Smith, c. & b. Brice-Smith 4	b. Dalton 27
C. Wyse, c. Dalton, b. Robson 1	b. Dalton 0
E. Hardman, c. Murray, b. Robson 0	c. Abbot, b. Dalton 5
T. Barton, b. Robson 0	not out 0
R. Ruchford, b. Brice-Smith 0	not out 0
G. Murphy, not out 0	not out 0
G. Murphy, not out 0	not out 0
W. Heslop, b. Robson 0	did not bat 0
Extras 6	Extras 5
Total 47	Total (for 8 wks) 89

POCKLINGTON.

J. Dalton, b. B. Bradley 47
R. Brice-Smith, l. b. w. b. Barton 1
P. Dalton, run out 2
J. O'Meara, b. Bradley 0
H. Hodgson, l. b. w. b. Barton 1
F. Robson, c. Dwyer, b. Barton 8
C. Wraith, b. Barton 0
R. Abbot, b. Bradley 8
T. Higgins, b. Bradley 15
J. Massey, not out 14
K. Murray, b. Williams 6
Extras 9
Total 111

June 28. We received with great regret the news of the sudden death of Mr. Swarbrick. Ampleforth boys will not easily forget the interest he took in our games, for many years regularly bringing a team to meet us on the cricket field.

June 29. Harrogate College XI being unable to meet us as previously arranged, a match was played between the Community and the Boys' XI. The Boys batted first and reached the poor total of 64, so that prospects did not seem good as the Religious' team was composed entirely of regular players. But as 4 wickets were down for 26 we looked forward to an interesting conclusion to the game. They reached, however, 150 for 9 wickets before they declared.

THE BOYS' ELEVEN.

F. Dwyer, b. Br. Benedict 1	b. Br. Basil 4
B. Bradley, c. Fr. Hildebrand, b. Br. Benedict 19	c. Fr. Lawrence, b. Br. Benedict 6
W. Williams, c. Fr. Lawrence, b. Br. Benedict 16	c. Br. Ramsald, b. Br. Basil 12
J. Smith, b. Br. Basil 0	not out 29
H. Chamberlain, b. Br. Basil 3	c. Br. Adred, b. Br. Benedict 0
E. Hardman, c. Fr. Hildebrand, b. Br. Basil 6	c. and b. Br. Benedict 23
C. V. Wyse, b. Br. Basil 8	
T. Barton, b. Br. Basil 8	
H. Ruchford, b. Br. Benedict 0	} did not bat
G. Murphy, not out 6	
R. Barnett, b. Br. Benedict 1	
Extras 5	Extras 2
Total 64	Total (for 5 wks.) 86

THE COMMUNITY.

Rev. R. Dowling, c. Wyse, b. Barton 0
Rev. J. Dawson, c. Barnett, b. Bradley 19
Rev. A. B. Hayes, c. Hardman, b. Williams 54
Rev. L. Buggins, b. Bradley 0
Rev. W. B. Hayes, b. Barton 0
Rev. P. Dolan, b. Barton 8
Rev. H. Dawes, not out 32
Rev. R. Mawson, b. Bradley 14
Rev. A. Dawson, c. Hardman, b. Williams 1
Rev. A. Parker, not out 13
Rev. P. Nevill, did not bat 9
Extras 9
Total (for 9 wks) 150

July 5. Two matches against St. Peter's, York, were played to-day. On the home ground the victory against their first eleven was an easy one. We chose to put them in first and dismissed them for 44, owing to the steady bowling of Barton and Bradley, the latter taking 5 wickets for 8 runs. Their bowling was weak and we soon passed their total. Hardman kept up the interest of the game by his powerful driving; and some good batting by others, especially by Bradley and Williams, brought the total up to 165 for 9 wickets.

ST. PETER'S.		AMPLEFORTH.	
W. Eardley, run out	0	B. Bradley, c. Bulmer, b. Clegg	37
M. Peters, b. Bradley	2	F. Dwyer, b. Clegg	49
G. Fisher, c. Bradley, b. Barton	13	W. Williams, b. Greenhow	21
A. Acred, c. Wyse, b. Bradley	5	J. Smith, c. Bulmer, b. Clegg	0
J. Blundkin, b. Bradley	0	E. Hardman, c. Peters, b. Mossop	11
B. Pickering, c. Murphy, b. Barton	3	H. Chamberlain, run out	1
E. Greenhow, b. Bradley	1	C. Wyse, st. Eardley, b. Mossop	20
E. Peters, b. Barton	1	R. Barnett, c. Clegg, b. Mossop	0
C. Mossop, c. Hardman, b. Barton	7	G. Murphy, not out	0
M. Clegg, not out	0	T. Barton, st. Eardley, b. Mossop	8
E. Bulmer, b. Bradley	0	L. Burn, not out	11
Extras	7	Extras	6
Total	44	Total (for 9 wkts)	165

On the visitors' ground the struggle for victory was more keen. H. Winn and P. Smith bowled well throughout, but our opponents' final score of 68 looked far too large, for our first batsmen could not master the bowling of Duffitt. When, however, Chamberlain joined Hesketh a confident resistance was shown and shortly after the captain's dismissal Chamberlain made the winning hit.

ST. PETER'S 2ND XI.		AMPLEFORTH COLLEGE.	
Heap, b. Heslop	3	P. Smith, b. Duffitt	2
Colley, c. Sharp, b. Winn	2	H. Winn, lb.w., b. Duffitt	0
Phillips, b. Winn	10	H. Gregory, c. Wilcock, b. Duffitt	9
Fisher, c. Sharp, b. Winn	25	P. Ward, c. Kirby, b. Duffitt	3
Anderson, b. Smith	4	R. Hesketh, b. Wilcock	18
Schroeder, c. Lovell, b. Smith	0	W. Heslop, b. Duffitt	3
Wilcock, c. and b. Smith	7	C. Rochford, b. Anderson	3
Duffitt, c. Gregory, b. Winn	0	O. Chamberlain, not out	30
Kirby, b. Winn	3	S. Lovell, c. Wilcock, b. Duffitt	4
Sullivan, not out	3	J. Jackson, b. Duffitt	7
Groves, b. Winn	0	W. Sharp, c. Fisher, b. Duffitt	0
Extras	6	Extras	4
Total	68	Total	82

July 9. The late arrival of the Bootham School Cricket team left only three hours for play. Wyse, who has proved himself an adept at winning the toss, put them in first. In spite of a perfect wicket 8 wickets had fallen for 75, but 33 more were scored before the next wicket fell. With an hour and a half left our task commenced. Hardman's scoring was quick from the first, but except for a neat innings of 24 by Bradley the wickets fell fast until he was joined by Wyse. Not only was the required score secured, but Hardman made the only century of the season in an outside match, and together they added 118 runs for the sixth wicket.

BOOTHAM SCHOOL.		AMPLEFORTH.	
R. Littleboy, b. Barton	22	B. Bradley, b. Thorp	24
B. Priestman, b. Barons	9	F. Dwyer, b. Thorp	0
J. Pontefract, c. Williams, b. Bradley	8	E. Hardman, not out	103
D. Rowtree, c. Wyse, b. Barton	0	W. Williams, b. Thorp	2
A. Howitt, c. Barnett, b. Barton	0	J. Smith, c. Williamson, Pontefract	8
A. Sims, c. Dwyer, b. Bradley	7	H. Chamberlain, c. Sims, b. C. Thorpe, b. Barton	5
C. Thorpe, b. Barton	5	Pontefract, not out	1
J. Cash, not out	25	C. Wyse, not out	38
M. Stansfield, c. Chamberlain, b. Barton	4	G. Murphy	—
P. Baker, c. Hardman, b. Burn	15	R. Barnett	—
P. Williamson, b. Bradley	0	T. Barton	—
Extras	10	L. Burn	—
Total	108	Extras	0
		Total (for 5 wkts)	178

We sincerely thank Mr. W. Taylor and Mr. A. T. Penney for kindly presenting again this season the prizes for the best averages and fielding in out-matches; and also Mr. E. V. Wyse for another bat to be given to the best all-round cricketer in the Eleven. The winners are not yet known as one more match remains to be played. Up to the present E. Hardman has the best batting average (26.23) and B. Bradley, who batted evenly throughout the season, ranks second (25.23). The bowling analysis shews T. Barton first with an average of 5, Bradley coming second with 7.92. In reviewing the season we find that of the 13 matches played 7 have been won, 4 lost, and 2 drawn. It may also be of interest to add that a suitable blazer and cap in red with the crest worked in yellow silk have taken the place of the former more sombre cricket colours.

T. BARTON.
J. McELLIGOTT.

Natural History Society.

We have again to thank Fr. Prior for opening our summer session. In his speech, he impressed upon us the necessity of a real love of nature in the formation of character. Such love would lead not only to a better understanding of the wonders of creation, but also to the preservation of many forms of wild life which at the present time are in some danger of being lost. On all sides of us were objects of interest in every branch of Natural History, and he advised us to use whatever spare time we had in our College life in observing and studying them as thoroughly as we could.

The Head master, who likewise attended the meeting, also emphasised the value of scientific observation which in the study of Natural History was combined with outdoor exercise and the enjoyment of so many things that were beautiful in themselves and in their surroundings.

In his paper on the birds of Flamborough Head, Br. Thomas spoke chiefly of the Razor-bills, Puffins and Guillemots, which swarm on seven or eight miles of the cliffs near Spuyton. In March these birds, which at other times are pelagic, come to the cliffs to breed. The Guillemot and the Razor-bill lay their eggs on any convenient ledge which chanced to be vacant, and make no real nest. The eggs are conical in shape, a provision which prevents them from rolling over the edge as readily as an egg of the ordinary shape would, and the markings are very varied, the reason for which is probably that the mother may the more easily recognise her own property, no easy task amid the many

thousands that are packed together there. The Puffin hides its eggs in a burrow and very often appropriates that of a rabbit, the rightful owner having no means of protecting itself against an aggressor armed with so powerful a beak. All these birds are expert submarines and catch and destroy a great quantity of fish, so great indeed that the fishermen are beginning to cry out against the protection which has enabled them to multiply so rapidly.

Another water-bird, the Wild Duck, was treated of by L. Rigby. This, perhaps the most handsome of all our British birds, is found in almost all the countries of the world. Duck-shooting is one of the finest of sports, and the bird ranks high as an article of diet. Though so heavy, the duck has great power of wing, and will frequently fly forty or fifty miles to and from its feeding grounds night and morning. The nest is usually made by the water among weeds, but is sometimes found in trees as high as twenty-five feet from the ground. The young can swim well as soon as hatched and, though many fall victims to pike and birds of prey, to the gun and the decoy, the bird is still a common one, though, as it usually feeds and travels by night and is a very shy bird, it is seldom seen.

Another bird which has managed to keep up its numbers in spite of persistent persecution is the Magpie, of which B. Rochford gave us a very full account. Those who know the bird only in captivity have little idea of the real magnificence of its plumage. It is however an omnivorous poacher and its beauty does not lead keepers to regard it with a merciful eye. Once let it come within range and no mercy is given. This it appears to know as well as the keeper himself, and, out of the nesting season, is generally more than a match for its would-be destroyer. The nest is well constructed. At the top of a high tree or a tall thick hedgerow a strong nest is built and fenced round with sharp thorns; a good roof is finally placed over it, a protection at once against bad weather and enemies.

Another bird which has not been so successful in the struggle for existence against the persecution of the game preserver is the Buzzard. Br. Thomas told us of one which he found nailed to a tree near Gormire. Yet this bird is rather deserv-

ing of encouragement, even by the keeper, since its food consists mainly of different kinds of vermin. It lacks the dash and audacity of the other Falconidae but is nevertheless a majestic bird and has powerful wings. From head to tail it measures nearly two feet and has a stretch of wing of nearly five feet. Though once very common in most parts of this country, it is now purely local, and bids fair to become extinct in a few years, another victim to the senseless persecution of men who have only a partial understanding of their business. Several have been killed in the last few months in this neighbourhood. The Buzzard catches its prey on the ground and whilst devouring it holds it in its claws.

The Shrike which also catches its prey (mice, beetles, small birds, etc.) on the ground, does not hold its prey in its claws, which are too small and weak for such work, but impales it on some convenient thorn, generally in the vicinity of its nest. Br. Placid told us that there were five species of Shrikes, of which only one, the Red-backed, was known to breed in England. This bird is common in the south of England, (the lecturer himself had found several nests near Oxford,) but rarer in the north, though some had been seen by members of the Society both at Hambleton and by the Fosse. The bird builds a strong nest, and its eggs are beautifully marked; generally the ground colour is cream with a ring of dark spots at the larger end. The Shrike is perhaps better known under the name of Butcher Bird, a title which arises from the habit, alluded to above, of impaling its prey. Br. Placid told us that various theories had been advanced to explain this strange habit. Probably the weakness of the claws is sufficient reason, though some authorities hold that the bird merely intends in this way to store food, for which it has no immediate need.

Of problems we had many set before us by Br. Benedict, in regard to the cuckoo. The cuckoo arrives here about the middle of April. It leads a very solitary life and it is doubtful whether it pairs at all in the same way that other birds do. If two male cuckoos meet they fight most fiercely; otherwise the bird avoids warfare whenever it can. It is, for instance, very careful to place its egg in the selected nest during the absence of the owners. A cuckoo was observed this season to place an egg in

a wagtail's nest, built in the ivy in front of the New Monastery. The wagtails perceived it, whilst still engaged in the operation, and attacked it most fiercely, but—and this is the strangest portion of the story,—the egg was allowed to remain untouched, although both the wagtails had seen it placed in their nest. Why should these birds acquiesce in this invasion of their right, and later on in the murderous ejection of their own young by the huge usurper, whose upbringing taxes their purveying powers to the utmost? No satisfactory answer can be given to this question and the mystery is deepened by the fact that, in spite of all, the smaller birds seem to be fond of the company of the cuckoo, being often observed to fly with it and to feed round it for considerable periods. In conclusion, Br. Benedict told us that the male cuckoos leave us in July, the females a little later, and the young in October. Replying to questions he added that the cuckoo migrates to S. Africa, takes the eggs to the nest in its bill and if it finds that the eggs already in the nest will hatch before its own, takes them out.

We may here thank Mr. Perry for his present of a fine case containing a cuckoo which was accidentally killed on the College land last month. The bird has been beautifully set up by Mr. Cox of Liverpool, in the act of placing an egg in the nest of a wagtail which already contained four eggs.

Of other birds, the Swift was described to us by W. Williams and the Blackbird by P. Perry.

The former arrives in England in May and stays until August. At one time included in the family of swallows, this bird is now considered to belong to the same family as the Fern Owl and the Humming Birds. All its four toes are turned to the front and this helps the birds in climbing into the aperture which contains its nest. It often remains on the wing for about eighteen hours out of the twenty-four. It does not perch either on the ground or in trees. Replying to questions, Williams told us that the Swift was not black but dark brown in colour, except for a light grey patch under the chin, that its wings stretched over twelve inches, and that the Hobby was the only hawk which could catch the Swift.

The Blackbird lives chiefly on worms, slugs and beetles, so that he more than atones for his ravages among the fruit trees.

Its nest is placed generally in a low bush, and often in a very exposed position. One was found lately in our kitchen-garden built on a rhubarb-leaf, and not hidden in any way.

Though our wild birds are often liable to a pernicious persecution, this is really slight when compared with that which is the fate of most of wild quadrupeds. The Weasel, as W. Sharp told us, is really a good friend to the farmer because it destroys so many rats and mice. When very hungry, it will rob the nests of small birds. To devour the contents of an egg it makes a small hole in one end and sucks up the contents through it. Four young are produced at one time, and two or three litters in each year. The Stoat is lighter in colour than the Weasel and larger and has a big bushy tail. The strange method of fascinating its prey which the Weasel practises was discussed by several of the members. Approaching as near to its intended prey as possible, it suddenly commences to whirl round at such a speed that it becomes almost indistinguishable. The victim of this performance, whether fascinated or curious, draws nearer and nearer until it is so close that the weasel can pounce upon it. From experiences detailed by one or two members of the Society it appears that this rapid circular motion is also used as a means of defence and that it is employed in this way by foxes and ferrets.

In treating of the former of these animals, H. Chamberlain said that it generally avoided the trouble of burrowing for itself by taking the retreat already made by a rabbit or a badger. The badger, being more than a match for the fox, could not be dispossessed by force, and generally when a fox occupies a badger's earth, it has already been deserted, though some observers say that the fox, knowing how fastidiously clean the badger is, will carefully foul its earth to make it desert. The fox breeds very rapidly and has several litters in the year. When followed by the hounds, it generally uses all its wits to enable it to escape, but sometimes will turn savagely upon the hounds. One of our members this season saw a fox, which was apparently quite fresh, wait for the pack to come up and attack the leading hound which was mangled very severely before the fox was killed by the other members of the pack. Chamberlain also told us that the Sionington Hounds, which hunt the College land, date back to 1666.

Another ancient English sport is that of Otter hunting, and Bradley gave us an interesting account both of the otter, and of the hunting. The otter lives in a hole in the banks of a stream, generally among the roots of a big tree. There it rears its young which are from three to five in number and born early in April. It has five toes on each foot and they are webbed. Its tail is broad and acts as a rudder. It can swim quickly enough to catch even a trout, but generally surprises its prey, dropping upon it from a steep bank. It is a dainty feeder and, as a rule, eats only the shoulder of its victim leaving the rest for the rats and the crows. It is hated by fishermen for the damage which it is supposed to do, but very probably it does more good than harm. It is very fond of eels and kills great numbers of them. Now, it is well known that eels devour a great quantity of the ova and fry of the trout in the early part of the year. Pike too the otter kills so frequently that it would seem to prefer them even to trout or salmon. Yet on most streams it is trapped and shot when possible, and is only preserved where otter hounds are kept. Fortunately it is well able to look after itself. As it works mainly in the night, it is rarely shot, and its sense of smell is so acute that it avoids traps easily, the scent of the human hand being apparent to it on the trap for many days. It is a brave fighter and, in the water, is more than a match for one dog. It sometimes, when hard pressed by the pack, drowns a dog by dragging it under water and holding it there. It is common in our neighbourhood. Its tracks can often be seen by the brook, and a pair have their home not far from the football field.

In regard to the Harvest Mouse, on which P. Millers read a paper, there seems to be some doubt as to the manner in which it enters and leaves its nest. This creature is the smallest of our mice and lives chiefly on insects. It builds a beautiful globular nest, fixing it to several stalks of strong grass at some distance from the ground. No opening has been found to the nest, and no one seems to have observed how the mouse gets into the nest or how, when in, it manages to feed its young in the closely packed interior.

One other quadruped was described to us this term by Br. Ambrose who took the Hare for the subject of his paper. The hare has no burrow like the rabbit, but selects some spot in the

centre of a grass field where it makes a resting place which is called its form. It is very vigilant and very fast. As its hind legs are longer than the front ones, it can run better up hill than down or on the level. It feeds generally at night and is purely vegetarian. The young are born with their eyes open and can run at once. As soon as weaned they separate from their mother. When hunted by harriers the hare runs in a circle and will generally return to the place where it was put up.

The only insect on our list for this term is the Bee. Fr. Abbot gave us an account of the life's work of this industrious creature.

As soon as Spring comes the queen starts laying eggs, sometimes at the rate of two or three thousand in one day. When the young bees are two days old, they are set to do the housework (looking after younger bees and keeping the hive clean). At the age of ten days, they learn to fly. This occupies one day and is their last holiday. Henceforth they work, and work so hard that in five or six weeks, unless some accident has happened to them in the meantime, they die of sheer exhaustion. The average hive consists of about thirty-thousand bees.

Fr. Abbot brought a hive (from which the bees had been removed) and showed us how the cells were formed from wax provided in square frames, and how they were filled and sealed up. Formerly the bee-keepers used to leave the bees to supply their own wax, but as it cost the bees several pounds of honey to supply one pound of wax, this reduced the supply of honey very considerably. Nowadays two hundred pounds of honey is sometimes produced by one hive in a season.

The Garden-Spider (generally classed as an Insect, though not really one) is chiefly interesting, as Br. Anselm told us, because of the wonderful web which it spins. Each thread of the web is composed of many hundreds of threads which issue from the spinneret of the spider and are joined together on leaving the orifices. When the web is completed to the satisfaction of the spider, it places an immense number of globules of gummy matter on the threads, so that flies, even if not involved in the meshes, are held by adhesion. As many as eighty-seven thousand globules have been counted on one web. One thread is left loose and the spider sits in some safe retreat, holding the end of this in its serrated claw, and waiting until some poor fly signals

his own capture. The paper was illustrated by drawings done by Mr. Kealey.

Another insect, which is not really an insect, is the Centipede, which term, Mr. Arkell told us, included also the Millipede. Both names are inaccurate, as the centipede has only from thirty to forty feet and the millipede about two hundred; they vary greatly in size, some being only one-twentieth of an inch long whilst one was seen in America four feet long. Millipedes are vegetarians but centipedes are insectivorous. Some foreign centipedes are poisonous but the English species are all harmless. Mr. Arkell showed several specimens taken from the Bathing Wood.

The same wood was also drawn upon by Fr. Benedict for examples to illustrate his lecture on the growth of plants. He illustrated the early and the daily life of many plants, chiefly the Chestnut, the Sycamore, the Wood Sorrel and the Dandelion. He showed how the young leaves and flowers are folded up in the buds, and protected from the weather in the early part of the year, and how they are gradually unrolled. He also told us how many plants follow the sun throughout the day and enclose their flowers in some protective covering at night.

E. Taunton's paper on the Reptiles of the Tertiary Period was also an interesting one. We heard of the Mammoth, the bones of which, found in different parts of Europe, were for long supposed to be those of giants until a complete skeleton was found in Northern Siberia in 1854 with some of the skin still remaining, of the Ichthyosaurus, half-reptile, half-fish, thirty feet long, of the Cetiosaurus ten feet high and fifty feet long, and of the Pterodactyl, reptiles which could fly, and were about the size of a raven.

Of Modern fish, we had papers on the Pike and the Salmon.

Mr. Kealey told us that the Pike spawns in March or April and lays as many as six hundred thousand eggs, which are fastened to aquatic plants. Its voracity is well-known; it will eat almost anything from a worm to a wild-duck. It grows to a great size though no fish of more than forty pounds seems to be authentic. Reliable authorities had stated that pike were able to make their way over land from one water to another. Mr. Kealey also mentioned the belief that tench are the pike's physicians, and so were never eaten by them, but said that the truth probably was

that tench were not attacked, if other fish were present, but were eaten occasionally. An interesting fact was that Edward III. fixed the market price of pike at ten times more than that of turbot and above even that of salmon.

On the Salmon Fr. Joseph and J. Smith gave us two interesting papers.

The Salmon leaves the sea before the spawning season and after spending some time in the brackish water makes its way up stream to the spawning beds. It will sometimes travel four hundred miles a day. The leaping powers of the salmon have been much exaggerated. Fourteen feet seems to be the limit. The eggs are laid in a furrow which the salmon scoops out in the gravel and are then covered up. The salmon drops down to the sea again and the eggs are hatched by the heat of the water in from ninety to one hundred and fifty days. The young fish stays the first year in the fresh water growing perhaps to three or four inches. Only one in every four thousand survives. Then some go down to the sea. Others go in the second and third year. Until they begin to migrate they are called Parr, and are marked with bluish bars. When they begin to migrate they assume a coating of silvery scales and are called Smolt (their usual weight is two ounces). Within less than ten weeks they reascend the river to spawn, and then weigh on the average from four to six pounds. They are now Grilse, and do not become Salmon until they come up to spawn for the second time. This increase of weight in so short a time is explained by the richness of the food found in the sea. There is some uncertainty as to what this food is and where it is obtained. Probably the salmon finds, somewhere in deep water, the ova of the smaller fishes, which float in semi-solid masses on or near the surface and on which it can feed at its pleasure. A smolt was marked when migrating in May, 1855, and caught in March, 1856, as a salmon weighing twenty-two pounds. It would seem that salmon do not feed in fresh water at all seriously; but there are many points in the history of this magnificent fish which are still uncertain, and are receiving the attention of our Fishery Boards.

In conclusion we wish all our members a pleasant holiday, and those who are leaving us, every success in life.

Apr. 10th	Fr. Prior ...	Opening Speech.
	Br. Thomas ...	The Birds of Flamborough Head.
Apr. 24th	Fr. Benedict ...	Movements of Plants.
	L. Rigby ...	The Wild Duck.
May 1st	Mr. Kealey... ..	The Pike.
	E. Taunton ...	Reptiles of the Tertiary Period.
May 8th	Fr. Abbot ...	Bees.
May 15th	W. Williams ...	The Swift.
	W. Sharp ...	The Weasel.
May 22nd	Br. Benedict ...	The Cuckoo.
	B. Bradley... ..	The Otter.
May 29th	Fr. Joseph... ..	Migration of the Salmon.
	J. Smith ...	Growth of the Salmon.
June 5th	Br. Anselm ...	Spiders.
	P. Millers ...	The Harvest Mouse.
June 12th	B. Rochford ...	The Magpie.
	Miscellaneous	Questions.
June 19th	Br. Thomas ...	The Buzzard.
	H. Chamberlain ...	The Fox.
June 26th	Br. Ambrose ...	The Hare.
	P. Perry ...	The Blackbird.
July 3rd	Br. Placid ...	The Shrike.
	Mr. Arkell ...	The Centipede.
July 10th	Fr. Abbot ...	Bees.

Notes.

We are somewhat exercised in mind about the phrase "getting into a rut." A friendly critic has expressed a fear that the *Journal* is in danger of finding itself in such a predicament. Of course we are now and always ready to mend where we can, and we hope our readers will give us credit for avoiding carefully anything that would prove awkward or tiresome either to them or to ourselves. Ruts are suggestive of slow-going, wobbling and mud. They also suggest bad driving, bad roads and a consequent bad temper. But there is nothing bad that cannot be mended except an epitaph. We will endeavour to improve our roads and this without calling for any increase in the rates.

We are not fond of ruts, either in winter or in summer, but there is something to be said in their favour. They are inexpensive and always of home manufacture. As bye-products it should be good economy to turn them into use. In the history of a Sussex village, it is on record that a farmer, at the equivalent of a parish council in former days, protested against the making of good roads. "How," he asked, "was it possible to get on without ruts?" As a point of fact, good old-fashioned well-made ruts, for carts that fitted them to a nicety, served some of the purposes of our modern tram lines. In a rut one is sure of one's way without taking thought about it. Moreover ruts may simply be the consequence of the avoidance of hard, dusty and prosaic highroads. They are much more frequently met with in the pleasant bye-ways which wander through woods and fields and take us just where we wish to go. When we have made them for ourselves we have a right to be proud of them. Of course one may have too much of a good thing even in ruts. But we believe there are some the *Journal* has made for itself which we think

our readers would be sorry to see abandoned. We will always endeavour to break new ground when we can. But we are sure no one would wish us to depart altogether from the old lines. We, and our readers also, are very grateful to all new contributors who come to our aid. But we are even more grateful to those who have stood by us during these many years, and whose every fresh appearance in the list of our contributors is like a renewal of friendship or a strengthening of its bonds. Can we ever sufficiently acknowledge our indebtedness to Bishop Hedley for his unwearied support, or tire of the admirable work of our skilful and willing artists?

Our chronicle this term includes several deaths. Yet another of our Abbots has gone to his last rest. Abbot Raynal was not a Laurentian, and indeed very pronouncedly a Gregorian, but there are now living few Laurentians who have not looked up to him as a father. Most of us still feel, or rather felt, towards him as we did in the first brightest years of our life in religion. Through his long reign at Belmont and his home-staying habits, we have never learned to look on him with older eyes, nor to think of him as other than our Junior master or Prior of years ago. He did not age or change to us, except as memories ripen and grow mellow with the lapse of years. With him "the effects of courtesy" and "dues of gratitude" have not been obscured by after relations on more equal and familiar terms. On his side he was a man of very wide and affectionate sympathies. Perhaps the young men passed through his hands too rapidly for him to give them much thought after they had left his care. But he never lost his interest in them.

Our readers may be glad to read the account of his death received at Downside from Rome. "On the night of Saturday, the 4th inst., he was seized with a violent attack of vomiting and diarrhoea. Similar attacks continued till Tuesday morning. During this time the doctor could not persuade him to take solid food. The attack left him so weak that the doctor had no hope that he would recuperate. He received the information with composure, made the responses himself at Extreme Unction, and was careful that all the rubrics should be fully observed.

"After receiving Holy Viaticum he began to sink. At times he

wandered slightly in his talk, though this seemed to be due rather to failure of the tongue. Paralysis of the heart set in, and the doctors used injections and mustard poultices to carry him through the night. After 9 p.m. he became restless and wandering. Between 2 and 3 a.m. of the 9th, he seemed conscious and seemed to notice the crucifix before him. It was difficult to say when the end came, but it was about 4 a.m.

"After the first attack he made no complaint of pain and his death was the result of exhaustion. We are told that the last words he used were a prayer to St. Gregory."

He was packing up and preparing to return to England when God called him to Himself. R.L.P.

The death of Robert Dawson, Esq., of Winckley Square, Preston, was sudden and unexpected. His loss will be deeply felt by his large circle of friends. He was a man of high spirits, great courage, and a generous and affectionate heart, who made a friend out of everyone with whom he came in contact. We offer our warm sympathy to his bereaved family. Our Father Abbot, who is his brother-in-law, and his three sons, who are members of our community, will need no assurance of our fervent prayers for the repose of his soul. R.L.P.

By the recent death of Mr. Charles McCartney Swarbreck, Ampleforth has lost an old and most sincere friend; and all our readers, who remember him, will not fail to share our sympathy. His death took place at his residence at Sowerby, Thirsk, on June 28th, at the age of 74. About four years ago he suffered a severe attack of *Angina pectoris*; but with the devoted care bestowed upon him, he seemed to have improved so much that his death came somewhat unexpectedly.

He was educated at Ushaw, and afterwards entered the legal profession, succeeding to his father's practice. Many years ago, as far back as the days of Prior Cooper, he became intimately connected with Ampleforth, where he sent six of his sons, the eldest of whom, Fr. Oswald, now at St. Alban's, Warrington, filled for some time the important office of Procurator.

He took great interest in the affairs of the College, and on the formation of the *Ampleforth Society*, became its first Honorary

Treasurer, which post he held up to the time of his death, a period of some thirty years. The Society was founded in 1875 and has proved the means of promoting a spirit of union and loyalty to Alma Mater; and its office of Treasurer has been by no means a sinecure, and the spirit of devotion and self-sacrifice shown by Mr. Swarbreck has been fully appreciated by its members. These, in a special manner, will regret the loss of his valuable services.

Furthermore, he gave an impetus to the College cricket, by instituting in 1874 our first *Outside Match*, Mr. Swarbreck's Thirsk XI v. Ampleforth College, which became an annual fixture and one which was always most popular. There was ever something of special interest attached to these contests; and past cricketers will remember the enthusiastic interest displayed on these occasions by Mr. Swarbreck.

His frequent visits to Ampleforth, and his regular attendance at the Exhibition made him a familiar and welcome figure, which will be greatly missed. And neither will his kindly hospitality be forgotten, with which he welcomed and entertained visitors from Ampleforth to Sowerby. Many will recall with pleasure such visits, and especially those who in past years took part in the annual visit of the Choir to Thirsk, and the lavish entertainment given by Mr. Swarbreck. His geniality and cheerfulness endeared him to all.

It remains for us to say, that he was buried at Sowerby on July 1st, and his funeral was attended by representatives from the Abbey.

We offer our sincerest sympathy to Mrs. Swarbreck and family, by whom his loss will be most keenly felt. The prayers of all Amplefordians will gratefully follow the deceased, that he may rest in peace.

To the Editor of the "Ampleforth Journal."

Dear Mr. Editor,

The last number of the "Ampleforth Journal" contains some very interesting Reminiscences of the late Abbot Bury. Both the article by Fr. Wilfrid Brown, O.S.B., and the note appended thereto by His Lordship the Bishop of Newport, dwell upon the intellectual side of the late Abbot and prove him to

have been a great scholar well versed in Classics, Philosophy and Theology. There was another feature in his character to which I as an outsider would call attention, and that was his extreme simplicity. This will serve to confirm the opinion of his Conféères concerning his genius, for where do we find genuine simplicity if not in men of great minds? The writer of this note well remembers an incident in connection with the late Abbot. Some years ago the superiors of the various religious orders in England met at Farm St. to consider certain questions affecting them. Fr. Bury was present as Provincial of the northern Province, and Abbot O'Gorman, O.S.B., was unanimously voted to the Chair. The writer, whom many Amplefordians will recognize by his signature at the end of this letter, met Fr. Bury on that occasion but not by any means for the first time. After partaking of the hospitality of the good Jesuit Fathers the writer asked Fr. Bury what he would like to do during the rest of the day. He thought he might like to see some of the great sights of London or visit some of the Museums or picture galleries. To his surprise the Abbot answered that he would like to see the streets of London from the top of an omnibus. We therefore mounted one going to the City. On arriving there, we changed to another going in a different direction, and then to another, until it was time for the Abbot to return to his home in the North. The writer accompanied him to Euston station and saw him off in the train. On parting he expressed himself immensely pleased with what he had seen, eloquently contrasting the difference between the busy life in London and that in his quiet Lancashire town. His companion and cicero on that memorable afternoon sends this account from the West Indies, thinking it will not be out of place in connection with the lately published articles setting forth the intellectual power of the late Abbot. The writer cannot conclude without thanking the Editor of the "Ampleforth Journal" for his kind reference to him in the last number of that Magazine, and he can only say that he will be thankful to any son of St. Lawrence's who will take the hint and send him a budget of news to cheer him on his far off promontory. He will be still more thankful if any sick son will pay him a visit and partake of his hospitality. He promises him more substantial fare than

sea-weed, washed down by salt water. It is only about four thousand miles from here to Southampton, from which the Royal Mail steamers run every fortnight. There are also steamers from London and other English ports which call at this beautiful island. Wishing the "Journal" many more years of success, the writer concludes by signing himself,

Yours very sincerely and affectionately,

FR. SADOE SILVESTER, O.P.

A Vice-President of the Ampleforth Society.

Fr. Sadoc's pleasant letter will revive many similar recollections in those who knew Abbot Bury. His tastes and pleasures were all simple and many of them youthful. The children of the Warrington School hardly welcomed the arrival of Wombwell's or Sanger's menagerie with greater pleasure than he did. He invariably made the round of the cages and that with as much naive wonder as intellectual gratification. We remember the time he spent watching a lion, billed as the finest ever seen in captivity, and how he wished it would roar whilst we were looking at it. His favourite wild beast was the black panther, the very name of which was attractive to him through association with a boyish story. We confess to having shared the learned Abbot's enjoyment of such things. We confess to have been in complete sympathy with him, when, seemingly engrossed in a monologue on some philosophical point, his sub-consciousness that it was a Saturday afternoon would guide his steps towards a football or cricket ground, where he would stand for a half-hour or so fascinated with the game. Then, as though he had only paused to take breath or to settle his thoughts, he would take up his discourse at the exact point he had dropped it.

If the good Abbot were living and able to read the above comment on his ways, he would, doubtless, retort with a story he was fond of telling against ourselves. He had been explaining how a certain theory of St. Thomas, if the technical terms were rightly understood, accorded with modern scientific thought, when his hearer, oneself, whom he had believed to be wrapped up in his words, (and who was greatly interested), suddenly broke in with the exclamation "Look at the black-bird." It is quite

possible that some such interruption took place, though it was, doubtless, something in natural history less familiar than a black-bird which occasioned it. But we knew ourselves warranted in such startling changes of subject, for the Abbot would drop St. Thomas, for a moment, even to look at a blackbird.

Very little notice has been taken of Abbot Bury as a builder of churches and schools. St. Benedict's, Hindley, and St. Mary's Warrington were both built by him, and for the former he raised the money, in a way that was greatly distasteful to him—and very laborious, since it was all done personally—by begging. He built also a presbytery at Hindley and fine schools both at Hindley, St. Mary's and Orford Lane, Warrington. For most of the work he was his own clerk of the works and builder. He was quite an accomplished joiner and bricklayer, and had quite a professional knowledge of all connected with the building trade. Sufficient proof of this is the fact that the British workman, so dogmatic in his methods, was content to accept hints and corrections from him, without audible resentment. Indeed, the artisans of Warrington had as great a veneration for his attainments as his theological pupils. Fr. Bury's slag-mortar—an invention of his own—is still spoken of with respect. A building pointed with it will not need repointing as long as the walls stand. If he were now living he would be glad to learn, as we are glad to record, that Orford Lane, Warrington, a mission he founded, has now a church of its own. We congratulate Fr. Baines on the success of his labours.

Fr. Elphege Duggan will be pleased at the complimentary references to him in the *Workington* papers. He succeeded, not much more than a year ago, to a heavily-burdened mission, but he has shown that he is equal to the task entrusted to him. No better proof of this could be given than the goodwill displayed by both Catholics and Protestants on the occasion of the re-opening of his beautiful church. We subjoin the account in the *West Cumberland Times*.

"The Church of Our Lady and St. Michael's, Workington, has been re-decorated and beautified and extensively improved at a cost of £600. To the Rev. Father Duggan, O.S.B., is due the

credit of initiating and supervising this important undertaking. With the exception of the erection of the reredos, the church until now has been as it was in the beginning. That it is not so ought to be cause of such self-gratulation on the part of priest and people. The cost has been almost wholly met by the generous contributions of the congregation.

The interior is brightened and chastely adorned by the painter, and important improvements have been effected. A proper baptistry has been provided by enclosing the font at the entrance with a massive Gothic wrought-iron railing, tipped with gold. The wooden steps of the super-altar give place to marble slabs, and panels of carved diaper work adorn the sides of the altar. New doors of repoussé brass and fire gilt (with wheat and vine design) containing four large topazes of a very fine quality and 24 garnets—have been fitted to the tabernacle. The walls of the chancel are richly stencilled and dadoed: the unfinished capitals, in the sanctuary, the chancel arch and the body of the church, have been delicately carved, and the side chapels are appropriately decorated. The pulpit is shifted nearer the sanctuary. Seats have been re-varnished; walls coloured. Nothing has been neglected to make the well-built and beautifully situated church internally pleasant and inspiring to the people who worship there.

The colouring, painting, and decorating have been done by Messrs. Richardson and Sons, Warrington; the carving and other stone work by Messrs. Wall, of Cheltenham; and Mr. Arthur Kinsella was responsible for the important task of scaffolding the place for the workmen.

The re-opening took place on Sunday, when special services were held. Tickets for admission had been widely taken up, and the services had the appearance of a gathering of the denominations. Among the numerous body of Protestants who attended in the morning were the Mayor (Alderman R. E. Highton), Mr. J. S. Randles, M.P., Mr. Edwin Carlisle, Mr. R. Dalzell, J.P., and other influential gentlemen. The Very Rev. Canon Wade, O.S.B., was the preacher morning and night, and the Lord Abbot of Ampleforth Abbey sang pontifical High Mass. Other priests who took part in the service in the morning were:—Assistant priest, Rev. Father Murphy, Whitehaven;

deacons of the throne, the Very Rev. Canon Wade, and Rev. Father Feensey, Maryport; deacons of the Mass, Rev. Father Kershaw, Cleator Moor (deacon), and Rev. Father Dawes, of Workington (sub-deacon); master of ceremonies, Rev. Father Willson, professor of Scripture, Ampleforth Abbey. The choir sang Oberhoffer's Mass—St. Cecilia. At the evening service the Lord Abbot pontificated at Vespers, the Rev. Father Firth, of Harrington, and the Rev. Father Kershaw officiating as cantors, and the Rev. Father Standish, of Workington, at the organ.

The Rev. Canon Wade, in his sermon in the morning, after speaking of the omnipresence and illimitableness of God, pointed to the Incarnation as God's own limiting of Himself to make the mysterious more comprehensible to human intellect. They might as well try to encompass the ocean as try to shut up the Almighty God in the works constructed by human hands. But He took pleasure in the habitations and tabernacles made by men, and they believed that in that tabernacle in the bread and wine Jesus was really and truly present, as when in the stable at Bethlehem, or on the tree of ignominy at Calvary. If it was wise and fitting to exalt those who were placed in high stations in the world, and to give them magnificent houses and wealth, it was also their duty to give to the King of Kings a grand human palace—a palace of the heart first and of their souls, and then to endow it as the Kings did, with gold and frankincense and myrrh—all that had cost them most, to consecrate it to His name. As far as their means would allow they had been doing so to make this a fitting home for God. It was His home, and so theirs—the house of prayer, where they could come and tell Him their wants and give Him their praises and affection. As he looked round and saw the evidences of the generosity of the congregation and friends it was a joy, as it was to Solomon on the day of dedication, to say that Christ had a better home to-day here than ever He had had before, and their sacrifices reflected the love, honour, and faith that animated them. Nearly £100 was required to complete the work, and he appealed to them to wipe off the debt and remove one more anxiety from the hearts of their priests. Give freely and generously, and God will return them a hundredfold.

The admission fees and the collections of contributions yet to



Magdalen Tower
Oxford

be redeemed will, we are informed, entirely cancel the debt incurred."

From our Oxford Correspondents:—

Lovers of the classics met in force at Oxford, in the end of May last, at the meeting of the newly-formed Classical Association. The assembly was held in the Palatial examination hall, technically 'Schola Magna Australis' of the 'Schools.' Many distinguished visitors were present—of the intellectual aristocracy—and the meeting was presided over by the Master of the Rolls. It was not a meeting of mere display or empty talk. The speakers were all, with one exception, earnest, determined, to the point. They realized that there was now, in these latter days, a spirit of reaction against the classics, a tendency to deny them their proper place in the scheme of education. The Vice-Chancellor welcomed the visitors and opened the meeting in a speech in which he appealed for more thorough work in the field of the classics. The Master of the Rolls then dealt in a very able fashion with the objects for which the Association had been formed. They were not, he said, as strong sympathisers with classical studies, not however in any narrow spirit of intolerance or antagonism to other studies. Their aim was to vindicate for the classics their proper place in education. And he hit the truth, we think, when he suggested that there was perhaps something in the way in which classics had been taught that was responsible for the reaction against them. Professor Ramsay, president of the sister association of Scotland, strengthened the points made by the Master of the Rolls. He was particularly happy in saying that crude views of immediate utility and supposed commercial advantage were carrying all before them, with the result that the best educational subjects and methods were being swept out of the field to make way for facile, shoddy courses, which had neither utility nor education in them.

But the event of the meeting was Mr. J. W. Mackail's paper on 'The place of Greek and Latin in Human Life.' We cannot hope to summarise its excellences or give any idea of its literary beauty. Mr. Mackail recognised the reaction against the classics.

As the Middle Ages produced the Renaissance, as the Reformation ended in a great Catholic revival, three hundred years of education based on Greek and Latin had produced the anti-classical reaction they saw now. Yet there never was a time, he asserted, when the classics were so widely studied as at present, and signs of a counter-reaction in their favour were already in the air. Defenders of the classics must clear their minds of cant. The classics had no mystical, sacramental value. They must be calmly judged and estimated alongside of their rival claimants. The arguments of the value in education of science and modern languages were equally applicable to the classics, if studied by proper methods and in a proper spirit, only they applied in a higher sense. He believed that two thirds of the study of the classics was vitiated by that very narrowness of outlook and over-specialisation of research which was the defect of science as an educational instrument. The classics were unrivalled instruments towards imparting linguistic and literary training. The Greek and Roman Literatures were the richest heritage of thought the world possessed. These are a few of the points bearing most directly on the practical issue. We cannot touch upon the body of Mr. Mackail's lecture, the estimation of the influence of the analytic Greek and constructive Roman genius on the world's intellectual history, a theme which he enriched with such felicities of phrase and gems of thought that we were almost captivated into forgetting his argument, or rather it was as when Odysseus told the story of his wanderings before Alcinoüs,

'they were spell-bound throughout the shadowy halls.'

The rest of the proceedings dropped to a lower and less ideal level, but many very useful suggestions were made. Admiral Sir Cyprian Bridge recounted an instance when a knowledge of Latin untied an international knot, and declared his staunch belief in the practical utility of the classics. The session was continued in the evening, and methods of classical teaching were discussed in some interesting speeches, notably by Mr. T. W. Headlam and Mr. A. Sidgwick.

The man of many tastes or the intellectual harpy who pounces on every extra lecture, no matter what the subject, must have felt himself in clover at one period of last term. There was a

lecture on Scarabs by Flinders Petrie, one on Totems by some authority on that interesting subject, and another on Atoms by Professor Thomson of Cambridge, all within a very few days. What more delightfully varied repast could be devised? Unfortunately Totems and Atoms came on the same evening with this difference that one began at 8.30 p.m., the other at 9 p.m. Our insatiable friend then might have effected a compromise taking half an hour of Totems and devoting himself for the rest of the evening to the fascination of the Atom. A less ambitious *curieux* renounced Totems entirely in favour of the Atom, and he was not unrewarded.

Professor Thomson did not forget to be amusing as well as instructive. Electrons, or rather types of electrons, were thrown on to the screen (figuratively) and went through an astonishing series of capers.

The Scarabæic lecture partook of the interest of the land of mummies and mystery. The Scarab, the seal, or visiting card, or coat of arms, of the royal Egyptian, was treated first from a natural history point of view, and the infinite number of scarabs were shown to point to five different species of beetle.

The rustic mind of the English country clergy was sorely agitated by the proposal to allow laymen to examine in 'the Theology School.' The letter of the Bishop of Salisbury to the *Times*, inviting all devotees of the Anglican church to travel to Oxford and vote on this vexed question, and the many hundreds of circulars issued, bore good fruit. For, on the day appointed, the influx of parsons into Oxford must have been high upon six hundred. In the morning every College quad had its quota of black robed figures. The scene in the Sheldonian Theatre was an animated one. On the side of the placets were most of the resident dons, while the non-placets were for the most part visitors—though doubtless a number of resident clerics, indistinguishable among their fellows, were to be found in their ranks. The debate was opened by Dr. Ince, Regius Professor of Theology. He spoke strongly against the proposal as giving no guarantee that the examination in the future was to be even Christian. This became the parrot-cry of the afternoon and seems to have been the only argument to

which the non-residents were not impervious. Dr. Bigg, the Regius Professor of Ecclesiastical History, rose to explain how the Christian spirit of the examination was to be safeguarded, but his remarks were greeted with such a chorus of disapproval that he, perceiving that the prolongation of his speech would be hardly unto edification, resumed his seat amidst the jeers and the jibes of hundreds of the clergy. The two speakers who followed were less sensitive to the caustic invective flung at them from all sides of the theatre—and indeed, considering the highly excited state of their audience, their speeches were unduly prolonged. Perhaps it might have been as well if there had been no speeches, for it was more than evident that Oxford's visitors had not come to be argued with but merely to register their non-placet vote.

Judging from an outsider's point of view, it would seem to be a matter of indifference whether Anglican clergy or laymen are the examiners. The Anglican Theology is so essentially eclectic that, whoever the Examiners may be, the examination must always remain, from the theological point of view, something of the nature of a study of comparative religion. The proposal was negated by the enormous majority of 398.

The Sheldonian Theatre was the scene of another interesting event. At the Encoenia, before a goodly company of ladies and gentlemen, among whom were many of the most distinguished men of the day, ecclesiastics, politicians, men of letters and men of science, Mr. Martindale, the young Jesuit scholastic, recited his two prize poems—the Chancellor's Latin and Gaisford Greek. Archbishop Sheldon, one of the promoters of the execution of the uniformity and conventicle acts, must have turned in his grave. What would he have said had he known that one of his successors in the Metropolitan See of Canterbury was to listen to a Jesuit complacently reciting poems in the theatre built by his munificence? Had he foreseen such an event, Oxford might have had one less building of interest to show her visitors. Mr. Martindale, in addition to these two successes, last year won the Hertford and this year a Craven scholarship. Once again the Hertford has fallen to a Catholic, Mr. Greene of Christ Church, who was, together with Mr. Martindale, also

a Craven scholar. May they both continue to carry off Oxford's most coveted prizes!

Here is a letter from the Links:

"Towards the end of last season the course and greens were in very fair condition. This season we look forward to further improvements. The greens have been kept mown during the summer and have been cleared of plantains and other noxious weeds. A new wooden shed has been erected near the orchard green for the accommodation of the rolling and mowing plant used in connection with the course. It has proved a great convenience. We beg to thank the Prefect for allowing us the use of a portion of the cricket ground during the Easter holidays, and heartily acknowledge our indebtedness to Messrs F. and T. Marwood, Anderson and Martin for clubs and balls presented, as well as for their generous donations to our funds.

We have found the new rubber-cored ball, the "Martin Flier," a great success. May it transcend its American rivals!

We offer congratulations to Mr. C. Martin on his winning the Sutton Coldfield Bogey Competition, for which there were over thirty entries.

Cryll Martin ... Handicap 12 ... 6 up.

During the Xmas vacation we had several tournaments. Owing to the bad condition of the course at that time scoring was high, and many cards were not returned.

At Easter we had an interesting match of which an account is here given. Mr. G. Chamberlain's side defeated Mr. F. Marwood's side.

F. Marwood...	...	1	C. Martin ..	...	0
D. Martin ..	...	0	Rev. V. H. Dawes ..	...	1
Rev. S. A. Parker ..	...	0	G. Chamberlain ..	...	1
E. Marwood...	...	$\frac{1}{2}$	Rev. P. L. Buggins ..	...	$\frac{1}{2}$
R. Crean ..	...	0	C. Marwood...	...	1
		—			—
		1 $\frac{1}{2}$			3 $\frac{1}{2}$

During the term Fr. Edmund Matthews, our excellent Headmaster, and Br. Ambrose Byrne went up to Oxford to be invested as Masters of Arts. Our felicitations are late and will be about the last to reach them, but they are none the less warm

and sincere. We offer our congratulations to Br. Placid Dolan who has taken his degree (3rd class Honours) in Mathematics, and also to A. Gateley and A. Blackmore who have passed their Intermediate in Law.

It is with great pleasure that we hear of the success of another former student at Ampleforth, Mr. George Oberhoffer, in the public performance given on the 10th July last in the great Conservatorium of Music in Köln. It was, we believe, the first public concert in which he had taken part: and the Kölnner Tageblatt, in unhesitatingly awarding the palm to Mr. Oberhoffer, spoke in the highest terms of the young composer's skillful work (klavier-sonate), and of the power of execution he displayed.

We offer him our heartiest congratulations and our very best wishes for still further success.

Our frontispiece is from an old Photograph taken evidently in the winter of 1856-7. It shows the sort of work that was done in those ancient days. Perhaps it hardly does justice to the artistic judgment and taste of our forefathers—it is just a record of the place—but technically it is good enough for anything. The "statio" is in the course of erection, and the windows are in process of being glazed. The final is not yet fixed upon the Tower and Mr. Quell's cross has not been added to the porch. How much prettier the triangular window looks unglazed!

We have a good many kind friends to thank for gifts. We always have; and we have an uneasy feeling that we are sometimes remiss in this duty. We know, however, that our good friends will not put it down to negligence or want of courtesy, but simply to our editorial forgetfulness or lack of information. We postpone our notice and description of the handsome reliquary presented by the Ampleforth Society. We are not able to do justice to it in this number. But we desire to express our gratitude to Mrs. and Miss Dawson, and Mrs. Byrne for the costly and splendid dresses they have prepared for the representation of Macbeth on our stage. Macbeth's three dresses (Mrs. Byrne's present), armour, royal robes and court dress, have been made from directions given by Sir Henry Irving's secretary, and Lady Macbeth's two dresses are facsimiles of those worn by Ellen

Terry. We desire also to thank Miss Allies for a gift of back numbers of *La Civiltà Cattolica*, and Fr. Thomas Noblett for a further addition to the museum, a tastefully arranged group of young lions.

Downside Abbey has reason to be proud of the literary industry of its monks during the last few months. Abbot Gasquet, our Father President, has published an excellent sketch of English Monastic Life,—the first of *The Antiquary's Books*, edited by J. Charles Cox,—and has edited, with the help of Fr. Norbert Birt, the first volume of *Collectanea Anglo-Premontreatensia*, published by the Royal Historical Society. From the same atelier has issued a life of Pope Gregory the Great (the Whitley Life). Fr. Cuthbert Butler has also completed the publication of his learned work "The Lausiac History of Palladius."

Those who remember the Hill quarry will be surprised to see the improvement made there during the past year, through the energy and taste of Fr. Sumner. A large space has been levelled, and the rough débris has been placed to a beautiful lawn. Further improvements are in contemplation in the coming year. The new lawn with its picturesque entrance and rocky background is now one of the most charming portions of the Hill.

A beginning has been made of the Village Catholic Church. The old Manor House and garden have now been purchased as its site. The energetic missioner has raised £210 by Jumble Sales and will, no doubt, raise more by the same slow process. But he is in hopes that some old friends of Ampleforth will come to his assistance, now that something has actually been done.

We beg to acknowledge the receipt of the *Downside Review*, the *Donai Magazine*, the *Stonyhurst Magazine*, the *Ratelifian*, the *Ushaw Magazine*, the *Beaumont Review*, the *Révue Benedictine*, the *Oratory School Magazine*, the *Raven*, the *St. Augustine*, Ramsgate, the *Studien und Mittheilungen*, the *Oscottian*, *De Maria-Groot*, *Bulletin de St. Martin*, *St. Andrew's Cross*, the *Georgian*, and the *Xaverian*.

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PART II.

Monastic Jubilee of the Bishop of Newport.

THIS anniversary, which occurred on the 17th of October last, was observed at the Cathedral Priory, Belmont, Hereford, at Ampleforth, at Liverpool and in London.

At Belmont, on the festival of All Saints, after the solemn Mass celebrated by the Bishop, the Cathedral Prior, the Chapter, and the community presented an address, which was read by the Prior, in the following terms:—

“My Lord,—The Chapter and community of your Cathedral gather round you to-day to offer our heartfelt congratulations on the fiftieth anniversary of your receiving the monastic habit. The occasion must fill your heart with many moving thoughts. Cherished and sacred memories will return to you as you go back in spirit to that day, so long ago, when, in the church of your old religious home, you knelt before the altar to receive the

black cowl of the Benedictine. Many faces that smiled on you then, and many hearts that in secret prayed for you, are gone: but there are still a few left of that old and ardent community who rejoice that they can take part in celebrating your Golden Jubilee. With gratitude and emotion they recall that day on which you received, in the freshness of early youth, the holy habit of St. Benedict, for they have seen how true it is that, with the monastic cowl, you received also a large share of the twofold spirit which has ever distinguished the Benedictine monk: the love of study and the love of labour. That spirit you have manifested in a striking manner through the long years of your religious life. This was evident in old Ampleforth days both in your own studies and in the active duties imposed upon you. Those quiet, studious days amid the hills of monastic Yorkshire were days of preparation.

"Soon after your elevation to the priesthood you came to Belmont. Here was a higher sphere of labour into which you entered with conspicuous ardour and success. By your energy and devotedness an impulse was given to theological and religious studies which bore fruit for long years afterwards, not alone in the hearts of the young within the cloister, but also in the educated mind of the outer world. The peaceful shades of Belmont developed the spirit and tastes that had been imbibed in the first monastic home of the north.

"Then came the episcopal dignity with its anxieties, its responsibilities and its mission work, a further development of the large spirit of the Benedictine monk. The episcopate involves many external duties—work among the clergy, work among the people, work among the children, work in the churches: work constant and unceasing. This you have done, my lord, with great fidelity and perseverance. Yet active labour in the mission-field has not lessened your love of retirement and the sweet converse of books. Zeal for souls has drawn you forth into

the vineyard, and you have toiled for God's glory within your own diocese, and often beyond its limits; but still you have found, like many another Benedictine in the glorious history of the past, leisure to pursue the paths of learning. May then the pen that has written so well preserve its cunning, and the voice that has spoken so boldly for God, retain its strength, and the hand that has so long held the shepherd's staff still keep its grasp unrelaxed for many years yet to come! Such is the ardent prayer which rises to God for you to-day, my lord, from the hearts of your devoted brethren, the chapter and community of Belmont."

The Bishop, in reply, thanked the Cathedral Prior for the kind congratulations and prayers which he had expressed in his own name and that of the community of St. Michael's. The references to his past career were far too flattering, and such words fell upon him with an accent of irony. Few men could look back to a record of fifty years without feeling that they had a poor account to show of the past and of the present, or could look forward without well-grounded apprehension. Still, he was not unmindful of the many blessings of God. One who had taken the vows of the monastic state, if he were not a very poor creature, grew to value them more and more the longer he lived. Many of them, when they entered that holy state, did not think it any very great or heroic sacrifice to make vows of poverty, obedience and the rest. Probably when they took the habit they were already, more or less, practising these things. But, as years went on, as life unfolded itself, as situations undreamt of in early youth arose to prove their spiritual temper, they gradually found out what those engagements meant. Not many of his (the Bishop's) monastic years had been spent in the cloister—not twenty out of fifty. But when a man came to grapple with a man's work, above all when there was laid upon him the heavy weight of responsibility for souls,

and when he began to realise his weakness and his deficiency, then he had to fall back upon the strongest reserves he had. There was nothing that drew a man to Christ, that cleared his sight, that strengthened his hand, that steadied him in success and in failure, so powerfully and effectively as the spiritual training implied in monastic obedience, simplicity, and renunciation. For his share in that great blessing he had to thank God from his heart. He asked for their continued prayers that he might have the grace, in what remained of his life, to be always faithful to monastic ideals. In his long connection with St. Michael's he had been helped, more than any of them would ever know, by what he had seen and been privileged to share in—the Divine Offices of the choir and sanctuary, the recollection, the work of study and of asceticism, and, more than all, by the mere association with so long a line of souls seeking God with young and earnest hearts. If they could feel as he felt that day, they would cherish more and more warmly in their affections the hallowed religious life that God had inspired them to choose.

The *Te Deum* was then sung by the Chapter and Community, and the congregation who had assembled for the occasion.

By invitation of the Abbot of Ampleforth the Bishop visited the Abbey for the feast of All Saints of the Order of St. Benedict, November 13. After the High Mass on that day, which was celebrated by the Bishop, he took his seat at the entrance of the Choir, the community standing round, and the boys of the school being in their places in the body of the Church; The Abbot then read the following address:—

Illustrissime et Reverendissime Domine,—Inter multas gratulationes quas, anno quinquagesimo quum habitum Sanctissimi Patris nostri Benedicti sumpisti, accipies, ego, ut opinamur, quæ a fratribus vestræ veteris domus, monasterii Amplefordiënsis, habentur, erunt tibi gratiss-

imæ. Namque apud hanc domum, quum, a pueritia, prima scientiæ virtutisque fundamenta jacta essent, cursu studiorum completo, abrenuntiatis propriis voluntatibus, ut loquitur Sanctissimus Pater, Domino Christo vero Regi militaturus, obedientiæ fortissima atque praeclara arma assumpisti. Tum aliquot annos in "schola servitii" laborem monachi quotidianum inter fratres periciebas donec Deus te e domo tua egressi jussit, ut onus, et gravius et dignius, in agro dominico susciperes.

Quamquam autem procul ab hoc loco abreptus, in officiis multis et magnis es versatus, tamen nos juvat meminisse te hanc nostram "Almam Matrem" in oculis semper tulisse, ejus bonæ famæ fuisse studiosum, avidum honoris ejus, et cum ea in dolore et lætitiâ sensisse.

Nobis etiam ejusdem matris liberis, dux, magister et amicus fuisti. In te non solum illud ingenium, quod verorum ejus filiorum esse tu ipse dixisti, firmitatem atque constantiam animi, integritatem atque innocentiam vitæ, diligentiam summam, maximam industriam, sed etiam decus litterarum doctrinæ additum, et in primis scientiam rerum divinarum profundissimam, intuemur.

Gaudemus igitur quod Deus te hoc tam longum annorum spatium videre, et hunc festum diem eo ipso loco, in quo vota sacra Sibi ineunte ætate suscepisti, coram fratribus tuis celebrare sivit, et Eum oramus et obsecramus ut, postquam in doctrinâ ejus usque ad mortem perseverasti, regni ejus merearis esse consors.

At the conclusion of this Address the Bishop rose, and thanked the Abbot and community of St. Lawrence's for their kind and touching sentiments expressed with so much feeling and elegance.

He said that his life at Ampleforth, though now a somewhat distant memory, was far from being only a mere memory or even a fading memory. Although men's minds, like their bodies, grew, they grew on the lines of

youth. He had lived at Ampleforth from the age of eleven till the time of his ordination. During a period like that the heart formed its ideals, the spirit tried its energies, the soul explored such part of the world, visible and invisible, as it could touch or guess at. He was glad to think of the debt he owed to the old chapel and the new church, to the old school-room, the novitiate, the lecture-rooms, the games, the fields, the hills. He had an abiding sense of communion with masters, superiors, school companions, fellow-monks—with all the little changing world in which he had lived. Learning and teaching, obeying and directing, praying, reading, and working—every phase had left water-marks on nature and on character. These influences, the better understood the older one grew, naturally drew his affections and his interest to his early home. He thanked the Abbot and community who now held the places of his own contemporaries—most of them gone before—for their words of congratulation and their prayers. Their kindly reception showed that they understood what Ampleforth meant to him, and well expressed the pleasant and touching thought that the Home he had left so long ago was still the same. It was true, as their Address had stated, that he had never ceased, in all his years of absence, to cherish and love it. That was no merit, but only nature. Were it far less worthy and far less distinguished than, by God's mercy, it was, yet it would always have a strong hold upon one who had there first learned so many good lessons. He prayed that every blessing might attend it. At that moment, as forty years ago, there were those within its walls to whom it was actually what it had been to him—a more flourishing community, a larger school. If they would take the word of a veteran, they would make the very best of this spring-time of their lives. Let them aspire high and work hard. Let them dig and plant whilst the soil was soft and the dews of Heaven abundant. All that consecrated and

sanctified the stones of a monastic or collegiate home was the strenuous life, the lessons learnt, the achievements, the joys and sorrows, of those who lived beneath its roof.

The Bishop, with the sacred Ministers, then returned to the Altar, and intoned the *Te Deum*, which was solemnly sung by the community, the choir, and the school.

At Liverpool, the Bishop was entertained at a dinner in the Exchange Hotel, given by the members of the Ampleforth Society, on November 15th. The Rev. Father Wilfrid Darby, O.S.B., superior of St. Anne's Priory, Liverpool, took the chair, and about 160 gentlemen were present, amongst whom were their Lordships the Bishops of Liverpool, Shrewsbury and Salford, the Abbot of Ampleforth, the Abbot of Downside, the Prior of Great Malvern (representing the Abbot of Douai), Canon Banks, Canon Woods, O.S.B., Dean Billington, and nearly all the Benedictine Fathers in Liverpool and the neighbourhood, including Father Bede Cox (St. Mary's) Father Corlett (St. Peter's), Father Rathe (St. Augustine's), Father Paulinus Wilson, Father Clement Clarke, Father Placid Whittle, Father Ambrose Pereira, Father Anselm Burge, Father Basil Feeny, Father Maurus Lucan, Father Anselm Turner (Prior of Ampleforth), Father Anselm Wilson, Father Hilary Willson, Father Romuald Riley and many others. Among the laity were Messrs. Geo. Chamberlain, Thomas Taylor, F. Reynolds, Councillors Clancy, Harford, Miles and Deery, Messrs. H. Quinn, L. Blackledge, R. Bradley, J. Noblett, M. Worthy, N. Cockshutt, W. Hayes, John Mc Elligott, S. Fairhurst, C. Hines, J. P. Smith, F. Brown, E. Goossens, L. Jelly, R. Steinmann, R. Collison, P. Carroll, C. Walker, G. J. Hardman, Dr. Dawes, Dr. Bligh, Mr. John M. Tucker (Hon. Sec. of the Society), and Mr. John Fishwick (Hon. Treasurer).

The Rev. Father Ildefonsus Brown, who was a fellow-novice with the Bishop of Newport, though he received the habit four weeks later, occupied a place near the Chairman on the right.

After dinner, the Chairman proposed the health of the Bishop of Newport. He said that the occasion could hardly be called a public one; it was the annual Ampleforth dinner, usually confined to Ampleforth men. But when it was known that the Bishop of Newport was that year to honour it with his presence, many besides Laurentians had signified their wish to be present. Amongst these were the reverend Bishop of the diocese, their Lordships the Bishops of Shrewsbury and Salford, and the Abbots of Downside and of Douai, besides many of the secular clergy and the laity. He was glad to see such a good gathering, but he did not doubt that if the dinner had been public, there would have been twice as many. He had known the Bishop of Newport for many years, and had been near enough to him to be well acquainted with him, and also far enough off to appreciate him and to see how others appreciated him. He could remember the regrets expressed when he was removed from Ampleforth to Belmont, and afterwards from Belmont to be made Bishop. Like others he had watched his career as a Bishop and a writer. They all admired his hard work, his honest and sound English style, his literary power and his modesty. As Amplefordians, they looked upon him as one who had had very great influence on St. Lawrence's for half a century, whose life had been interwoven with its history, and who might be taken as a typical Amplefordian. He assured his Lordship of the esteem, the affection and the devotedness of all Laurentians, and of all present.

Father Darby's speech, which was very genial, eloquent and humorous, was extremely well received by his audience, who applauded many parts of it with great heartiness.

Among the letters read was one from the President-General of the Congregation, the Rt. Rev. Abbot Gasquet, who had promised to attend, but who could not get back from the United States in time. He wrote:—"As I see it



will be quite impossible for me to be with you for the dinner in Liverpool to the Bishop of Newport, I write to ask you to express my regret. I would not willingly have been absent when any honour is to be shown to Bishop Hedley. I owe to his Lordship more than I can say in the early days of my religious life at Belmont, where by his teaching and his example of work, he infused an enthusiasm into some of our minds which we can never forget. It has been one of my greatest pleasures out here in America to find that there is no Bishop in the world who is spoken of with such reverence and affection by all as our Benedictine Bishop. In fact I believe that he is quite as well known here as in England. I shall be glad then if you will explain why I am not with you to join most heartily in doing him all honour and saying 'ad multos annos.'

Before sitting down, Father Darby called upon Mr. Thomas Taylor to read the Address which had been prepared on behalf of the Society. It was as follows:—

*Address to the Right Rev. BISHOP HEDLEY, D.D. O.S.B.
From Members and Friends of the Ampleforth Society
assembled in Liverpool, November 15th, 1904.*

My Lord,

On this the Fiftieth Anniversary of your clothing as a monk of St. Laurence's, we, the members of the Ampleforth Society and friends in Liverpool, are proud to have the opportunity of gathering round you, and, while congratulating you on the length of days with which it has pleased God to bless you, of assuring you, that, long as those days have been, they have not outlived the respect and esteem of your many friends.

Though called by God to the high office and wide responsibilities of the episcopate and divided from us for many years as far as South is distant from the North, yet, somehow, you have always made us feel that you have

never really been separated from us. Some few there are still, happily, amongst us, who were associated with you, even before this half century was begun, in the old college home so dear to us all; others, who can recall with gratitude the days when as professor at Ampleforth or at Belmont you won the affection of all who knew you, and gave promise of that ample future which has been so strikingly fulfilled; most of us, however, only came to know your Lordship when your name had already become a household word in the councils of the Church and the world of letters. But old or young, laymen or clerics, there are few amongst us who have not to thank your Lordship for many acts of kindness, many words of sympathy, advice, and encouragement; there is none amongst us who does not look upon your Lordship, with all respect, as a true and real friend.

We cannot forget that your Lordship was one of the founders of our Society, has been its chaplain for 30 years, and has by your kindly interest in all its proceedings done more than anyone to place it in its present firm position, and we can assure you that its members one and all look with pride upon your connection with it, as an honour to them and a source of strength to the Society.

Further than this we have no desire to intrude upon your feelings. To a Jubilarian a day like this must bring back many thoughts and memories into which others cannot possibly enter. From the past will arise familiar scenes, and events, and dear old faces, to which most of us can only be strangers. But while we sympathise with you in the loss of many whose places in your regard we cannot hope to fill, it may be some little consolation to you to know that your friends in the North, as elsewhere, hold you in the sincerest admiration and affection and that their prayer is, that God may leave you long amongst us, and may at length crown the accumulated labours of so many years with the reward that knows not years nor ending."

The Address was beautifully and most artistically illuminated by Father Maurus Powell. The design was mainly a large letter L standing thirty inches high, with the figure of St. Lawrence in the upper part. A lovely miniature of the Abbey and College was in the centre of the whole, over the Address. The Address was signed by "John Wilfrid Darby, Thomas Taylor, George Chamberlain, and John Fishwick."

The Bishop on rising to reply was received with much cheering.

He thanked them for the warmth of their reception. The Address, and the Chairman in his remarks, had taken far too flattering a view of his very uneventful fifty years. Every year of the fifty, as far as he was concerned, meant increased responsibility. But he was far from undervaluing the congratulations, the good wishes and the prayers of his friends. A gathering like that was visible proof and illustration of the number and the warmth of his friends. Among all the helps that God gave a man in his pilgrimage, there was none more helpful than a friend of the right sort. To have had good and trustworthy friends, and to have them still was to him a source of real joy and gratitude. His earliest friends were the men who were his Superiors in early days. Hardly one was left now. But when he remembered how, at certain epochs of his humble life, one or other of these men had grasped his hand and uttered a blessing, he still felt the good of it. Then there were his school-fellows, and the monks of his own standing, growing fewer every year. The two who, fifty years ago, received the habit of St. Benedict with him in the old Chapel at Ampleforth, were both gone before—Father Oswald Tyndall, and Father Benedict Murphy. But he still saw some of his contemporaries—some at that table—and he wanted them to feel that their life-long friendship was among the influences that kept his heart green. With younger men he had many cherished ties. These were the

men who were now doing the business of the world—ruling in the Church, pastors of men, active in the professions, prominent in commerce. It was his happiness to have many friends of that description among the clergy, the monastic orders, and the laity. Neither must he forget his own flock. He ventured, in the presence of several of his brother Bishops, to name, among the friendships that years had brought, that of a long list of English, Irish and Scottish Bishops, who like those then present, had never wavered in their kindness, and their support. These were some of his privileges—and he did not see how they could fall him during the years that remained. No man made his friends by his merits. Some of the best men had very few friends. He was afraid he was made of that commoner clay which, in spite of the shortcomings and weaknesses, which his friends no doubt reckoned up with reasonable accuracy, had the good fortune to be a little loved. He would fain hope that he was.

The health of the Bishop of Liverpool, and of the other Bishops present was proposed by the Abbot of Ampleforth, who mentioned that during the wanderings of St. Lawrence's after the French Revolution they had been sheltered, for a time, precisely in that district of England now represented by the dioceses of Liverpool, Salford and Shrewsbury.

The Lord Bishop of Liverpool, in returning thanks, expressed in the kindest words his affection, appreciation and esteem for the Bishop of Newport, and the pleasure he felt in being present to offer him his good wishes and prayers.

Bishops Allen and Casartelli followed with similar words of congratulation and felicitation. They both expressed the wish that Bishop Hedley's writings might be collected and republished in a uniform edition.

The health of the Abbots of the English Benedictine Congregation was proposed by Mr. George Chamberlain. Abbot Smith having expressed his thanks, the Abbot of Downside, in making his acknowledgments, claimed that

the intercourse between Downside and the Bishop of Newport had been almost as long, as warm and as close as between him and Ampleforth. He assured the Bishop, as he had already done elsewhere, that he had the good wishes and prayers of all Gregorians. The very Rev. Father Taylor, Prior of Great Malvern, made a brief reply on the part of the Abbot and Convent of St. Edmund's.

The health of the Chairman was proposed by the Bishop of Newport. He said that he owed a debt of affectionate gratitude to Father Wilfrid Darby for a large expenditure of most kind trouble. He wished to thank him sincerely, and at the same time to thank the Abbot of Ampleforth and the members of that Abbey for their exertions in celebrating his poor Jubilee. Father Darby also represented the Ampleforth Society and especially the Liverpool portion of it. He thanked that Society for their zeal and trouble to do him kindness and honours. He wished them the blessing of God. To him, from the foundation of that Society, it had always been a pleasant duty to promote its interests. Any association of men that kept them in touch and connection with the school of their youth was worthy of all support. It was at school that a man probably got a glimpse of his best ideals—in religion, in feeling, and in achievement. To keep these ideals fresh was to be always young.

This toast having been suitably acknowledge, Mr. F. Reynolds proposed the health of Mr. John Fishwick, who both formerly as Secretary of the Society for a long time, and now as its Treasurer, had promoted its interests so efficiently, and on whom the onerous duty of making all the arrangements for that very successful meeting had chiefly fallen. This toast was evidently a very popular one, and Mr. Fishwick, on rising to respond, was received with great warmth of acclamation.

On the day following the Ampleforth dinner, November 16th, a large number of Benedictine Fathers assembled at

the Church of St. Anne, Edgehill, to take part in a solemn Mass and *Te Deum* of thanksgiving. The Mass was celebrated by the Bishop of Newport, who was assisted by Father Placid Whittle as assistant-priest, Fathers Willson and Gibbons as deacons at the throne, and Father Geary as deacon and Father Phillip Willson as subdeacon of the Mass. About fifty of the fathers, including the Abbots of Ampleforth and Downside, occupied the Choir-stalls, and executed the proper chant of the Mass of St. Edmund, Bishop and Confessor, and the *Missæ S. Benedicti*. Father Anselm Burge and Father Cuthbert Jackson were the Cantors. The Gregorian *Te Deum* was sung after the Mass, the large body of strong voices producing a fine effect. Father Bede Cox was at the organ. There was a large congregation. After the function, the Rev. Father Darby and the conferes of St. Anne's Priory entertained the Fathers at dinner.

On Sunday, November 20th, the octave day of All Saints of the Order, the Bishop of Newport again celebrated High Mass. The sermon was preached by the Very Rev. Canon Woods, O.S.B., who explained to a large congregation the meaning of the monastic Jubilee then being celebrated, and asked all to join in thanksgiving and prayer.

In the evening the Bishop of Newport preached, taking as his text the words of the Gospel "Heaven and earth shall pass away." The Bishop officiated at Benediction of the Blessed Sacrament, at which was sung a solemn *Te Deum*.

In London, the Ampleforth Society invited the Bishop of Newport to attend the Society's dinner at the Holborn Restaurant on December 12th.

The Abbot of Ampleforth took the chair, and he was supported by the Archbishop of Westminster, the Bishop of Amycla, (Dr. Fenton), the Right Rev. President General, (Abbot Gasquet), the Cathedral Prior of Newport,

the Prior of Downside, the Very Rev. F. Wyndham (Superior of the Oblates of St. Charles, Bayswater), the Rev. C. E. Brown, the Rev. Herbert Vaughan, the Rev. Father Gavin, S.J., and the Rev. Fathers Darby, Hutchison, Birt, Dolan, Rawlinson, Cave, Ansell, and V. Corney, O.S.B. Among the laity were Sir Francis Fleming C.M.G., Sir J. Roper Parkington, Captain Woollett, Colonel Vaughan (of Courtfield), and Messrs Everard Green, (*Rouge Dragon*), E. T. Agius, A. T. Penney, W. J. Pike, P. J. Tucker, E. J. de Normanville, W. A. Bradley, J. Mc Elligott, J. F. Hedley, A. G. Cafferata, J. Burge, C. G. Keogh, Bernard Smith, Joseph Rochford, J. Crow, J. M. Tucker (Hon. Secretary) and J. Fishwick (Hon. Treasurer), with many others. About ninety sat down to dinner.

After dinner, the Chairman proposed the health of the Bishop of Newport, who, unfortunately, was prevented from being present by an attack of influenza. He read a letter from the Bishop, addressed to the Hon. Secretary, expressing his grievous disappointment at not being able to attend, and his sincere gratitude to so many kind friends for their warm remembrance of him, their congratulations and their prayers. He also read a telegram from Cardinal Merry del Val, the Pontifical Secretary of State, conveying the Holy Father's blessing in the words: *The Holy Father sends Apostolic Blessing to Bishop Hedley on this auspicious occasion.*

The Cathedral Prior of Newport responded to the toast on behalf of the Bishop. He was sure that when he informed the Bishop, as he proposed to do, of the exceedingly hearty and enthusiastic reception given to his name by the meeting, he would be deeply gratified.

The Archbishop of Westminster's health was proposed by Sir Roper Parkington, who coupled with his name that of the Bishop of Amycla. In his reply the Archbishop expressed the pleasure that it give him to be present on that occasion. He was happy to have the opportunity of

acknowledging how much they owed to the Bishop of Newport, to whom, as the senior Bishop of the hierarchy they turned in matters connected with the Church. On many recent occasions he had been chosen to give expression to the feelings of the united Episcopate, and whenever called upon he had spoken as no one else could. They prayed that he might live long to be their guide, counsellor and friend.

The Right Rev. Abbot Gasquet, in a bright and humorous speech, returned thanks for the toast of "Downside, Ampleforth and Douai," proposed by Sir Francis Fleming.

The Chairman proposed the health of Mr. John M. Tucker, the Hon. Secretary of the Ampleforth Society, to whom in great measure was owing the success of a meeting which would be looked upon as one of the best the Society had ever had in London. Mr. Tucker's name was received with the utmost cordiality.

Over an Easel.

A COLLEGE drawing-class suggests some pretty problems in heredity for our speculation. Whenever we find talent, we may expect to learn that it descends from one or both parents. The explanations offered by the exponents of the theory of natural selection as to the development of the colour-sense are plausible; but we do not find any attempt to explain why the faculty of imitating beauty of colour and form should be expected to be transmitted to posterity. In what sense is it serviceable for the preservation of species? We can understand that colour variation should influence in the captivation of the coy spouse; or again, that an absence of conspicuous colouring should prove a valuable asset in the rough-and-tumble of primeval existence. But the two suppositions are conflicting: the attractiveness that wins a mate, reveals the possessor to his enemy: on the other hand, the soberness of appearance that helps to concealment and a quiet life, will not win the fastidious bride. Which of the two is to prevail? for in what our Gallic neighbours call the "strug for lif," one of them must come out a-top. Which? It is a question which should decide whether we are to have an art faculty or not. It may be urged that our aesthetic canons are of comparatively recent development, still the criticism holds good as to the exclusion or considerable restriction of the utilitarian element in questions of heredity. The artistic temperament is avowedly accepted as being incompatible with the practical: so that the question still urges,

cui bono: why should an unpractical quality be transmitted? The individual is not manifestly the fitter to survive because he has acquired a deeper relish of the after-glow of a winter sunset, though he may be the more willing to continue his existence on that account. If he were to attempt to transcribe that sunset, he would not feel that he had made any acknowledgeable bid for prolonged existence: probably the attempt might urge its critics to the conclusion that it were better that he should not have an augmentation of his days. The whole question is a puzzle. We are making the postulate throughout that the impressions of colour on animal senses are the same as on ours, and that their scale of appreciation is identical with ours. A big assumption, gentlemen of science! But you are welcome to it, and to anything else that makes you happy and keeps you busy in your own province. If the sense of colour is of gradual development, what a confusion it is to the lay mind to find the most delicate and exquisite tints in the lowest organisms! Where shall we match the loveliness of the medusæ or mother-of-pearl? Poor anachronisms! that came into existence millions of years before there was any sense able to appreciate you. Where shall we find such complete examples of undetected merit?

However, no one will refuse to admit the fact of the transmission of artistic capability. (Without disrespect to the sister arts we ask to be allowed to use the term artistic for the present of pictorial art only.) This capability includes a manifest superiority of the power of expression, as well as of appreciation of form or colour. Nor is the power confined to accuracy and symmetry; it extends also to quality of work. A talented boy will sometimes draw with a beauty of line and purity of tone that compel wonder. The master is compelled to acknowledge this, and to accommodate his tuition to it. But while making every allowance for the exception, how far does it help us to get to a rule? For where there is an

exception, we expect to find a rule. In treating of art culture the tendency is to make the distinction of those who have taste, and those who have no taste. A very broad generalisation, but not so easy to establish in individual cases. Some parents tell you at once that their offspring has no taste and would only waste his time in the drawing-class. Anyone who has had any experience in obligatory drawing-classes will tell you that the exception is, not the genius, but the boy absolutely devoid of artistic capability. In our poor schools it is surprising to note the abundance of taste—both as to aptitude and appreciation. This being the case, we begin to wonder whether the apparent genius is a valid exception. Is not the talent which seems so spontaneous and so peculiarly individual, perhaps the result of a more favourable artistic environment from his earlier years? of the example set him by his parents; or their conscious or unconscious encouragement of the supposed gift in him? and who knows what nursery efforts have preceded that apparently impromptu display of fluency and skill? The exceptional talent, where all are given equal means of cultivation, will detach itself from the mass for a certainty; but not in the early stages of the race. We shall know it later by its easy stride, by its knowledge of its power, by its intuition of the principles of action, above all by its staying-power.

But if genius is rare, talent is common, and under favourable circumstances will do work which is hard to distinguish from that of genius; which is also readily appreciated, and thereby oftentimes of greater utility in its generation. It is an aphorism of art that genius fails to create a school. Perhaps we have here the test of genius the world has been crying for. We are always saying that time alone can pronounce the final verdict as to art's greatness; but if it be a rule that a genius leaves no school to follow, may we not conclude that those who create a school are not geniuses? It seems a just deduction

that if an artist is easily imitated in his salient characteristics, his talent cannot be so remote and transcendental. How does the test work on past reputations? In one sense adequately enough; for though we talk of the school of Raphael or of Rembrandt, we cannot mistake the work of any of their disciples for the master's. But when we consult contemporary judgment, we find that the rule has not been so easy of application; for nearly always some disciple was held to be quite the equal of the master; Giulio Romano of Raphael, Bol of Rembrandt, and in another sphere, the Stuart dramatists were believed to be vastly superior to Shakespeare by their contemporaries. Moreover, did not Michael Angelo himself hold that, with a little prompting from himself, Sebastiano del Piombo could outpaint Sanzio?

We have travelled far from our class-room; but all our speculations are meant to work round to the point of art training. If they wander at times they can always claim the indulgence allowed to the artistic irresponsibility. How keenly we discussed the existence of genius in the top class-room of the study in days gone by! Was So-and-so a genius? The question is suggestive of the old scholastic stock thesis—"Is Philosophy a science or an art?"; Rather more fascinating indeed, if not more practical. We were liberal judges, however; and dealt out crowns of immortality generously. Who shall say after this that youth is a jealous age? A recognised etiquette of the game required that each of the group should acknowledge the others' claim. Was it a "phase" or is the game played still? Looking back, a maturer judgment would weed out the plot liberally; probably one genius to the half century is a generous allowance; talent in plenty there always was, varying in quality from the ordinary to the extraordinary.

There should be no question as to the duty of the cultivation of this talent. The school which does not

include an obligatory drawing-course in the lower classes is retrograde at the present day. For the most part the compiler of the school horarium is only too glad to welcome the idea; it is not easy to occupy the younger boys under the present wise system of little preparation and plenty of class. With regard to the higher classes, it may be necessary and it is quite justifiable to leave drawing among the extras. The earlier classes will have done their work of revealing talent; the individual will probably be only too eager to continue his efforts, and the master will readily encourage him; for he knows that while it is the solids that tell, it is the accomplishments which show; good music and drawing are an admirable advertisement of a school.

People say that genius, like murder, will out. Perhaps this is so; though it is obviously impossible to prove that no genius has ever remained undeveloped. But it is an absolute rule in practice, that no artistic talent will produce itself without assistance. The stages of the development of the art sense are obscure. Probably in our unconscious years we learn to recognise what is represented in a drawing. It is a notable acquisition, and we may doubt how far animals share it with us. A dog has been proved to show not the faintest recognition of its own portrait. A reflection in a looking glass reproduces motion and it would be wrong to class it with representations in the flat. Artistic perception is sometimes very poorly advanced in the untrained. Our old Belmont friend, John Hogan, could not recognise his brother's photograph. The extent to which training is concerned in the development of our art faculty is hard to determine. It seems quite credible that we learn to distinguish beauty through its representation. All art is selective, and in expressing one mood of an object, passes by a number of others. We come to accept that presentation as accurate, even in cases when it is not so. The traditional representation

of a racing horse has been entirely discredited by photography; yet, when artists began to give us animal motion as the instantaneous photograph reveals it, we cried out upon it as a libel. Now watch your youthful genius drawing a horse; he gives us the old conventional rendering with increased exaggerations. So with his drawing of any other object. He is not reproducing nature, but somebody's copy of nature. Is it too hazardous a presumption that, if he had not had models before him, he would possibly have never come at his art faculty? To concede this is not to maintain that he never gets beyond the stage of imitation. He may and will revise and correct his early impressions in the presence of the objects themselves; but he owes the faculty of doing so to his initial instinct of imitation. There is a great deal of nonsense talked of thwarting genius by making it model itself on some original. The real article is in little danger of taking harm from the process; it will soon enough feel the impulse to make its own investigation and to use its own method: but unless it has had the previous stimulant of example it runs the danger of never recognising its powers. Quite recently a case has occurred to support this assertion in the person of a clerical artist, who made little attempt at painting or felt the inclination to do so until he had reached mature years, when he showed such a strong capability, that he had his first work exhibited in the Royal Academy.

In youthful years, copying from the flat, round or in any wise, can scarcely be over-done. The first object is to create interest, the second to provide it with plenty and varied subject matter. For this stage anybody who claims to have a specific is a faddist. No age is too early to work in colour, in line, in monochrome, with modelling material, or with paper and scissors. You will be told that you are cramping their style, preventing the appreciation of tone value, starving the sense of form, stunting originality. You can afford to plead guilty, provided you can show that

you have created an interest and kept it going. Quantity is as important as quality at the start, and the medium in which the work is done is a matter of indifference.

One form of practice which has never been the fashion with us deserves consideration: that is drawing from memory. The Japanese cultivate it with striking result. The artist is so much more independent of his model. Our position is intelligible. At one time art was thrall to imagination. The result was always an artificial composition, classical landscape and the scarcely less objectional historical figure piece. In reaction there was a tendency to leave nothing to invention; to copy only what was visible to the sight. Memory painting is not in opposition to this. It aims at keeping the object in sight by an effort of the mind after we have lost its bodily presence. Japanese art has become largely conventional in spite of this sound principle of work; perhaps even because of it. This danger would be averted if the system was only used as an adjunct to the open air method; it could not fail to be a very valuable ally. Whistler is reported to have worked principally on this system.

Modern methods differ from those in vogue some years ago. There is great talk of tone values; line work has given way to washes. Harding, Green and similar studies, on which the art of Ampleforth has been reared for many years, are laid aside. Without doubt this course has been adopted on mature consideration. It does attain one object; the student learns to read off his subject in broad planes of colour and design. His interpretation is on the lines of the modern poster. Now there is no need to assert that he has not got at the truth of things. He has got at a truth, but it is not the whole truth and nothing but the truth. It is decorative; a valuable but a limited side of art. Meanwhile the pencil is laid aside, to wait for a resuscitation which is sure to come. The tyro no longer practises the different "touches" for oak, elm or ash.

The time will come for him when he would be glad to have them. They imply a very clever manipulation of pencil and brush which has long been a *cachet* of Amplefordian work; they can render foliage with a greater fidelity than any arrangement of washes. In the end of ends, the students of each method have got something useful to go on; if they have perseverance and honesty of purpose, they will add what is wanting later. They can gain nothing by pelting each other with sarcasms.

After all, one or the other, they have both learnt an alphabet,—of different font, as your printers would say; but they are able to give some expression through it of art perceptions, and to read more understandingly the records of the greater minds. In this last matter is the greatest call for training. We accept the Great Masters originally on faith; we learn their names, we grow into some familiarity with their works. Gradually a standard is fixed in our minds by which we pass an original judgment in the field of art. But have we not to confess that the mastery of art remains elusive to us? Some elements of the picturesque appeal to us; we catch the romance, we read the story, we feel the sentiment of a picture: but how little and how delusive that is! We stand in admiration of a painting or statue, we feel its merit, and we are told that it is superficial, commonplace, poorly conceived and poorly executed. On the other hand we are told to admire a work of art—say, Alfred Stevens' Wellington memorial: we hear of its great qualities and we know that we do not feel them: to us it seems at first sight obscure, inexpressive. We are willing to confess that the contrary judgment is more instructed than ours, that there is no ground to suspect it of prejudice: but we do wish to have our perception enlightened, to learn where the mastery lies. To the end it will be so. A great mind can only be adequately measured by an equal intelligence: so it is a duty on the part of those

who have the knowledge to help the less favoured. Tell us where the power lies; what parts of the conception are likely to escape us; why the execution stopped short at this point; what skill was needed to produce this effect with just that material. We judged differently; we fancied such an impression was intended; we thought another arrangement of detail would have attained the effect more forcibly; the technique seems to us thin and grudging: in fine, the whole result is so obvious. But we are willing to learn, and under your experienced guidance we shall come to see that this very obviousness is one of the secrets of mastery: that the triumph of skill is to make one feel that the recorded vision must have been just so and not otherwise. After we have mastered this fact, we may feel our way to the knowledge that the very absence of effort and strain is the fruit of a long apprenticeship in an exacting craft; the one supreme reward of which is just that knowledge of how to apportion cause and effect.

Whatever way we have made in this desirable knowledge, we owe to many a kind friend, who with a timely remark opened to us an insight into some new corner of the Palace of Art; to patient, perhaps unconsidered craftsmen, under whose hand sprang up scenes and fancies which we grew cunning to recognise in the highways and byways of our daily lives; above all to an honoured master, whose dexterous brush carried us into our first rapture of art achievement, whose amiable geniality is the sunshine of many a treasured hour of our school memories.

T. LEO ALMOND.

Euthanasia.

Might I but fail, as doth the roseate bloom
From sunset-clouds, the sky's ensanguined splendour,—
O peaceful, unremorseful, dreadless doom!—
Thus bleed away, with tranquil, meek surrender.

Might I but fail, as doth the jocund star,
In radiant strength, in unenfeebled glory;
Sink, as if slumbering, to my Bourne afar,—
The clear wide azure my last dormitory.

Might I but fail, as doth the sweet-breath'd flower,
Whose golden thurible young winds are swinging;
While breezes, fraught with incense, hour by hour,
Like Prayer's great Messengers, are heavenward winging.

Might I but fail, as doth a dew-drop clear,
Kissed from Earth's trembling eye-lids by her Lover;
And oh, that Heaven—as Day that sky-born tear,—
My yearning Soul might drink, ere morn be over!

Might I but fail, as doth the tremulous tone,
Short-lived, that in a wind-stirred lyre awaketh,
And from its quivering mansion hath not flown,
Ere on the Unsleeping Ear its music breaketh.

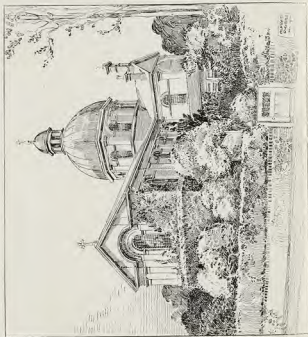
* * * *

Thou shalt not fail, as doth the western glow;
Nor as the star, resplendent in its sinking;
The lovely blossom's fate thou shalt not know;
Thy life, no heavenly sunbeam will be drinking.

Thy fire, 'tis true, must fail, and leave no trace
Of all it was, but unkindling embers:—

The unconscious death of Nature wears a face
Of beauty—but the human heart remembers.

C. W. H.



S. LAWRENCE & CO. DEL. P. PETERSEN DEL.

St. Wilfrid's Dream.

A Hampshire Legend.

AN ancient legend, long lost in the darkness that befell this English land, tells of a strange dream or prophetic vision that came upon a time to St. Wilfrid as he wandered with his monks over the wooded hills on the western borders of the South Saxon Kingdom. Of this district the holy Bishop of York was the first Apostle. Exiled from his own diocese and shipwrecked on the Saxon shore he repaid the hospitality of the poor heathen folk by telling them the tidings of the Gospel. Amongst the earliest of English tribes to settle in Britain the followers of Ella and Cissa were almost the last to receive the Christian faith. When Wilfrid landed amongst them they were sunk in deepest distress. A long dry summer had destroyed the scanty crops which were all that their rude husbandry could draw from a fertile soil. So ignorant were they or so indolent that they could not gather even the harvest of the streams that flowed through their dales or the sea that beat on their coasts. Famine and plague reduced them to despair, and they were so hopeless in their misery that, maddened with hunger, men, women and children would throw themselves from the cliffs or rush hand in hand into the sea to escape the tortures of a more lingering death. Touched with pity for their ignorance and distress Wilfrid came to their relief, teaching them to fish with net and line for the food that teemed in their waters.

He helped them to weave nets, he went out with them in their frail barks and spent the night upon the water, bringing back to their famished families the food of which it was full. Saving them from ignorance he saved them from despair and death; and in return was welcomed as a prophet from God. In gratitude for the earthly food with which he fed them the Sussex folk listened eagerly when he told them of a higher life and a better food. They threw down their idols at his bidding, and began to worship the one true God.

In this wise did St. Wilfrid become the Apostle of the South Saxons, though he was not the first who had essayed their conversion. Some years before a few Scottish monks from Ireland, sailing up the creek to Bosenham had landed among the ruins of a Roman village there, had built their cell, and tried to lead the country folk to a better life. With all their faith and zeal the strangers had no success. Few listened to their preaching; none came to their oratory to pray; yet in solitude and failure they worked on until the time of the harvest which at Wilfrid's preaching sprang up from the soil that their prayers had helped to till.

Meanwhile Edilwac the South Saxon king invited St. Wilfrid to his court in the old Roman city of Regnum which the English call Cissa's-chester. The Bishop's words converted many; and as he might not return to his Northumbrian diocese and was willing to work for the heathen wherever his lot was cast, the king made over to him a little island lying off the coast hard by, Selsey, the isle of seals. In the monastery which he proceeded to found there Wilfrid set up his bishop's chair, thence he sent his disciples and went himself to preach to the people of Sussex, and to the kindred colony of Jutes who had settled along their borders and in the isle of Wight.

It was when returning from some such missionary journey among the wild uplands of this border country that

this vision or dream came to the holy bishop to encourage him in his apostolic work. He would pass through this district on his way back to Selsey from the country of the Meonwaras. These were a tribe of Jutes thrust in between the West and the South Saxon settlements, whose name still survives in the Meon valley where St. Wilfrid certainly preached and where the churches at Corhampton, Warnford and East Meon claim him as their founder. At its eastern end the road from the Meon valley leads into an open plain lying between the South Downs and the lesser hills to the north—the outskirts of Anderidasweald—where hard by the banks of a shallow mere the barrows of an elder race still tell the tale of some long forgotten fight. The forest had been felled around; and in this clearing, which later bore the name of Petersfield, Wilfrid may have planted the cross, and beneath it have told the wondering peasants the tidings of the Christian gospel. Turning his face southwards and homewards the Saint would follow a bridle-path marking the border of the South Saxon kingdom, till he came to a homestead that some settler had just built on the dyke dividing the two kingdoms. By the pass over the steep hill the ditch with the path along it climbs upwards, now as then beneath thick forests that clothe the graceful slopes, and crossing the low ridge leads downwards and ever southwards through a winding glen to where, afar off, shine the flat sands and the shallow sea.* As he stood upon the Down's brow a fair wide scene lay stretched before St. Wilfrid's gaze. Behind and around grew crowded groves of beech and oak with leaves that turned to gold at autumn's touch; eastwards he could almost descry the "Seal-isle" where his see was fixed; over the bare ridges to the south and

* The old frontier of the kingdoms of Sussex and Wessex, which still remains the dividing line between the counties of Sussex and Hampshire, passes through the house at Old Ditcham, and follows generally a very ancient pathway which is still in use for many miles leading from the Weald over the Downs to the sea-coast.

west showed the rounded shoulders of the larger island where his monks were preaching the faith; whilst in front the narrowing slopes of the Downs, rolling in ample folds, enclosed a fair valley that stretched out to the shining sea. The forest's shade invited the tired missionary to repose. Weary and homesick he lay beneath the beeches to rest; and gazing upon the scene before him, the exile's thoughts turned to his old home in the north country. Something in the vales and hills through which he had been wandering recalled Northumbrian wolds, with forest fringed hill-sides and swelling ridges upheaved to a clear sky and far-off glimpses of the glittering sea. Along Tyne-side and by the Swale and Wear lay just such winding glens as these amid the same wide uplands of moor and furze and gorse. Well known spots where he had lived and toiled arose before his memory,—Ripon, the much loved monastery that he built to Blessed Peter, of squared stones in the style learned long before in Rome; or Hexham dedicated to St. Peter's brother, in memory of the convent on the Coelian hill whence the Apostles of England came. The sheen of the sea below recalled glimpses of the eastern ocean from many a fair spot in that vast Northumbrian diocese:—Lindisfarne whose Scottish monks had thwarted his efforts for union, Wearmouth and Jarrow, twin outposts of Roman and Benedictine discipline, Whitby the minster of the princess-abbess Hilda, where he had striven for the rights of Rome and gained a triumph that was not yet forgiven him. What a struggle his life had been—a continued conflict whose fortunes alternated between bitter defeat and brilliant victory! He had had to contend with kings and with brother Bishops; he had been exiled and had stood stripped for martyrdom; he had preached in many lands. Apostolic toil, weary pilgrimages, misunderstandings with good men, persecution,—these had been his lot! He had loved justice and hated iniquity, and was therefore once

more an exile, sustained only by the truth of his cause and by his trust in the patient justice of Rome.

Musing thus upon his fate and praying for the land he loved it seemed as though his own life and lot grew into a figure of his country's destiny; and the loyalty to St. Peter's See, which was the strength of his life and its lesson,—he seemed to see waxing and waning as the ages sped by, and with it the cause of the Catholic faith. With mind brooding on such thoughts perhaps he slumbered beneath the beech-trees, perhaps he wrestled with angels in prayer; but somehow the country's story seemed to be unfolded before him until twelve centuries slipped swiftly by. When his eyes opened to look around little was changed during that lapse of time. The rounded Downs and wooded slopes were there, in the mid-day haze slumbered the far-off hills of Wight, the tide glittered as it rose and filled the land-locked bay below. Still upon his ears fell the accents of his mother tongue, strangely altered though so familiar. Gone were the wildness and austerity of the scene; the forest was mostly felled, and in its stead smiled fertile fields and cheerful homesteads; new roads wound through valley and plain along which strange monsters ran with hoarse shrieks and clouds of flame; but hill and hamlet and forest clearing bore well known names, Idsworth and Harting, Lady Holt and Petersfield. Petty kingdoms had passed away, leaving in their places names that were imperishable. The Meon Valley told of its first English settlers, Sussex still denoted an English shire, Wessex had grown into an empire; but the line of West Saxon princes had not failed, and the stark race of Cerdic still reigned on English soil. One sad change had befallen. Fallen and forgotten was the Faith that Wilfrid had taught, cast down with the crosses that he had planted, whilst the churches he had founded were wrecked, ruined or desecrated by unfamiliar rites. His own name was known no more, forgotten or distorted were the truths he taught, lost his old loyalty to St. Peter's See.

In the fields where he had preached the faith of Rome a stately church had arisen whose solemn arches recalled in their circular sweep the temples of the Eternal City, whose dedication spoke of the Prince of Apostles; but though church with land and town around still bore St. Peter's name, yet Peter's faith had failed therein and his flock was driven from Peter's field; Warnford was left in desolation; Idsworth lay lonely and uncared for; in Chichester whose who ruled his own See had rejected the rule of the Holy See. Happier was Selsey over whose ruins the salt tide swept than these fair churches overwhelmed by heresy's barren waves!

Yet not utterly forsaken was the land St. Wilfrid's tears had watered, nor wholly in vain were his labours! Fair on the mountain-tops had been the footsteps of the preacher of peace, and the spots where they had stood were still sacred for his sake! When ancient shrines were ruined and the old faith swept away a faithful remnant found shelter amid these lonely hills. At Idsworth* the twin Apostles, and Blessed Mary at Lady Holt and Harting had guarded the altar during the darkest days,—England's olden Patrons handing on to happier times the sacred torch of truth. And lo! as he mourns for the darkness that descended on the land, the Lamps of the Sanctuary begin to be lighted once more, and the faithful come together at the enkindling. In Petersfield the Roman Laurence stands by a newly hallowed shrine where the olden rites are revered. In the very grove wherein he rests the trees are felled, and a fair dwelling rises in the open glade—a Catholic Home whose gables are marked by emblems of faith, and from whose walls the Virgin Mother with her Child blesses the passers by. A soft tolling bell tells thrice a day how an Angel told to Mary the tidings of God made man:

* Idsworth was a mansion of the Catholic Dormers, and at Harting and Lady Holt the Sussex family of Caryll maintained a chapel till the middle of the 18th century.



along flower strewn paths over the fresh green sward the Most Holy is born among a faithful throng; and see! how angel hosts hover round the altar whereon the Lamb is dally sacrificed! Surely it is in holy Rome once more that the Saint is wandering, and the passing ages have been but a painful dream! Image and ornament and fresco, every detail of ritual and vestment, every word of liturgy and prayer recall the memories of the Eternal City. The Saints and sons of Rome are here, Mary and Peter and Laurence, with another, Phillip, new but Roman too.* The black Benedictine cowl marks those who minister here as his brethren. The faith he taught, the prayers he used are still remembered here. Unchanging, eternal Rome rules again in this favoured land; and hell's gates have not prevailed against the Church which Christ builded upon Peter's rock!

Thus long ago did St. Wilfrid dream—so the old legend tells; and thus he learned that not in vain he had built the House and kept the City of God. In requital the Lord had saved for him the land he loved! So comforted and strengthened he rose like the Patriarch from the stone whereon he rested, and cried out with him in joy and awe and hope: "Truly the Lord is in this place, and I knew it not!"

J. I. C.

* The Catholic mission in Petersfield, founded by the late Mr. Lawrence Cove and dedicated to St. Lawrence, is served by monks from Ampleforth, whose district also contains the domestic chapel of St. Philip Neri at Ditcham Park. Both churches are good specimens of Roman architecture.

St. Aelred, Abbot of Rievaulx.

(Amplified from the 1d. biography published by the Catholic Truth Society.)

IV. Aelred the Superior.

The young monk's patience, prudence and extraordinary wisdom, his keen insight into character, and his superior education, marked him out, in Abbot William's eyes, as one fitted to have charge of others. His brilliant talents, and still more, his quick advance in virtue, seemed to supply the lack of that experience which is usually looked for in a novice-master. And to that highly important charge he was promoted very soon after his own profession; so that, having shown himself so quick to run in the way of monastic perfection, he now had the additional merit of directing the feet of others in the same path.

The following passages may not unfitly be taken as an indication of the manner in which he fulfilled this task. "Of those," he observed, "who come fresh from the world, some are unlettered and simple, others learned and clever; some are fettered by the evil habit of vice, others of such a nature, that they are scarcely ever moved to impurity; others, such as to be tempted on a very slight occasion; some are by the leaven of nature prone to anger, others are as naturally meek. Hence we must" he reflected "consider and carefully study the disposition and nature of those who seek refuge from the world; and we must

observe what may be most harmful to one, what to another, by what spirit each is tempted, and by what inclination affected; and so provide that each may have a suitable refuge against the attacks made upon him either by his vices, or by the devil, or by his own temperament, corrupt inclinations, or habits, or else by others' company, instigation and example. Some are to be kept from all outward occupation, others from familiarity and communication with certain characters. Some it is useful to shelter from anger and indignation beneath the shade of silence, others it is salutary to shield from the stings of nature by meagre fare; some are best hidden from distraction of heart and fickleness of soul beneath the shade of labours and watchings, others by psalms and vocal prayers, meditation and mental prayer and spiritual reading are protected against the snares of unclean spirits." (*Serm. on the Burdens. xxix.*)

"Whoever," he would admonish his novices, "wishes to be freed from the tyranny of his passions, must expend the greatest zeal and toil upon the acquiring or preserving of humility, for upon its perfect practice depends the whole perfection of chastity and peace of heart." (*Ibid Serm. xxvii.*)

"Now indeed," he would tell the newly-arrived, "you will have to undergo labours for Christ, to exercise the virtue of patience, to curb the insolence of the flesh with frequent watchings and fasts, to bear with temptations, and to withdraw the mind from all worldly cares; chief of all, will you have to mortify the will by the virtue of obedience; and as often as the soul feels excessive fatigue, you will hasten to the Heart of Jesus in devout and earnest prayer, and there draw from its abundance as a babe from its mother's breast, the milk of His marvellous consolations." (*Mirror of Charity, Bk. II. ch. xix.*)

At other times he would warn them not to be disturbed if they should notice in others' conduct anything new or

unexpected, as there was no profession at all which did not conceal some frauds. (Ibid. ch. xvi.)

Regarding such slight relaxation as their strict rule of silence might permit, he would exhort them to let their speech be about good conduct and the Scriptures, be seasoned at times with sadness at the miseries of this life, and at others gladdened by hope of the good things to come; sometimes to afford recreation by mutual interchange of secrets, at others to aspire together to the blessed vision of Jesus, and the good things of heaven. And if, as is occasionally useful, they were to unbend their mind to inferior and pleasant things, let their relaxation be at least harmless and free from levity even if it lacked edification. (Ibid. Bk. III. ch. xl.)

Years afterwards, it was noticed, his former pupils had retained the benefits of his good advice and wise guidance, and repeated, some of them, his memorable sayings.

On the other hand, among his charges was one, already a cleric, who soon began to falter. The holy man, seeing this, prayed inwardly to God, "Give me this man's soul, O Lord, my God." Not long afterwards the novice declared to his master his intention of leaving the monastery. "Do not perish, my brother," replied the Saint. "But thou canst not, however much thou mayst will it; and it is most foolish to will this same, the contrary of which all the saints desire, for all wish to be saved." Paying no heed, the waverer started out, and after travelling all day found himself at sunset once more before the walls of his monastery. "Ælred meeting him falls upon his neck," continues the biographer, "embraces him, and says, "Son, why hast thou done so to me? Behold, this day I have wept for thee with many tears; and I believe that as I have asked of the Lord, and have promised, thou wilt not be lost!"

In 1140 our Saint was elected Abbot of Rievaulx. Two years later,—William de Romara, Earl of Lincoln having, in conjunction with his wife Harvise, and William his son,

founded a house at Revesby,—he took charge of this new colony in Lincolnshire.

While he was abbot here, the monk, whose temptation when a novice has just been related, was again possessed by the demon of restlessness. Going to his superior, "Lord abbot," he confessed, "my light disposition cannot bear the severity of the order. All things are contrary to my nature: I cannot bear the continual labours. I am vexed and tormented by the long and protracted vigils; I often give in under the manual labour; the rough garb irritates my flesh, my will turns to the delicacies of the world, and sighs for its loves and pleasures."—"And I," replied the abbot, "will get you better fare and finer clothing, and will make the discipline more tolerable for you, in every thing that a monk ought to expect?" "No," the other said, "not if you gave me all the riches of this house!" "I will not taste food," went on the abbot, "until the Lord brings you back, willing or unwilling." The one runs to the gate, to depart; the other enters into his room, to pray. The kindly abbot weeps over his son and with inward sighs deplores his error, and refuses all comfort. The runaway, coming to the gates, although they were open, seemed to feel a wall of iron, and after trying again and again to depart, when he could by no effort accomplish his purpose, returned to the abbot in a state of compunction, asked his pardon, and promised to persevere. The abbot said to him; "Well done, my son, and welcome! Truly my God has had mercy on me, in bringing thee back in a sound mind!" (*The Anonymous Life*.)

After a few month's absence, Ælred returned to Rievaulx, and in 1144 was again Abbot of St. Mary's on the Rye.*

**The Rievaulx Cartulary*, (published by the Surtees Society) contains an agreement between the Gilbertines and Cistercians, signed this year by St. Ælred and St. Gilbert of Sempringham.

His elevation, as we might expect, was not to his taste. "I have looked back, wretched man that I am," he complained, "I have looked back, and seen how far behind I have left those sweet agreeable [moments of contemplation]; how far from those delights the bonds of occupation and care have dragged me. . . . These things have I remembered, and have poured out my soul within me, when the hand of the Lord, put forth to me, touched my heart, and anointed it with the unction of His mercy. . . . I pray thee therefore dearest son, remember me when it shall be well with thee, so that thou put in mind thy beloved, thy King who is in the holy place, to lead me out from this prison, from this darkness, from these chains, that at length I may breathe again in the freedom of former joy." (*Of the Child Jesus in the Temple.*)

But his wishes were not granted for long. In 1150 he again became Abbot, and ruled henceforth till his death. It is worthy of note that this year the general chapter of the order decided to establish no more monasteries, the number having already reached five hundred.

In what way St. Aelred had proved himself worthy of his elevation we may understand from his exhortation to his subjects. "Now, my brethren, diligently give heed by what steps a man ought to ascend to the office of pastor, that you may more easily beware of the pest of the human race, the love, that is, of ruling; that you may wish to stand safe, as it is said, in the low place, rather than be in peril in the high. . . . For He who orders the worthless servant to be cast into exterior darkness, what will He do with the unworthy, impudent pestilential man that basely thrusts himself into the seat of authority? Mark the way which the word of the prophet describes to us. First it is, that a man flee the world, and, turning from all vices, make himself a stranger to the actions of the world. Then let him submit in all obedience to his superior, and in whatever he remembers to have sinned, that let him purge away and

punish, in hunger and thirst, in watchings and labours, in poverty and nakedness; and thus, the most excellent succeeding to the most evil habit, let him acquire the wings of virtue in the nest of discipline: because never is he well able to rule, who first has not learnt to submit." (*Sermo XXXIX. De Oneribus Isaia.*)

Hence we may readily conceive how, to the holy Abbot himself, higher dignity and greater responsibility meant only greater efforts in the way of perfection, more fervent prayer, more diligent study of Holy Writ and of the Fathers. The mortifications enjoined by rule were not sufficient for him; he invented others for himself, and in some he seems to have copied St. Patrick. So severe were his fasts, that like his great model, St. Bernard, he wore himself to a skeleton, "so that," his biographer says, "you would have thought him not a man, but a ghost."

Under his rule at Rievaulx the Community grew to one hundred and forty monks and five hundred brothers, drawn from all classes and walks of life, as he himself once reminded them, and varying very widely in character.

Over all these, as is apparent from the sermons he addressed to them, he exercised a most careful and paternal vigilance. His powers of prayer, his miraculous gifts, his wonderful discernment of spirits, his tender affectionate heart, were ever at their service. "Now, my sweetest brethren," he once said to them, "my whole life, my whole knowledge I offer for your advancement, I devote to your use. Make use of me as you please, and do not spare my labour, whenever I can be of service for your progress."

At all times he was ready to check and correct breaches of their holy rule, which he was with difficulty upon occasion induced to relax; he was watchful to guard the spirit of silence, the spirit of poverty, the love of chastity.

One Advent—probably in 1162, to conjecture from some very thinly veiled allusions—he seems to have made a more determined and sustained effort than usual to lift his

monks out of themselves, to encourage and console them first by the consideration of the mercy of the Word Incarnate, and then to bring home to them a sense of their delinquencies, and to lead them, men already in retreat from the world, into a further and an inner retreat from themselves.

In his introductory sermon *De Oneribus Isaie* (chaps. xiii., xvi., xxiii., and xxx. of Isaia's) are various brief but pointed references to the faults which their holy father had been observing in his spiritual children. "You know, brethren," he says, "that silence oppresses many, and quietude weighs them down, so that when they are silent and quiet everything is a burden to them . . . but when they can go out wandering up and down and talking everything is pleasant, aches are forgotten, all their limbs are restored. . . . So if you see a monk in his cloister looking about him, swaying his body frequently, stretching out his hands and feet, now putting down his book, now taking it up again, . . . you need not doubt he is under the burden of silence. . . . And continence? what is more laborious, more difficult? what harder to keep, easier to lose?"

To judge by the occasional severity of his language, no very keen eye was required to detect the abuses that began to creep in. "Is none of us," he asks, "groaning under the weight of this burden of Babylon? Have no worldly delights remained in us? what about those, who, if they have left their own possessions, are not afraid to seek after others? and so are tired out with labours, distracted with sorrows, worn out with fears. Is he, indeed, free from this burden, who though he brought with him to the cloister little or nothing, still does not cease taking from the monastery to give what he can to others; who asks for it with importunity, who is angry if he does not receive, grieves if corrected, rages if he is denounced? What about those, who are so bound up in love of relatives

that they do not hesitate to risk religion for them? What shall I say of those who canvass for honours. . . . Now they flatter, now they detract, now they rave for the promotion of others, now frustrated in their hopes, they rise up with evil words against their fathers." (*Serm. I on the Burdens.*)

So strongly does the Saint at times denounce abuses, both in the monastery and the Church in general, that it is a wonder he has not shared, with St. Bernard among the rest, the opprobrium of being claimed as a pre-Reformation Protestant. Erasmus himself might be more caustic, he was scarcely more outspoken.

"Just as formerly all perversity among the Jews, the cause, as it were, of the desolation that was to be, took its rise from the Scribes and Pharisees, who had the key of knowledge, who delivered to the people the decrees of the law; so now, and I say it with sorrow, the beginnings and the causes of future evils are being sown beforehand by us clerics, namely, and monks, who seem to be the lights of the world. . . . Have we not rather fallen from heaven to earth, who smack of nothing scarcely but of the earth; loving the earth, thinking of the earth, speaking of the earth: contentious, quarrelsome, biting and devouring one another, mutually hating and disparaging one another. What have monks to do with the markets, with the square, with public meetings? I pass over many so eaten up with the earth, that neither sea nor land suffices for their gluttony; that they shudder at nothing which they desire; that they vex and torture, like Pharaoh's drivers, the wretched men they lord it over, and squeeze out money more cruelly than any seculars; so that, grown sleek and fat, and swollen with the blood of the poor, they break out even so far as to sell and buy sacred things."

"Woe to us, who have fallen upon these unhappy times, when the sun seems turned to darkness. To what darkness? you ask. I will not say, my brethren, I will not say,

lest I seem to set my face against heaven. Let them see to it. Let them call to memory those whose places they are holding, whose seats they have got, in whose robes of office they are brave. Let them consider what rays of knowledge, what lights of virtue, what flashes of charity, what bolts of spiritual chastisements a Gregory, an Augustine, an Ambrose, a Hilary sent forth in their time. And to come nearer home, let our friends reflect how Cuthbert and Dunstan shone out in their time. Did not all these make the priesthood, like one great sun, shine out with spiritual light over the whole world? . . . Let them compare time with time, merit with merit, person with person, and judge, according to the witness of their own conscience, whether the sun is turned to darkness." (*Serm. XI. Burdens.*)

Some will doubtless vastly relish the following passage about church-music. But it is not altogether one sided.

"The people, the while, stand in trembling astonishment, and wonder at the sound of the bellows, the clash of cymbals, the harmony of pipes; but the wild gesticulations of the singers, the meretricious interchange and suspensions of the voice, are not perceived without laughter and ridicule; so that you would think the congregation had come, not to church, but to the theatre, not to pray, but to gaze. That tremendous Majesty before which they stand, inspires no fear: no deference is paid to the mystic manner at which they minister, where Christ is mystically wrapped in swaddling-clothes, where His most sacred blood is poured out in libation from the chalice; when the heavens are opened, the angels stand around, earthly things are joined to heavenly, and men made comrades with the angels. In this manner what the holy Fathers established in order to excite the weak to a feeling of piety, is usurped for the use of unlawful pleasure. For sound is not to be preferred to sense, but sound along with sense is very often to be admitted as an incentive to greater

devotion. And so the sound ought to be such, so moderate, so grave, as not to occupy the whole mind with its delight, but to leave the greater part to follow the sense. For the most blessed Augustine says: 'The mind is moved to piety on hearing sacred song; but when the pleasure of hearing desires sound rather than sense, there is fault.' And in another place;—'When it befalls me to be more moved with the voice than with the words sung, I confess to have sinned penally, and then had rather not hear music.'" (*Confessions Bk. X. c. 33, Mirror of Charity Bk. II. c. xxiii.*)

Yet he knew well how to blend encouragement with reproof, kindness and consideration with severity and correction; and, austere himself, was not without pity for the weakness of human nature.

"You who are valiant in religion and most prompt in taking up its austerities, must take warning not to rashly judge those whom you see at any time tempering its severity to suit the weaker brethren. For if I see my brother, of whose body and soul I have the care (for I do not love the whole man if I neglect any part of these,) if, then, I see him suffering straits, either through the coarse food, or labour, or vigils; if, I repeat, I see him tormented in body and tempted in heart, (it is very difficult when the flesh is too hard pressed for the soul not to be tempted): if therefore I see him so afflicted, and have the substance of this world, and shall put up my bowels from him, how doth the charity of God abide in me? (*Idem. III. 17.*) Surely if I always comport myself after the strictness of the strong, and do not at times condescend to the level of the weak, I do not run in the odour of the ointments of Christ, but rather in the hardness of the Pharisees, who boasted of their rigorous abstinences, and judged the disciples of the Lord, yea, even the Lord himself, calling him a glutton and a winebibber. This certainly, is to be guarded against, not to nourish the softness of remissness under

the guise of condescension: but that maxim of blessed Gregory must be held to: 'Let neither strictness be rigid nor kindness lax.' (*Serm. for Christmas.*)

Hear how he encourages them: "Whether, then, we be reduced by fasts, or overpowered by watchings, or worn out by labours, blessed be God who comforteth us in all our tribulation; and if we be overwhelmed with stones, and bound with chains, and beaten with rods, and endure the straitness of prisons, blessed be God, who comforteth us in all our tribulation. Let the world growl, let it rage, pursue with hatred, attack with curses, plunder our substance, beamirch our fame; blessed be God who comforteth us in all our tribulation. Let none then shun that rough way which leads to life, let none seek again in timid wretchedness the easier way once abandoned: but as our lawgiver [St. Benedict] says, bearing up, not grow weary, nor depart; knowing that, according to the multitude of labours borne for Christ consolations shall give joy to the heart." (*Mirror of Charity*, Book. II., chap. vi.)

And again: "Therefore let there sound forth, my brethren, in your mouths and in your hearts, thanksgiving and the voice of praise; who, having gone forth not only from vices, but as has been granted to few, from the very regions of vice, have come up to the mountains of virtue, and by this likeness to God, which you have in virtues, are hastening to that bliss which is yet withheld." (*Sermo IX.*, conclusion.)

"Upon the dark mountain lift ye up a banner. (Is. xiii. 2.) To the angels, I believe, this word is spoken, whom the Lord has hidden to be the guardians of our souls, that upon the hearts whom the world still delights or tempts, they may impress the remembrance of the cross, and may array against each vice which either ravages the heart or attacks it, the several powers of the cross. They are ministering spirits sent to minister for us; who join in our psalms, assist at our prayers, are by us when we read and

meditate. They confront the unclean spirits, and when these whisper persuasively of the allurements of the world, set against them the example of our Lord's Passion; when they would set the soul on fire with anger, the angels put before it the goodness of our Lord's patience: they propose for our imitation the humility of Jesus the lowly when the others would fill us with conceit and pride. Therefore, my dearest brethren, stand in Church with reverence and fear, and give honour to God, and be grateful to these blessed spirits your friends, lest perchance, affronted by your levity, or by any ill-will of yours towards each other, they depart and so leave the wicked angels free access to your hearts. Happy is the soul, that during psalmody is fired with desire of Him, of whom he sings; and, his affection roused and his tears welling forth, accosts those whom he feels in spirit are present: '*Daughters of Jerusalem tell the beloved that I languish with love.*' (*Cant. V. 8.*) With what gladsome looks, think you, with what cheerful voice those blessed voices seem to answer; '*Behold He cometh, leaping upon the mountains skipping over the hills: and turning to Him as He nears the soul: 'She is' they say, 'hastening among the daughters of Jerusalem.*' (*Serm. VI. On the Burdens.*)

Admirable as the Saint was in the exercise of his high office, he keenly felt, at times, the cares and trials which were inseparable from it. "It is a great persecution, my brethren," he once said, "as we often experience, because we know the infirmities, and the griefs, and the troubles of many. It is a great persecution, to have care of all, sorrow for all, to be sad, when any one is sad; to fear when any one is tempted. For it is again, an intolerable persecution, which sometimes befalls us, when one of those, whom we cherish, and guard, and love as our most intimate parts, is overcome by the devil; in so much, that he either departs from us, or else lives so perverse and abandoned a life, that we have need to drive him forth from us. If you brethren, feel

grief and great sadness, when such things occur, you who are his brethren only, what sadness do you suppose we feel, who are brethren, and fathers, and guardians, who have undertaken to render an account for such? Truly, my brethren, you ought to have great compassion for us, and by your good deportment, give joy to us, who in so many other things are made sad." (*Sermon II. For All Saints.*)

They did not fail to respond to his appeal. "Three days ago," he afterwards wrote, "when I was going the round of the cloisters, the loving brotherhood, like a crown, sitting round, and I admiring the leaves on all the trees, and the flowers and fruits, all like the beauties of Eden, and finding not one in that multitude whom I did not love, and by whom I felt sure, I was not loved, I was filled with such joy, that it surpassed all the delights of this world, I felt, in fact, my spirit poured out into all, and their affection returned to me, so that I said with the prophet; *Behold, how good and how pleasant it is for brethren to dwell together in unity.* (*On Spiritual Friendship.* Bk. III.)

For a period, too, he found great support and assistance in the true friendship and wise counsels of his sub-prior. At Aelred's suggestion he had come to Rievaulx from the South of England, had been trained by the Saint when Master of Novices, and repaid him afterwards by being to him "as his right hand, his eye, the staff of his old age."

This monk's amiable disposition and exemplary conduct had from the beginning made him a universal favourite. All recognized, when the Abbot proposed his promotion, that a gravity and wisdom beyond his years admirably fitted him for the office. It was not, however to his own taste. He begged off, protested, nay almost quarrelled with his Abbot, in order to secure exemption. But the latter remained firm. The other took up the burden, and loyal to his friend, strove to shield him from all dangers, to cheer him in his cares, to lessen them by being ever on the

watch against possible scandals. When Aelred was worn out with his efforts, he found relief with this sub-prior, whose holy and cheerful conversation and sage advice soon banished sadness and sorrow. There was no anxiety in which he was not consulted, no burden to which he was not ready to submit his shoulders; no provocation which he could not smooth over, no offence which he failed to palliate; until, all too soon, he was taken away by death.

The story of the Saint's friendships, is in truth a pathetic one. The gallant prince, Henry of Scotland, who had been the dear companion of his early years; the Prior Hugh; his kindred-spirit, Simon; Ivo, who had discoursed with him on spiritual friendship; a monk from Clairvaux; and now this sub-prior; all those who had shared his secrets, and lessened his sorrows, were called away before him to their reward.

St. Waltheof, or Waltheof, with whom he had contracted a holy friendship at the Court of King David, survived indeed till 1160. But their intimacy was to our Saint a source of much care and trial rather than of help and comfort.

It would even seem that Our Lord was jealous of these affections, pure and holy though they were, and would have him to be "Aelred of Jesus"; substituting, as we shall see, in the last days of the Saint's life an enemy, unprovoked, bitter, and implacable, for those friends whose undying memory and vanished faces were ever present to his mind.

But the Sacred Heart of Our Lord provided for His favourite other comforts stable and secure. "As much as persecution from without, or disturbance from within, afflicts us, so much does divine consolation from the sacred writings rejoice us. . . . I tell you, brethren, nothing adverse can befall, nothing turn out so sad and bitter, but it either quickly vanishes away, or becomes more tolerable, so soon as we betake ourselves to the sacred pages. This is the field in which holy Isaac, the day being now well

spent, went forth to meditate, where Rebecca, meeting him, by her sweetness soothed the grief that had fallen upon him. How often, my good Jesus, . . . day inclines to evening; how often, to some poor consolation, as to the light of day, there succeeds, like the mark of night, an intolerable grief; all things become distasteful, whatever I set eyes on is a burden. If any one speaks, I scarcely hear; if any one knocks, I hardly know; the heart is hardened like a flint, the tongue cleaves, the fount of the eyes is dried up. What then? I go forth certainly to meditate in the field, I turn over the sacred volume, I write down my reflections; and suddenly Rebecca meets me, Thy grace, that is, good Jesus! with her light she dispels the darkness, drives away tedium, breaks up all hardness. To sighs soon succeed tears, a heavenly joy accompanies the tears. Unhappy they, who, when saddening things upset them, enter not this field, to find joy! (*Serm. xxvii On the Burdens.*)

To the saint's spirit of prayer in fine, to his wise sway, his fostering care, untiring vigilance, and holy example, Rievaulx doubtless owed its high reputation of excelling all the Cistercian houses of England in dutiful observance of monastic rule.

In temporal matters, too, Rievaulx flourished. For others were not slow to imitate the generosity of Walter Espec. One Adam Peterson, for instance made over to St. Mary of Rievaulx the place which is called Fawther on Rumblesmoor,—between Ilkley and Bingley, liberal privileges of iron mining and smelting at Stainburgh near Barnsley, with land on which to build iron-works near to Wakefield.

These and other grants were sanctioned and confirmed by Pope Alexander III. in 1160.

Before many years had passed, Rievaulx counted among her benefactors Hugh Pudsey Bishop of Durham, Gundrest, the mother of Roger de Mowbray, Walter Engeram,

Gilbert de Gant, John Malherbe and Matilda his wife. Teesdale and Swaledale, Wharfedale, Worsboroughdale and the district of Cleveland and the country about Scarborough, all had places rich in pasture, or lead, or rights of fishing which belonged to the community by the Rye.

The holy abbot did not neglect to remind his subjects of the obligations which these benefactions entailed. "We must consider," he said in one of his sermons, "to what we are called. We must see that men of the world give us of their lands and substance, for the sake of being protected by our prayers, and reconciled to God. Hence it is needful that both by purity of life and practice of good works we surpass them who have such confidence in us, lest of us it be said, 'Be thou ashamed, Sidon, saith the sea.' (*Is. xxxii, 4.*) which thing without doubt occurs, when they who are called religious, become worse than seculars. For then, in comparison with the sea, that is, the world, Sidon, or religion, is shamed." (*Serm. 10. n. SS. Peter and Paul.*)

Monasteries and Monks.*

ABBOT Gasquet's handsome handbook to the old English Monastic Life has already had a deserved success. To use the accustomed phrase and say of it that it has supplied a long-felt want, would do it but scant justice. Every successful book must have ministered to some need or fashion. It may be only a temporary need or passing fancy; but no book, in these days, is widely welcomed, which does not find a convenient gap waiting for it on our crowded bookshelves. The true compliment is to be able to say, as we do in this instance, that the book has created the want it has supplied. The ordinary English reading public had, so far as we know, no compelling interest in the life of the monk. It knew very little about him and was not aware that it was worth while to know more. The merit of Abbot Gasquet's contribution to the "Antiquary's Books" is that it has excited a new interest in the monks of old—we cannot hope it will be a very lasting one—at the same time that it has endeavoured to satisfy it.

A number of publications in the Rolls Series and of the Bradshaw and other learned Societies had prepared the way for a popular account of the life of the monks of old from the pen of one who could write with authority. The readers of such works as the *Customary of St. Augustine's Canterbury* or the *Chronica Monasterii de Abingdon*, valuable and interesting as they are, must necessarily

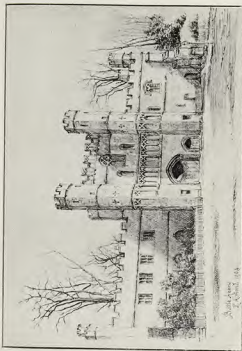
* English Monastic Life (The Antiquary's Books). By Abbot Gasquet, O.S.B., D.D. Methuen and Co., Essex St., W.C.

have been few, restricted to those familiar with mediæval Latin, and, among them, limited still further to the few of antiquarian tastes, who have beforehand some knowledge of monastic terms and usages. But if anything is read at all in these days by anybody, be it ever so rare or abstruse, the public gets to know something of it. Through reviews and Magazine articles, local guide-books and county histories, fragments of ancient monastic lore have been chipped off and labelled and exhibited, as in the glass cases of a museum, for the popular instruction, until unlearned people were beginning to think they knew all about the monks and their ruined monasteries. Abbot Gasquet's book will have come to them as a pleasant surprise. It will have taught them a great deal they did not know, and a great deal they had wanted to know without being aware of it, at the same time that it flattered them by seeming only to be sorting out and putting into intelligent order the scraps of antiquarian knowledge they possessed already.

If the book has a fault, it is one which it shares with every good handbook. It is calculated to leave the impression on the reader that, once mastered, there is nothing more of any importance to be learned on the subject. This, however, could not have been helped, and is evidence only of the completeness of the scheme of the work and the adequacy of its treatment. It does give, in a very complete manner, all the information within its professed scope.

The other day, the writer chanced to visit Battle at the time of its annual fair. The open space before the noble gateway of the Abbey was crowded with the jumble usual on such occasions, just then dirty and dispiriting in a November sleet. Detailed description is needless. The reader can easily picture to himself the soiled side-walks peened off from the street; the silent, restless cattle with matted hair and dejected looks; the new-fangled implements of husbandry, painted blue and red like children's

toys; the vendors of sacks and tarpaulins—is there anything so sodden as sacking or so wet as oilcloth on a rainy day?—the cheap booths and stalls, made up, to all appearance, of the waste of toy-shops, sweet-shops, pedlar's packs and marine-stores; the serious pink-faced farmers in tan gaiters standing about—it was not yet late enough in the day for conversation and merriment; the mixed crowd threading its way between the exhibits and churning into mud every inch of unoccupied ground; and, most essential and prominent feature of all, the merry-go-round, blowing off steam-music at intervals, waiting forlorn and neglected for the charitable lamplight to transfigure its painted ugliness. The one beautiful thing was the old Abbey Gateway—not under any conditions could it look otherwise than beautiful—but it made one sad to look at it. As a background to the fair it seemed useless and meaningless, a dead thing from which the spirit had departed, a stage property suggesting the canvas and frame-work of an Earl's Court Exhibition. I had looked at it many times before without this feeling that it clashed with modern life and ways. Perhaps, on a bright summer's day, one would have admired it with nothing but the sense of its loveliness, even when it served as a background to a twentieth century crowd. There could be no essential incongruity in the idea of a modern fair rubbing up against its grey walls: annual fairs and weekly markets had been held on that very spot for some eight hundred years. Neither could the scene suggest a desecration; there was nothing sacred about the gateway except its beauty, and that would take no hurt. What was impressed on me by its association with the prosaic energy of a wet market, was that it had no proper place in modern life, not even as an ornament,—not even as a picture by an old master or a piece of mediæval tapestry. Its rightful place was in a museum, or in an enclosure to which visitors are admitted on payment of sixpence.



Abbot Gasquet's book leaves one with much the same impressions as the Abbey Gateway. It tells us of the life of the old English monk, but it treats him as an extinct species. Let it be said that, looking at the subject from an antiquarian point of view, it could not very well have done otherwise. The Abbots and Claustal Priors, the sacrists, precentors, cellarers, kitcheners, almoners and the rest are described as people whose like we shall never see again. There is a truth in this; and let us, who claim unbroken descent in the direct line from the Abbey of Westminster, candidly admit it. We also have Abbots and Priors and obedientiaries; we have the same Rule and have preserved many of the old customs; we have buildings that our forefathers would have admitted to be worthy and becoming; but neither our monks nor our monasteries will be classified as one and the same with those of Pre-Reformation times. This is not to be regretted. It is a condition of their vitality that they should be different. If Westminster Abbey were restored and handed back to the Benedictines with all its ancient revenues, and a body of monks were to attempt to take up the old life at the point where it was discontinued, they would find it impossible. They might make a faithful copy of it to the best of their ability; but the result would only be a make-believe. The old Monastery could not play its part in our changed conditions of life. An attempt at revival would probably excite interest, but only as an archaeological curiosity. Monachism to be living must belong to, and be a part of, the life around it. Only because of its modern mission and work can the modern monastery justify its existence.

This is a very dogmatic assertion, but it is the lesson which Abbot Gasquet's book and the Abbey gateway both teach us. A monk is a man who has separated himself from the world and strives in the "schola servitii" of the cloister to learn and to live the more perfect life. A community is nothing more than a brotherhood of such monks banded

together for the sake of mutual help and edification. But as the human body is made up of cells, each with independent vitality and blindly busy with its own functions, yet forming by their conjunction and co-operation a living entity, which is endowed with personality, consciousness, intelligence, free will and energy, and is a force which acts for good or ill upon all things which come within its influence, so the monks in their convent become something more than an association of individuals who have left the world to follow Christ; the conjunction of monastic cells has formed the monastery, a living organism which cannot help itself, but must act and re-act on everything that comes in contact with it, and is a force for good or ill in the country where it is placed. It may try to break off relations with the outside world altogether, but it will not succeed. Plant it in the middle of a desert, and the power of it will be found to reach beyond its confines. The monk in his cell may be unconscious of this. What has the world to do with him? He fulfils his daily routine of duty, ordained in each several part simply for his individual training in the service of God; and beyond this and a filial care for the property and good name of his monastery, he has nothing else to think of. Divine Office and Mass, the daily Chapter, the simple but well served meals, work, recreation,—a life of discipline—observance, it was called—health-giving to soul and body, partaking of the nature of military drill and parade, but graced and sanctified by a devout and picturesque ceremonial which began everything and ended it and framed it in, and reminds us of the decorated initials, illuminated borders and red lines of his manuscripts,—this was the true monastic life as it is admirably portrayed in Abbot Gasquet's book. It was beautiful and wholly unworldly, hidden behind the cloister walls. The monk did not escape from his observance, even when such duties as those of the cellarer or the guest-master brought him into contact with outside influences: he was taught to preserve religious demeanour

and recollection in all the possible contingencies and accidents of his life. But the life of the monk, which belongs to the history of the cloisters, was a different thing to the life of the monastery, which belongs to the history of the nation.

Let the reader ask himself what part did the great gateway of Battle Abbey play in the life of its monks? In the costly beauty of its workmanship and the majesty of its proportions, next to the monastic church, it is the prominent and impressive feature of the Abbey. By its side the parish church shrieks into insignificance. Its towers overlook the housetops, and its massive stonework and battlements give it the appearance of a fortress. The monastic buildings proper lie removed from the public gaze; but the gateway is planted solidly and proudly in the open market-place, dominating the village. Neither the Tower of London, nor royal Windsor, nor any English city can boast so lordly an entrance; and yet, so far as the monks and their monastic life are concerned, it served and could serve for no loftier a purpose than the porter's lodge.

Could any documentary record tell us more plainly how little the monastic life had to do with the place the Abbey occupied in the national life? For the glory of God and the salvation of their souls, kings and nobles built and endowed these monasteries in the Ages of Faith. William the Conqueror built and endowed Battle in thanksgiving for his victory, and to secure daily prayers and masses for the souls of himself, his Queen and his followers slain in the battle. But had these royal and noble benefactors no other thought but the glory of God and His more splendid worship? Shall we think it was for a purely religious motive that the Conqueror gave to his abbey the privilege of a weekly market with its tolls and perquisites; made its enclosure a sanctuary inviolate even to himself and his successors; granted such "a liberty" to the domain of the abbey that the Abbot had the jurisdiction of a sovereign, with power of life and

death, and his tenants were excepted from all tax or impost or feudal service? Or shall we suppose it was out of devotion that King Edward III. conceded to the monks licence to castellate their monastery, and that the Abbot was summoned to Parliament as a Peer? If, on a journey, the Abbot chanced to meet a condemned felon in the hands of justice, he could pardon him and set him free; what had this privilege to do with the monastic life? Some of the concessions made by William to the Abbey of Battle were, no doubt, granted for nothing better than the boastful purpose of making his own royal Abbey greatest of all in the kingdom; but we may be sure the monastic privileges and exemptions were granted to the monasteries chiefly, because they were in a position to make a wise and beneficent use of them. They received large gifts and grants of lands because they were the best of landlords, who would neither starve nor sweat their estate, nor grind down nor ill use their tenants. Endowments of schools and hospitals were placed in their charge, because they alone had the knowledge and skill to supervise such establishments, and because such funds would be secure in their hands from fine and plunder and extortion. Revenues were confided to their care or given to their use, because there was no fear of their dissipation in riot and luxury, and because the strictness of the ecclesiastical laws against alienation made the monasteries the safest of trustees. Why were Abbots entrusted with the administration of justice? Because they were learned and wise, trained by their position and rank in the use of authority, very nearly the only men in the kingdom independent enough of King and Court and nobles to be impartial in their judgments. Why were they summoned to Parliament? Because, as a rule, they belonged to no party, had no personal ambitions to forward, and because their interests were the interests of the people. Many of these privileges were exceptional, granted to one and another or a few of the

greater Abbeys, but in all cases the monastery was something more than the home of the monk; it was a public institution which played a valuable, if not exactly a necessary, part in the life of the nation.

The answer, therefore, to those who, seeing the vastness of the remains of the old abbeys, and reading of their money and estates, assert that for the spiritual education and profit of a few dozen monks the apparatus was on too huge and costly and elaborate a scale, is this: the monastery served a public need as well as that of the monks. The great gateway, for example, of Battle was justified because it was a Hall of Justice, a mayoralty and a prison. And the answer to those who ask why the old monasteries fell, deservedly or not, into disrepute is that they had become no longer of the same public utility. A good part of their occupation was lost to them or had been taken from them. Times were changed. The coach and better roads had done away with the retinue of horsemen which accompanied the nobleman on his journey, taxing sometimes the resources of the abbey to the utmost: his Lordship could now find accommodation for himself and his servants at the inn. The apparatus of learning had for a long while been transferred from the monastery to the University. The ordinary courts of justice had become a sufficient protection of individual rights and liberties. Professional scribes made a living out of the multiplication and beautifying of books. Monastic tenants might still quote the proverb, "It is well to live under the crozier"; but one could be free and prosperous under less pious landlords. There were schoolmasters in nearly every hamlet, and leeches in nearly every village. The monks had no longer a monopoly of useful wisdom and learning. They were no longer the protectors of the poor and the defenders of the liberties of the people. They sang the divine praises and faithfully fulfilled their obligations of prayer and sacrifice. Their lives were blameless and their customs edifying. But the nation had

ceased to have the same use for them and for their great monasteries and abbeys. These latter had become places built and endowed, to some extent, for obsolete purposes. Hence the disproportion which raised popular feeling against them. It is a crude and unfair way of putting it, for from a large portion of their revenues the monks derived no personal advantage whatever; but what proportion could there be between the nineteen monks of Battle, found there on the eve of the dissolution of the abbey, and its revenues, the equivalent of some £12,000 a year in modern money?

A monastery grows old as men do. The constant renewal of its monks does not necessarily put fresh life into it. In youth, it is pliant and adaptive, eager to learn and to improve; to adopt the better method or custom; to take upon itself an unaccustomed burthen; to bring out of its treasure new things as well as old; to be a true "*officina honorum operum*," as St. Benedict calls the cloister, where the works of charity are done, not by deputy, but by the monks themselves. As it grows older, it becomes stiffened with ancient methods and fettered by old traditions; oblivious to the change of circumstance and the march of time, it lets things pass out of its hands which it has not the initiative to replace; and gradually it becomes an "*officina*" admirably adapted for beneficent work, but work which is no longer required of it. It may be safely asserted that when the old monks, instead of themselves instructing the ignorant, made use of paid schoolmasters; when the Abbot's justice was administered by a salaried seneschal, monastic estates by bailiffs; when secular vicars took charge of the flock attached to the Abbey and its charities were doled out by measure, with reference rather to the calendar of Saint's days than to the need of the applicants,—the infirmities of old age were beginning to be in evidence. And when the accumulated regulations of centuries of daily house-chapters had grown into a customary as huge

and minute as that at Canterbury—more than four hundred closely printed pages, in Sir E. Maunde Thompson's admirable edition, and with nearly as many rules and directions as there are lines in each page,—wise rules, in most instances, but full of that intolerant preciseness which leaves nothing to the intelligence of either superiors or subjects,—directing not only the manner of daily life and hourly life, but with rubrics, similar to those of the Breviary and the Missal, prescribing the one, only, correctly-monastic method of performing every least necessary act from getting out of bed to washing one's feet and changing one's underclothing;—then, though the inmates of the monastery may be very worthy men, the institute itself is threatened with the paralysis of extreme age,—an old age beautiful enough, hale maybe and vigorous, but without power of expansion or growth or fruit-bearing, needing constant care and nursing to prevent it from sinking into decrepitude. It may be said that such monasteries served and may serve a purpose—they do not very greatly differ from purely contemplative institutes—and certainly vocations may be found, in Catholic countries, to preserve a very few of them from extinction. But it is surely not the purpose of the monastery; it is one which has its nearest parallel in an infirmary or a home under medical supervision, where the inmates are governed by a written prescription which regulates minutely all the particulars of their diet and hourly regime, and where study and work are taken in exact doses for the sake of their medicinal value. In effect, the monk is under obedience, not to his Abbot, but to a course of treatment which renders him useless for any other purpose than the individual care of his own soul and body. It is monasticism, certainly; but of the sort that treats the monk as so infirm or so diseased that, left to himself for an unguarded moment, he would be certain to fall or relapse into serious irregularities. It substitutes for

the discipline of a school, the "schola servitii," the discipline of a hospital. Whether such a life merits the name of contemplative is exceedingly doubtful—contemplation does not busy itself with so many things; but it certainly does not merit the name of "active". It is an "officina" which is so constructed and arranged that it is warranted to produce nothing. And then both "officina" and apparatus are so costly. The life is impossible without great monastic buildings and endowments. Home and daily bread must be generously supplied and guaranteed before this sort of monastic life can be begun. How does this tally with St. Benedict's saying: "tunc vere monachi sunt, si de labore manuum suarum vivunt, sicut et Patres nostri et Apostoli"?

A certain intelligent day-labourer of rather wide experience once said to a Benedictine Abbot, only recently dead, that to his mind, the best life of all was that of the Passionist Fathers in their monastery at Sutton. The Abbot was much interested and impressed with the statement, and eagerly asked, "Why?" The man said: "They brew their own beer, and drink it." Nothing offensive was intended by the remark. It was simply meant to convey, humorously, what the man believed (wrongly) to be a truth: that the religious had everything an ordinary man could wish for without having to work for it. It is the old grudge against the monks from the mouth of a modern workman. The old well-built and well-endowed monastery was the popular ideal of well-being,—a palatial home; sleep and recreation fixed and never interfered with; a certainty of good clothing, excellent food, and over and above, some few things which might be reckoned as luxuries:—in a word an ample sufficiency of all the requirements of a healthy existence, without the offset of having to earn them with the sweat of one's brow,—the tap-room ideal of a Paradise. Perhaps Abbot Gasquet's book will convince many that the life of the old monk was, if freed from care, a serious and penitential one. Laziness and luxury had no coun-



tenance in the old customaries. The monk might be unproductive as a workman, but the "exploratores" took care that, he was not idle. We, nowadays, would reckon it the business of years to get a fair practical knowledge of the Canterbury customary. Nevertheless, it seems certain that if the monastery is to win for itself anything more than toleration in our own and other countries, if it is to be again a force operating on the masses for the good of religion and the glory of God, it must have a work to do outside the sanctification of its inmates, and become a true "officina bonorum operum,"—a beneficent workshop, well-doing for itself and doing well for others, with its good works visible, luminous, so that men may see them and glorify the Father who is in Heaven.

Taking leave of *The Monastic Life*, it should, perhaps, be said that there is not a word of controversy in Abbot Gasquet's book. It is simply a repository of useful antiquarian information concerning the life of old English monks. It presents a 'composite' portrait of the monk, as the author carefully explains in his preface, and is not true to the life of any one kind, though giving a very sufficient presentment of his general features, with those of the Benedictine in chief prominence. We recommend the book, without reservation, to every one of our readers. It is full of interesting information and has, in addition, a number of interesting illustrations. One of these latter is somewhat of a puzzle to us. It is that which faces p. 122, representing the "Community in Chapter House, Westminster." Why have the Abbot and his companion "rotund" boots on the right foot and sandals on the left? Is there some cryptic meaning in this?

J. C. A.

Logosophia.

I

"Omnia per Ipsum facta sunt. . . . in Ipso vita erat"

In Him was Life: all things were made by Him.
No worm, or fly, or flower, but was wrought
According to that Model: Seraphim
And Cherubim,—all Virtues, that were brought
From out the womb of the pro-cosmic Nought,—
Were fashioned to that Image: we should deem,
Well-nigh, that it were blasphemy, to dream
Of some created pattern God had sought.
Uncast, that Die divine,—the word of One
Who is Himself sole utterance of His Speech,
And comprehends His Nature,—not alone
As Essence,—but as Archetype of each
Created being; whose perfections preach,
And manifest, in their degree, His Own.

II

"Et Verbum caro factum est, et habitavit in nobis."

That Archetype sublime, by whom all things
Were made, took flesh and lived as Man: true God
Became Incarnate, and a Teacher trod
Earth's ways, Who was in truth the King of Kings.
With this, her Ultimate Goal, Creation rings;
All her inwoven themes but one rehearse:
Her least of voices of the Logos sings,
Whose choral echo is the Universe.
For even as every creature, clearly scanned,
Shows for embodiment of Thought divine,
A reflex of the Word; whatever is,
Doth shadow forth the scope of God's design,
The Embodiment in Christ; of Mysteries
Supreme, and crowning Work of God's Right Hand.

C. W. H.

Some Yorkshire Recusants.

RECUSANTS. Presentments, etc.

Collated from the Bailiffs' Sessions Books in the possession of the Corporation of Scarborough; extracted by James Chapman:—

- 1612 Rob't Heslegrave and John (?) Beecroft, both
Oct. 22 for refraying to receyve the Comm̄ by the space
of one whole year.
- 1620 William Lowson for not commin to ye Church
Jan. 30 for the space of one year.
- 1620 We pr'sent William Lowson for absenting
Oct. 17 himself from the Church on the Sabbath Dayes.
- 1621 In 1621. The following were presented:—
Thomas Smith for not coming to the Church for
one whole month; Richard Mordin for 1 like;
Thomas Burton of Waulsgrave for the like;
George Smith for the like; William Lowson,
Edward Lyill for not coming to the Church for
one whole year nor receiving the Communion;
Nicholas Brerlife for not coming to the Church
for one whole month.
- 1621 Item. We present Richard Mordon for Refrain-
inge himself from the Church for ye space of one
whole month.
- Jan. 7 William Shepherd, Edward West and William
1622 Leg were presented for absenting themselves
from Church for one month.
- 1622 We present Wm. Shipperd for absenting him-

- Jan. 7 self from the Church for one whole month last Past. Edward West Taler for the like, Wm. Leg for the like.
- 1622 Imprimis, presentam^s Thomas Smith quia no^s venit ad Ecclesiam po^schiale. . . . una mense.
- Jan. 8 Item presentam^s Richardus Mordey. . . . ead^s causa.
- Item presentam^s Tho: Burton de Walsgrave. . . consimile.
- Item presentam^s Georgiū Smith. . . consimile.
- Item presentam^s Willm. Lowson et Edwardum hill quia non venerunt ad eccliam non recep^srunt Sacramentū santū p. anno integro.
- Item presentam^s Nicholaū Brearcliffe quia non venit ad ecclia. . . . spacū anni integri.
- 1622 Item pr^sentam^s Nichlaū Brearcliffe. . . . absentem ad ecclisia. . . . spacū anni integri ultimi p^steriti.
- May 13
- July 22 Imprimis p^sentam^s Thomam Smith quia non venit ad ecclieam ad audiend. divin. preces nec sermones. . . . spacū unius mense.
- Robt. Wetturill, Edward West, Will^m Legg, Christopher Hipple, William Lowson, Nicholaū Brearcliffe, Thonā Burton, Robtū Meriwell, Georgiū Shep^sde, Robertū Wattson. . . . ead. culpa.
- 1622 We present Thomas Smith for that he hath not repaired to the Church to heare devyne service nor serman by the Space of one Month together.
- July 22 We present Robert Wetherall for the lyke offence in the same maner. Edward West for the lyke offence. Cristofer Hippell for the lyke offence. William Lawson for the lyke offence. Nicholas Breucliffe (Brearecliff) for the lyke offence. Thomas Burton of Walsgrave for the lyke offence. Rob^t Meniwell (or Merriwell) for the

- lyke offence. George Shipheard for the lyke offence. Robert Watson for the lyke offence.
- 1622 We present Wm. Lawson and Nicholas Brearcliff for obstinatelie refusing to Come to the Church to hear dyvine service, or to recyve the Sacrament of Christ's bodie and blood for the space of one whole year at the Easter last past. Rob^t Wattson, Raphe Haysting and M^grett his wife, Wm. Myller and Anne his wife, Rob^t Thompson, Peter Watson, Alice Niccollson, Richard Wetherill, John Burton and Thomas Burton, of Walsgrave, for refraying to come to Church to hear dyvine service for the space of one month, and Rob^t Merrywell for the like.
- Oct. 8 Imp. presentam^s William Lowson et Nicholaū Brearcliff quoniam penitus repudiant venire ad Ecclesiam. . . . audire preces Divinas aut recipere eucharist'. . . . spacū anni integri ultimi p^steriti. Randolphe Haystinge, William Miller, Rob^t Thompson, Richard Wetherill, John Burton and Thomas Burton de Walsgrave for the like. [The name of Alicium Nichollson was included but crossed out, the significant word "Mort" being written above.]
- 1623 We present Robert Sowray for being absent from Church both morning and evening prayre being a board of Shipes in his Coble the xxiii day of October. Thomas Cowper for the like, francis Duches man.
- We present Mistris Allen For absenting his selfe from the Church for a month together.
- 20 Jan. Item presntam^s Susannā Allen quia se abstentavit ab ecclisia mensem integrum.
- 12 Ap. William Lowson, Richard Wetherell, Peter Watson were presented for not going to Church for one month,

- 1623 We pr'sent Wm. Lawson, Wm. Myller and Ann
April 22 his weif for absence from the Church for the space
of more than one month. Rychard Weatherill
and Peter Watson for the like.
- 1624 We pr'sent Will'm. Legge for not cominge to
6 April the Church for one month to ye divine Service and
Sermon.
- 1624 Wm. Legg, Edward West, Wm. Cooke, Susanna
7 April Allen, Mathew Woolfe, Rd. Conyers p's'ted, also
Edward Wolfe. Legg and West were stated to
have been absent from Church for one and five
months respectively.
- Imprimus p'sentam Joh'em Woolfe quia custodit
homines in Tipland in domo suo tempore sermonis
et prec' divin' die Sabboth post meridiem undecimo
Die Julij ultimo p'ter'.
- 1624 We present Mistris Allayn for not cominge to
July 12 ye Church for the space of three months. We
pr'sent Will'm Legge for not cominge to
the Church for the space of one month. We pr'sent
Edward West and Willm Cook for the like.
- 1625 William Lowson for one whole year. John
April 26 Woolf a month. William Legg and Christopher
Hipple the like.
- 1625 We present Wm. Lawson for absenting himself
April 26 from the Church for a whole year. Also John
Wolf for absenting himself for one month from
the Church. Also Wm. Legge for the like. Also
Edward West for the like. Also Christopher
houppie for the like.
- 1625 We pr'sent John Wolfe for refusing to come to
Oct. 17 the Church to hear dyvine service for the space
of one month and more. Wm. Lawson for the
like. Wm. Legge and his wife for refusing to
come to the Church. . . . Sabboth daies contrary
to the Statute. Wm. Owke for the like. Marye

- Harwood (or Hawood) and Elisabeth Dickenson
for the like.
- 1626 We present John Wolfe for being absent from
Jan. 8 the Church the space of a month. Xtopher
Hoppes for the like. Thomas Hoppes for the
like. Will'm Person for the like.
- A. 1626 We p'sent Also Kemplay the wife of Robert
Kemplay for being absent from the Church about
the space of one month together.
- 1626 We p'sent William Lowson (or Lawson) for not
July 10 coming to Church for one whole month and for
not receiving the Sacrament for one whole year.
- 1627 We p'sent John Wolfe for not takinge the
April 9 Comunion for one whole year.
- We p'sent oompherry for being absent from the
Church one whole month and for misbehaviour in
Sermon time in his house. Chr. Hippey, ab't one
whole month together. Thos. Hippey for the like.
Will: Pearson for the like. Will: Legge for the
like. John Burton, Rob't Dawson for the like.
- April 9 We p'sent John Wolf for not going to the Church
for to heare divine service for the space of a whole
year.
- July 12 Item Mathew Jackson for not coming to the Church
of a long time.
- It'm John Wolfe for the like.
- Item Christofer and Thomas Hippell for absent-
ing themselves from Church.
- 1629 Imprimus We p'sent John Wolfe for not coming
Jan. 18 to Church for one whole year last past.
[Note. A John Wolfe was presented same day
for brewing without license.]
- Item we p'sent Mathew Peacock for not coming
to Church for one year last past.
- We p'sent Mr Conyers for the like space.
- 1630 We p'sent John Wolfe for not cominge to the

April 14 Church for the space of one whole yeare last past and for not taking the Communion w'h'n the said yeare.

1631 John Wolfe for absenting himself and refusing
July 8 to come to Church for the space of one month and more last past and for an non Comynicant at Easter last.

Scardeburgia in Com' Ebor. 18 die Julij 1631.

John Wolfe for absenting himself and refusing to come to Church for the space of one month and more last past and for an non Comynicant at at Easter last.

April 10 We p'sent John Wolfe for not cominge to
1632 devine service and Sermon.

Oct. 9 We p'sent John Wolfe for obstinately refusing
to come to the Church for Divine Service.

July 9 We p'sent John Wolfe for not cominge to the
1632 Church to hear divine Service and Sermon.

Oct. 9 We p'sent Rob't Weatherill for refrayninge
to come to the Church for dyvine s'rv'ce.

1632 We p'sent Ellenor (Wife of) Mr. Conyers for
the like.

We p'sent Wm. Olyver for being absent fro' the Church the 4 of Oct'r Sabbath Day. Two others for the like.

RECUSANTS not to be allowed to bear arms without special bail or householders.

In a letter from Sir Thomas Porthumus Holey of Hackness, dated, August 11th, 1662; respecting a view of Armes he proposes to take out 18th of the same month, "And thes are further to signifie unto yo yt yf any p'sons that at the laste viewe were charged with armes eyther comon or private shall be now removed, or be Recusante forbearinge to goe to the Church to heare divine service,

the petty constable of yt place ys on that day to certifie their names in writing, and yf any of them shalbe then Certified dyd beare common armes, the constable of that place ys then to bring with him to the place appoynted for ev'y person certified to be wantinge or a Recusante two other sufficient me', for p'son, that are householders within that constabulary, to the ende that ye p'sons certified to be wantinge or a Recusant may be supplied.

1633 We present John Wolfe for refusing to come to
April 30 the Church for one year together.

1633 We p'sent John Wolfe for not cominge to
July 8 Church for the space of one whole year last past. Rob't Weatherill and Elenor Conyers for the like.

1633 We p'sent John Wolfe for not cominge to the
Oct. 5 Church for the space of one whole last past. (Note. This was crossed out, but Robt. Weatherill and Ellen Conyers were presented on the same date.)

1634 John Woolfe tanner of the age of three score
years or thereabouts for an obstinate Recusant and not cominge to the Church for three months last past. Robt. Whetherill, Ann Robinson (widow of Robt. Awman Glover).

1634 We present John Wolfe for not repairinge to
ye Church to heare divine service nor sermon upon Sundayes and holy days. Wee present Robert Weatherill for the like.

1634-5 Wolfe was presented, 15th April 1634-5, along
15 Apr. with Robert Weatherill.

1635 Imprimis we p'sent John Woulfe for standing
July 13 excommunicate three years last past.

1636 Item we present John Wolfe for nott coming to
April 26 the Church for one whole year last past, and standeth excommunicate.

It. We present Thomas Wright for standinge excommunicate.

It. We present James Best for not coming to the Church to heare divine service for one month together.

We present Roger Storre for the like.

We present Francis Rogerson for the like.

On the same occasion Edward West was presented for not Cominge to the Church for one month before Easter last past to divine service and sermon. William Eake (or Owke) for the like. Mistris Allayne the like. Mathew Wolfe the elder the like. Richard Conyers the like.

(Wolfe, Mistris Allayne, Legge, and West were each presented in 1624).

1637 Francis Rogers for not appearinge at Church to heare Divine Service for the space of two months. Ann Fleche and James Pennock for the like.

1638 Item we p'sent Antony Cowell for not repairinge to the Church for one month together last past to hear divine service.

1639 Imp's, we present Ffrancis Rogeson for absenting himself ffrom the Church for one monthe.

Jan'y 7
Oct'r 15 We p'sent Robt Dauson and Mary his wife for beinge excom'unicate the space of two yeares last past and not sekinge to be absolved.

We p'sent Ffrancys Rogers als Rogerson for the lyke.

We p'sent Ann Barry for beinge excom'cat' the space of eightene weekes last past and not sekinge to be absolved.

1639 Item primus we present Nickhollas Galles for standinge Excommunicate for the space of two months Last paste.

We present Allse Potter wife to Thomas Potter for the Like.

1639 We present francis Meggisson for Standinge Excommunicat for the space of one Whole yere Last past.

We present Francis Rodginsonn for the Like.

We present Ellesabeth Lange wife to Henry Lange for standing Excommunicate the space of two Months Laste paste.

1640 We p'sent Francis Rogerson for standing excommunicate for the space of three yeares last past.

14 Ap'l
9 July We p'sent Francis Rogerson for standing excommunicate about foure yeare.

Wee p'sent Mathew Jackson and his wife for standing excommunicate one whole year last past.

Wee p'sent Elizabeth Key for the like standing one whole yeare last past.

Wee present Robbt Dawson (or Dauson) and his wife for standing excommunicate one whole yeare last past.

1640 Item, we present Robert Dawson and his wife for standing excomuni Cated for one whole yeare and more.

It. we present Ffrancis Rogerson for the like.

It. we present Ambrose harlinge for being absent from the Church upon Sonndaie being the 11th of ocktober in the tyme of divine Service and divers othere tymes.

It. we present Thomas Barthom servant unto Nicholas Cowper for the like.

It. we present Thomas Burton senior of Walsgrave for absenting hymeself from the Church for the space of one month together.

1641 We present George Swenborne for absenting himself from the Church of. . . . month last past.

We present James Blake for keepinge ye sd Georg Swenborne in his house being a recusant.

Item wee present Mathew Jackson as an

excommunicated p'son for not coming to the Church for one whole year last past.

(and Richi: Carpenter) bracketed at end.

1642 Wee pr'sent Mathew Jackson and his wyfe for not repaying to the Church to heare divine service or sermon for one month last past.

1646 From a letter of John Robinson, to his wife living in Scarborough, dated Bucton, Oct. 27, 1646, Lowson, frequently figuring amongst the Recusants, kept a Tavern on the Sandside. Mrs. Robinson is directed to go there "on a matter of Busines," and to take with her Mr. Harrison. She was to get some papers from "the Woodman" and take them to him to Bucton, wherein Robinson says, "he hath wronged me exceedingly," will "except" his release.

1666 The following were presented for refusing the Aug. 18 othe and nott Comming to the Church:—John Collinson, John Ambler, Jonathan Moone, Peter Coright, Ralph Yougne.

1678 Memorand. that Ralph Younge of Salsgrave, Dec. 16 yeoman, being reputed Papist, to take of that Scandall, came this day before Mr. Bayliffs and tooke ye oath of Alleadgence and Supremacy.

1778 At the July Qr. Sessions of the Peace, 1778 is July 2 recorded the following: William Langdale of the same Borough Esq. Jane Langdale spinster, daughter of the said William Langdale, Thomas Jackson of the same Borough Merchant, Subjects of this Realm professing the Popish Religion, severally took and subscribed the oath appointed to be taken and subscribed by the act of the 18th Geo. 3d. and 60 and each had a certificate thereof.

The names of the psonne . . .
and foreprised oute of the . . .

Richard Wilson of Beverley

William Woodmancie of the same . . .
Marshall late pyshe Cle . . .

Berwykt

William Waslyn } of Lincolnshire
leche }

Bradford) late Monk of . . .
parys

Roger Hertelpoole monk late of Jervaulx
Shelaigh Chanon of Coral . . .

Edward Mydleton }
Henry King } of Masseym
Symon Marsshall }

Crsfis frere of St. Robert of

Knaresborowe

Nicholas Musgrave
ffrere of Apulby

John Prestman of Lyddesdale Hall

John Prestman Soune of William prestman
of Helmsley

Dock Marrmaduk Walby

Bernard Towneley late Chaunceler
to the Bisshop of Carlyle

Laurence Coke late pry of the
White ffreres of Doncastre

Nunan Staveley

Thompson late vicar of . . .

The above appears to be a portion of a warrant for the apprehension of certain priests, but there was nothing to indicate its date. It is probably one of the numerous lists issued by the Council of the North sitting at York, when "priest hunting" was extensively practised in that quarter.

Letter from Ursula Bathhorpe to one of the Bailiffs of Scarborough.

Good Sr.

I understand by this bearer that he feareth some troubles to fall upon him, and he hopeth that if you wilbe

pleased to stand his good friende itt wilbe much the better for him: wherin, if I might be so much beholden unto you as for my sake to lett him have your kynd favour, I shall accepte the same as a curtesye done unto my selfe; and if occasion serve allwayes be myndefall, in the thankefullest sorte I maye, to acknowledge and requite your kyndenesse done unto him herein. And so with my kynde respect to your selfe I comend you to god and rest

Your lovinge frinde

Ursula Balthorpe

Flottmanbye this 21
of August 1625

To my very lovinge frinde Mr.
Christopher Tompson att
Scarborowe give
these

Notices of Books.

TYBURN AND THE ENGLISH MARTYRS. By DOM BEDE. CAMM, O.S.B. Art and Book Co. 1/-

OUR thanks are due to Dom Bede Camm for this interesting book upon the English Martyrs. It contains the substance of sermons preached in the Convent Chapel at Tyburn in May, 1904. In the first sermon we have a touching account of the Carthusian Martyrs. In the second is told the heroism of the champions of the Holy See. The glorious confession of that "greatest of great Englishmen," Sir Thomas More, is given in detail, as also that of his fellow-martyr, Cardinal Fisher.

The third sermon describes the martyrdom of those who died as witnesses to the Holy Mass. In particular the beautiful death of the Venerable Edmund Jennings is narrated.

The fourth and fifth sermons put the martyrs before us as the 'glory and the hope' of England.

In an appendix, Dom Bede Camm has added a sermon preached in St. Wilfrid's York on the occasion of the Ransom Pilgrimage in 1901.

It treats of the 'Martyrs of York.'

At the end is added a calendar of the Tyburn Martyrs.

THE CATECHISM SIMPLY EXPLAINED. By H. CAFERATA. 4th Edition, Twelfth Thousand—Art and Book Co. Price 1/-

The need of such a book has been long felt. It will be

of use both to the priest and to those receiving instructions. The priest has not always time or opportunity to instruct converts as fully as he would wish. This manual will be of great assistance in seconding the priest's instructions. As the title states, the explanations are simple and easily grasped, and thus the convert will be able to instruct himself in great measure.

Canon Cafferata has earned our thanks for giving us so useful a book at so low a price.

THE CHRONICLE OF THE ENGLISH AUGUSTINIAN CANONASSES REGULAR OF THE LATERAN AT ST. MONICA'S IN LOUVAIN. (Now at St. Augustine's Priory, Newton Abbot, Devon.) 1548 to 1625. Edited with notes and additions by DOM ADAM HAMILTON, O.S.B.—Sands and Co., Edinburgh, 13 Bank Street; London, 11 Henrietta Street, Strand. 10/6 net.

This is a very handsome book,—red covers with the convent seal; a white parchment-cloth back with gold lettering; tall, light, with stout paper and big comfortable type. It very nearly deserves to be called an *édition de luxe*. Neither money nor labour has been spared in its production. Evidently both publishers and editor have a high opinion of the merit of the work and are determined that the public shall know of it.

There can be no doubt the Chronicle would have been of higher value, if Fr. Morris, S.J., had not already published extracts from it in his *Troubles of our Forefathers*. Anecdotes do not gain as a rule by repetition. And the chronicle is mainly anecdotal; it has to do with persons rather than with events. After the story of the foundation of the priory, there is no fact recorded of more stirring interest than the appearance of a hostile soldiery outside the gates of Louvain. Moreover, the record covers only a short period of time—a little more than three-score years and ten—and has to do with an enclosed convent; there

was therefore neither time nor opportunity for much of public interest to happen. But it tells of individuals of distinction, who because of their own story, or because of that of their families and relatives, have a claim to be considered historical. Even a bare list of the members of the Augustinian Canonesses would have been valuable. Whilst, therefore, the interest of the book has been somewhat lessened by the fact that portions of it may be read elsewhere, it has a claim to a prominent place in English Catholic records. Even the passages that have been taken from it beforehand will be found to have a new value in their proper setting. A quotation is never fully authoritative outside the text to which it belongs, and to the student of history there is nothing more unsatisfactory than to meet with excerpts, which he is unable to verify by reference to the complete document.

Fr. Hamilton has cast the work in an unusual mould. There are six chapters, each with its own preface in addition to a general historical introduction. There is a convenience in the arrangement. The prefaces are learned and instructive, and many people will find them of equal interest with the chronicle. They certainly deserve better than to be broken up into notes, or shut up in an appendix. But we are not quite sure whether we like these long breaks in the narrative. A chronicle may be taken up at almost any point; the sequence of events, for the most part, is merely the order of happening; nevertheless it must lose in importance by being viewed in sections. Fr. Hamilton's interruptions merit all the prominence that can be given them. Still they are interruptions, and long ones. They take up nearly half the book. A preface is essentially a *hors d'œuvre* and too much of it, instead of whetting the appetite, dulls it. Presumably, one is supposed to read the book mainly for the sake of the chronicle. Whilst we, therefore, are grateful to Fr. Hamilton for his genealogical commentaries, we think—we are not quite

sure—we should have appreciated both chronicle and prefaces better, if we had read them both through separately, beginning with the chronicle. This, however, is a matter of personal taste.

Through Fr. Morris most Catholic readers will have already been introduced to the Chronicle. They, therefore, will need no further extracts, to show them the quaintness of its style, its picturesque incidents, and its strong faith and piety. But only a full reading of it can do it justice. It has a value above the mere record of names and facts and circumstances. When reading it, we are listening to the voice of one who lived in those old days and we learn from the spirit and temper of the narrative how our forefathers thought and felt and spoke. We value its simple gossip—we wish there were more of it—much more than its history, for it tells us of the cheerful courage, the spirit of sacrifice, the patient heroism, and the unbounded hope and confidence in God, which sanctified and ennobled the life of English Catholics in the days of persecution.

We recommend the book heartily, and express the hope that the contemporary biography of the "old Mother," Margaret Clement, may some day be printed in full. May we call attention to differences between the photograph and the transcript of the "Order of Queen Mary in Council in 1553"? The first name in the endorsement on the back is Sir William Cecil and not Sir William Carill, and at the end "will answer for the same" should be "will answer for the contrary." There are other minor inaccuracies of no consequence.

THE IMMACULATE CONCEPTION. By ARCHBISHOP ULLATHORNE. 1904. 2/6 net.

The Art and Book Company have chosen a seasonable opportunity for issuing a new edition of Archbishop Ullathorne's well known work on the Immaculate Conception, this volume being the fifth of a useful series, 'The

Westminster Books.' The first edition, as is well known, appeared in 1855. The great demand for it led to several reprints from stereotyped plates. The author well described his work as an Exposition. Starting from first principles in the early chapters, and supporting the doctrine with its strong historical authority, he develops every point of dogmatic proof and removes every theological difficulty. In this second edition has been carried out by the careful treatment of Canon Iles the original intention of the author of revising his work, a task which he began but never completed. The quotations have been carefully verified and the references corrected where necessary. In the Chapter on 'The Voice of the Divines' we are indebted to the Editor for a clearer and more decisive passage from St. Bernard than that in the original edition. Further references, an index of subjects and of Scriptural references compiled by the editor, together with a short introduction by His Lordship, the present Bishop of Birmingham, add to the value of this standard English work on the subject.

CHRIST AND HIS MOTHER IN PICTURES. Calendar 1905. Price 6d. Art & Book Company; Cathedral Precincts, Westminster.

This is a second beautiful calendar with the same title. One, which we have carefully treasured up, appeared last year. The present one is nearly the same size, but with different pictures. These latter are beautifully printed in colours and will not be so familiar to most people as those of 1904. The subjects are:—*Adoration of the Magi*, by Hans Memling; *Adoration of the Magi*, by Luini; *Madonna del Sacco*, by Andrea del Sarto; and the *Nativity*, by Perugino. We can safely say that nothing better of its kind, and no more beautiful Christmas or New Year's booklet, is in the Market.

From the same firm we have received a fine photogravure

of the Mass of the Holy Ghost, at the London Charterhouse, A.D. 1535, from a painting by Mrs. Dering. The date will be sufficient to explain the subject to our readers. The prices we understand are 3/- for the larger size and 1/- for the smaller. It is a very attractive and devotional picture, and we advise our readers to ask for it and see it for themselves. In the matter of the purchase of a picture, each one will naturally be guided by his own judgment. But we have no doubt that, in this case, the judgment will be favourable.

COLLECTANEA ANGLO-PREMONSTRATENSIA, Vol. 1.

Arranged and edited for the Royal Historical Society by Francis A. Gasquet, Abbot President of the English Benedictines.

A volume published by the Royal Historical Society is independent of the favour or neglect of the ordinary reading public. It has a not very large, but very certain, audience of scholars and antiquarians assured to it beforehand. These do not need to be told what manner of book it is which the Royal Historical Society has prepared for them. They know that it will contain records and documents of historical interest; they have a practical certainty that it will be well edited; and they know that in size, printing, paper and cover it will be an exact match for the long rows of old Camden and new Historical Society volumes on their bookshelves.

The present volume has an interest from the fact that it is the first published collection of documents relating to the Premonstratensian Order in England. Students, therefore, of the history of Monasticism will welcome it without waiting to look at its contents. The Premonstratensians have never been much before the English people. They were not reckoned one of the great Orders, even in the days of their greatest prosperity. Abbot Gasquet introduces the volume by giving an account of their origin abroad

and their settlements in England. Even for most antiquarian students such elementary instructions will probably be needed. Yet there were some 30 Premonstratensian houses in England at the time of the Reformation.

This first volume contains documents relating to the Order in general; a second volume, now in preparation, will contain those relating to the individual houses. The sources of both collections, both general and special, as Abbot Gasquet tells us, are two: one a transcript made by Mr. Peck from a MS. which has disappeared and which he intended to print as a supplement to Dugdale's *Monasticon*; the other a MS. in the Bodleian, known as Ashmole 1519. The two together, so the Abbot conjectures, formed originally a General Register of the English Premonstratensians and "furnish a fairly full record of the Order in England in the fourteenth and fifteenth centuries."

Besides editing the text, Abbot Gasquet contributes a most interesting introduction, summarising the contents of the volume. He expresses his indebtedness to Mr. Edmund Bishop, who placed at his disposal his transcripts and notes, and also to Fr. Norbert Birt, who assisted in the preparation of the work.

CATHOLIC IDEALS IN SOCIAL LIFE. Fr. Cuthbert, O.S.F.C. Art & Book Company. 3/6 net.

Many of these thoughtful essays have appeared as pamphlets or in our magazines but are here again published, together with others which help to give a unity of thought to the volume. Fr. Cuthbert recognizes that this is an age of transition, of social reconstruction, that "the time has come for us to enter more boldly into national life and influence more directly its course, co-operating as far as we can with all agencies, Catholic or non-Catholic, which work for the common good." Co-operation is impossible unless the good in systems and movements is seen, and

unsafe unless their vagaries and errors are detected. The author therefore takes the fundamental principles of Christian life, holds them up for our sympathetic appreciation and by analysing our social surroundings shows how the good around them comes through their participation in these principles. He seeks to turn that personal initiative which is characteristic of the Anglo-Saxon spirit into the service of religion, by shewing how it is or may be made quite consistent with a perfect system of authority. We look to this spirit of liberty for a wider development of Catholic life.

The design of the book is not to solve the great social problems, but to lay before the man of ordinary intelligence, in simple language, the great Christian principles. The first chapters deal with the most fundamental, later the author takes individual aspects of social life, asking throughout what it is that makes a Christian state, what spirit prevailing social movements will tend towards secularization, what will promote the interests of religion. The home is the centre of Catholic life; influence on the national life of a country comes from the individuals composing it; hence Fr. Cuthbert places in succession before his readers the principles of the true education of women; marriage as a sacramental union not a mere worldly convention; the value of work as essential to a healthy moral life; the true method of social reform by the conversion of private lives; wealth viewed as a trust, carrying with it responsibilities, not as a mere earthly possession for material comfort and enjoyment, as both socialist and capitalist regard it; responsibility of the individual as coincident with his rights; and finally, at greater length, the influence on social life of the spirit bequeathed by St. Francis.

The book is certainly stimulating and of great practical interest, and its perusal is made still more pleasant by the large clear type in which it is printed.

In Memoriam.

CHARLES VINCENT WYSE.

Died Dec. 6th, 1904.

In another part of the *Journal* is chronicled an event that happily is rare in the annals of Ampleforth. It is so long—some thirty years—since a boy died amongst us, that we had almost come to think that we enjoyed a special immunity in this respect. This notion has been rudely disturbed during the present term. We are mourning the loss of one who was playing the leading part in the social life of the boys, Charles Vincent Wyse, the Captain of the School.

In the early part of November several of the boys were suffering from influenza, and it was no surprise to hear one evening, that C. Wyse had gone to the sick-room. For two or three days the ordinary symptoms of an influenza attack showed themselves, but when the days passed, and no relief but rather aggravation of the sickness came, a feeling of anxiety began to make itself felt. Before long it forced itself on the minds of the doctors and attendants that they had a grave case to deal with, and their worst fears were realised when unmistakable symptoms of septic poisoning appeared. Skilled medical advice was called in but it confessed itself almost powerless to effect a cure, and we were told to abandon hope. In spite of this bitter news prayer, earnest prayer, was offered for his recovery, the Holy Father's blessing was obtained, the last Sacraments

were administered, and then for a time, it seemed that our prayers were heard. A slight rally took place, the patient was brighter, he was making a gallant bid for life, but slowly and relentlessly the disease took hold of him. For some days he hung between life and death, but on Tuesday morning, December 6th, the heart suddenly began to fail. After nearly four weeks complete prostration there was little resistance left in his poor frame, and he quietly breathed his last whilst the prayers for the dying were being said at his bedside. Solemn Dirge was sung that night by the community and boys, on the following morning Fr. Abbot sang High Mass and spoke a few touching and consoling words on the sad event, and during the afternoon of Wednesday, December 7th, his companions bore the body of their dear friend over the bridge to the cemetery on the hillside. Requiescat in pace.

C. V. Wyse came to Ampleforth in October 1899, at the age of twelve. He was of a quiet and unobtrusive manner and disposition, not particularly studious, but conscientious and painstaking in his work. By degrees he worked himself into the life of the school and began to take a prominent part in the games and social side of college life. His geniality and kindness coupled with his manly and upright character made him a general favourite, and when this year he reached the top of the school, he received an almost unanimous vote for the position of captain. This post he filled in a manner worthy of its best traditions. Mature judgment, unflinching tact, deep loyalty to his college and its masters, marked his tenure of office. In this, the exterior life of the college, it may safely be said, that there are few names more honoured in their generation than that of Charles Wyse.

His interior life need not be dwelt upon. He did not wear his heart upon his sleeve, nor display his piety before the eyes of the world, but, as Father Abbot said in his appreciative sermon, those who were privileged to

witness His last Holy Communion—he said himself it was to be his last—were deeply moved by the simplicity of his faith, the childlike humility, the touching fervour of his whole demeanour. As the priest said the ‘*Domine non sum dignus*,’ he, who for some days had scarcely raised his voice above a quiet conversational tone, broke out in a voice that filled the whole room and seemed to come from the very depths of his being, “*Lord, I am not worthy that Thou shouldst enter under my roof.*”—One word more. On the morning of his death, after a night of heavy drowsiness he awoke again to consciousness, and turning to the infirmarian, who had tended him so devotedly, he asked, in a voice that seemed stronger, the date of the month, when told it was the sixth he replied:—“*It seems more like the sixteenth. My sickness is very monotonous. Don't you find it so?*” These were almost his last words and they were characteristic of his life—ever thoughtful for others. As we came from the cemetery whilst the shades of the brief December day were closing in, our thoughts were all of this young life, so brief, so incomplete, so early snatched away in the mysterious counsels of God, and yet in a sense it was complete, it was rounded off, it formed a whole, a type of boyhood worthily lived, that will be for ever enshrined in the hearts of those who knew him.

DOM JOSEPH ROMUALD MORGAN, O.S.B.

If one of the visitors at the Jubilee Celebrations of 1903 had been asked to point out, among the sons of St. Laurence's, the one over middle age who looked most robust and most likely to live to a great age, he would not unlikely have chosen Fr. Romuald Morgan. Of powerful build, with fresh colour, clear resonant voice and hearty laugh, from his youth upwards he had always looked the picture

of health. Twelve months later, at the Exhibition of this year, the same visitor might very well have pointed him out as the next to die. In those few months he seemed to have aged as many years, and to have returned from his lonely Lancashire mission as an old man on the edge of the grave.

It may surprise many who knew him well to hear that his health was the one trouble of Fr. Romuald's career. That he should pose as an invalid was always looked upon as a humorous eccentricity. But the truth is that an expert whom he consulted nearly thirty years ago warned him that the preservation of his eyesight depended on the preservation of his general health. Whether this was exactly true or not, Fr. Romuald had the threat of possible blindness hanging over him. Every year the terrible shadow seemed to be drawing closer to him, and with every ailment this gradual loss of sight seemed to be hastened. It speaks well for his courage that one seldom heard him allude to his trouble, that he was always so full of spirits, and so anxiously willing and obedient. He would excuse himself nothing. He spent the whole of his priestly career labouring on the mission in different parts of the country. He was simple and pious and earnest in his daily life, devoted to his Order and to the house of his profession. As might have been expected of him he died at his post. On Wednesday, the 9th of November, he was about his work as usual; on Thursday, the 10th he was dead. He was in his 61st year, the 41st of his Religious Profession, and the 33rd of his Priesthood. R. I. P.

ALEXANDRE PÉCOUL

Many of our readers will receive with deep regret the news of the sudden death of Alexandre Pécoul on October 7th, by shipwreck at the rapids of Se Bang, Annam, at

the age of 27. He came to Ampleforth from France in 1805 and readily adapted himself to English ways; he eventually became Captain of the School. His after career showed great promise. He stood as Candidate for the Council of his district, Draveil, near Paris, and came out at the top of the poll. He then determined to seek Parliamentary honours, and in order to qualify as a Colonial Deputy in the National Assembly he determined to make a close study of the French colonies. He travelled first in Martinique, where his family owned a large estate, he penetrated into Abyssinia, and was on his way to Tonquin when his sad fate overtook him. At home he had endeared himself to every one by the sweetness of his disposition and by his tactful and unselfish behaviour. We were fortunate at Ampleforth last year to have received a visit from him, and he left behind the most pleasing and favourable impression. He was an only son, and the grief and desolation of his afflicted father and mother can be better imagined than described. We offer them our sincerest condolence. R. I. P.

The College Diary.

A VACATION cricket team was again this year formed by the Lancashire boys, and its success, due chiefly to the energy of G. and H. Chamberlain, leads us to give a brief record. The first match was played on August 1st against the Garston club on their ground. We batted first and, with a steady innings of 40 runs by H. Chamberlain, reached a total of 83. Our opponents made a good stand at the third wicket, but were all out for 106. In the second innings B. Bradley scored 52 and other useful contributions gave us 152, thus leaving Garston 130 to make; F. Hesketh and T. Barton, however, dismissed them for 82.

The match, Ampleforth v. Ushaw, was arranged for August 17th, but as heavy rain fell in the early part of the day some members of the teams did not arrive; but after lunch, kindly provided as usual by Fr. F. Smith, a friendly game of nine a side was played.

The third match was played against a team from Ormskirk which included four men of their first XI. Two of them together scored 134, and by the time the tenth wicket fell we had to face a score of 311 runs. They dismissed us for 60, but in the following we realized 87 for 2 wickets, J. Hesketh making 41 and H. Chamberlain 25.

On August 14th we played against St. Joseph's College, Uppholland. Last year we suffered defeat but now gained an easy victory. The chief feature of the game was the excellent batting of E. A. Connor and J. Hesketh each of whom scored 102 runs. After luncheon, provided by Mr. Howard, whom we have to thank also for arranging the match and obtaining the use of the Wigan ground, St. Joseph's made 97 and 49. We hope we may look upon this match as an annual fixture.

Of the four matches we won three and lost one. Next year we hope to be able to arrange more matches.

Sept. 17. The day appointed for return after the holidays. We missed many of our former companions but the total number of boys was made greater than that of last year by the following new arrivals: Basil Collison, Ormskirk; Joseph Beech, Manchester; Denis and Montague Wright, Bunterley; Francis Long, Thornton Heath, Surrey; Cyril Ainscough, Parbold; James Martin, Milngavie; Thomas Quinlan, York; Francis Parle, Liverpool; Victor de Ugarte, Bolivia; Ralph Blackledge, Lydiate; Thomas Huntington, Ealing; Joseph Buckley, Stamford Hill; and Bernard Borge, London.

We found that a change had been made among the Prefects, Fr. Joseph Dawson taking Fr. Maurus Powell's place as Sub-prefect and Br. Benedict doing duty as third Prefect. We were glad to welcome back Bes, Adrian Mawson and Celestine Sheppard from Belmont. Our good wishes accompany J. Smith who has entered the novitiate as Br. Fabian.

A very useful work on the cricket ground we found almost completed. The solid mound of earth which formed a slope up to the pavilion has been removed, the area of the field being thus further extended. The soil has been used for levelling another portion of the ground near the east corner.

Sept. 18. As we were unable to play the Kirby cricket team before the vacation, to-day was chosen for the match. Their XI included nearly all the members who defeated us two years ago, but to-day, though opening the innings badly, we were able to obtain an easy victory chiefly through some good batting by Fr. Lawrence, Br. Placid and E. Hardman. Our opponents were soon dismissed by the excellent bowling of Br. Benedict, who took 6 wickets for 18 runs.

AMPLEFORTH.

Rev. L. Buggins, c. Anderson, b.
King 36
W. Williams, run out 0
H. Chamberlain, b. Atkinson ... 0
Rev. P. Dolan, c. J. Frank, b.
Kidwell 32
Rev. A. Hayes, c. Storey, b. Anderson 7

KIRBY MOORSIDE.

J. C. Frank, b. Hayes 0
H. Rutter, b. Dolan 7
W. P. Frank, b. Hayes 16
C. Frank, c. Hardman, b. Barton 14
J. Rickaby, b. Hayes 2
H. King, b. Hayes 3
F. Mellory, b. Hayes 0

Rev. B. Mawson, c. Rickaby, b. Anderson	1	Rev. A. Kidwell, b. Hayes	1
F. Hardman, c. J. Frank, b. Anderson	1	M. Atkinson, run out	0
100	70	E. Storr, c. Mawson, b. Barton	0
Rev. H. Dawes, b. Kidwell	7	T. Anderson, not out	1
Rev. J. Dawson, b. Anderson	15		
Rev. A. Mawson, b. Anderson	5		
T. Barton, not out	0		
Extras	8	Extras	11
Total	147	Total	26

Sept. 20. In the voting for the captain of the School Charles Wyse obtained a very large majority, but as he had not yet returned the Prefect appointed the following government officials for him:—

Secretary	L. Burn
Librarians of the Senior Library	{ R. Hesketh J. Blackledge
Librarian of the Junior Library	S. Lovell
Vigilarians	{ J. Jackson H. Speakman
Librarian of the Reading Room	C. Rochford
Vigilarians	{ D. Travers D. Sumner
Collegemen	{ 1. P. Ward 2. C. Smith 3. P. Emerson E. Cawkell
Gamesmen	{ A. Primavesi E. Hardman
Gasmen	{ J. Forsyth F. Lythgoe
Officemen	{ T. Barton H. Chamberlain
Clothesman	J. McElligott

C. V. Wyse, H. Chamberlain, W. Williams, and (sub. con.) L. Burn were voted as committee men for the Football season: and as captains of the sets: 1. L. Burn and C. Wyse. 2. P. Ward and C. Rochford. 3. P. Emerson and A. Lightbound. 4. W. Dees and W. Darby.

Sept. 29. The community began their annual retreat, which was conducted this year by Fr. Ryder, C.S.S.R.

Oct. 5. The Feast of St. Placid was the occasion when a larger set than for many years previously made their solemn profession, viz., Br. Anselm Parker, Danstan Pozzi, Edward Parker, Aelred Dawson, Justin McCann and Romuald Dowling.

Oct. 6. *Monday*. Both the boys' football teams played their first match of the season. The first XI travelled to Harrogate to play the Grammar School. Only five of last year's team remained. L. Burn took C. Wyse's place as captain. Favoured by the toss, we chose to play with the advantage of the wind. At the very opening of the game our opponents scored from a well-directed corner, and before we had time to recover, some weak play in the goal mouth again left them successful. These proved to be the only goals throughout the match, the high wind making shooting very difficult. We had an equal share of the play, but our efforts to score proved fruitless. Once our hopes were raised by a splendid shot from the wing by H. Chamberlain, which unfortunately hit the cross-bar, and an easy chance was missed by some unskillful play on the goal line. Score, 2—0.

The Second XI played against Bootham School at York. It was evident from the first, owing to the difference in size between the members of the opposing teams, that we should play a losing game. A want of combination in the team further favoured our opponents. The result was disastrous. Score, 16—0.

In the evening our autumn retreat began. We wish to convey our best thanks to Fr. Burge for his helpful discourses.

Oct. 14. Term reopened for those studying at Oxford University. Br. Dominic Willson, who has for some time been on the teaching staff, and Br. Aelred Dawson joined the party and took up residence for the first time. We wish them success. A larger and more suitable house than that which has been occupied since 1897 has been taken for the Ampleforth Hall at Oxford, and the community there now consists of ten members.

Oct. 15. To-day we played a team brought by Mr. Cyril Crockell from York, which included three other old boys,

C. Croskell, G. Preston and J. McKenna. The teams were not representative ones, the visitors asking for five substitutes. In the first half four goals were scored by the Eleven, two of them deserving shots by H. Chamberlain. R. Hesketh scored for the York team in the second half. Score, 4-1.

Oct. 16. We congratulate Br. Placid on being raised to the diaconate by the Bishop of the diocese at the Bishop's House, at Middlesbrough.

Oct. 27. To-day the First XI, though considerably weakened by the absence of Br. Benedict and W. Williams, played on our ground against the Helmsley team. We won the toss and chose to play towards the college. At the start we were aggressive and in a short time Br. Basil scored. Our opponents, however, after hitting the bar from a free kick equalized. Fortune did not favour our many attempts to score; on the contrary twice their forwards broke through our line and sent the ball into the net. Starting the second half with three goals to one against us, with a strenuous effort we kept the play near our opponent's goal until Fr. Joseph scored from a good shot and shortly afterwards Br. Basil equalized. The game was throughout one of great interest, and warmly supported by organized cheers from the boys, until the whistle for time left the score 3-2. The teams played well as a whole and individuals were not conspicuous.

Oct. 28. The weekly meetings of the Literary and Debating Societies continue to take place each week as last year, but to-day a monthly government debate was held. Many complaints against the officials were handed to the Secretary, but most of them were declared illegal by the President.

Nov. 1. *Fest of all Saints.* Fr. Abbot sang Pontifical Mass. In the morning a class match was played between the IV and Higher III Forms. A keenly contested game ended in a victory of three goals to one for the IV Form.

Nov. 3. The Monthday was not kept but the usual speeches were delivered in the evening. Canon Woods, O.S.B., honoured us with his presence and addressed us on the subject of elocution and public speaking.

Nov. 9. Match against Bootham School on the home ground. Though expecting a well contested game, we had long entertained hopes of victory against our rivals who were successful when playing us last year. Our team was weakened by the absence of H. Chamberlain, in place of whom Charles Wyse played as left inside, whilst A. Primavesi played right half back. A strong wind blew diagonally across the ground. The game was somewhat even at the start and our forwards were at fault in not scoring. The first two goals against us only increased our determination, in each case the ball rebounding from a misplaced kick from our goal keeper. In the second half the wind made it very difficult to score whilst our opponents added two more to their number of goals. L. Burn played a useful full back game. Score, 4-0.

Nov. 12. A holiday was given in celebration of Bishop Hedley's Jubilee.

Nov. 13. The feast of All Monks was celebrated with unusual solemnity and festivities, as Bishop Hedley had chosen the day for keeping among us his Golden Jubilee as a member of the Benedictine Order. He sang Pontifical High Mass, and before leaving the church Fr. Abbot read and presented to him an illuminated address in Latin.

After dinner His Lordship accompanied by Fr. Abbot and Canon Woods kindly visited the boys during their dessert. C. Primavesi, on behalf of the Captain and the School, addressed a few words, asking to be allowed to join their congratulations to those of the community and others. When the Bishop rose to reply he was greeted with loud cheers. He spoke of how much he owed to the prayers, studies, games and the life of his boyhood at Ampleforth. Fr. Abbot then spoke of his Lordship's great interest in the school as shown by the fact of his visiting us so many years without fail. For one more token of his great interest in us we wish heartily to thank him, viz., for kindly treating us to an outing.

Nov. 15. Match, v. St. John's College, York. We were surprised to find so much improvement in our rival's team since last year, and we were compelled to add another defeat to our list

of results. Charles Wyse was unwell and unable to play. We were at once aggressive, and a very good shot by W. Williams opened the scoring. After a few minutes our opponents equalized and, in spite of the good play of Bns. Benedict, Adrian and Basil, they registered five goals to our two before half time. Fr. Joseph's retirement into goal, the consequence of a strain which he had felt from the start, left our forwards at a still greater disadvantage; but we must confess our opponents had the stronger team. Score 10-2.

Nov. 16. The chief event of the Head-master's feast was a charade entertainment in the evening. Fr. Maurus had arranged a really excellent programme, the most amusing items being clever parodies on scenes from Macbeth.

The matches against Pocklington had to be postponed on account of the ground.

Nov. 21. We received a great shock in hearing that Charles Wyse's illness had taken a very serious turn; in fact the verdict of expert medical opinion was that his case was practically hopeless. This sad news cast a great gloom over the school and we prayed earnestly that the worst fears might not be realized.

Nov. 22. The privileges usually granted to the choir and government were postponed. A fall of snow gave the prospect of some good tobogganing. The track was too thickly covered to be an immediate success, but, with a little patience, each day shewed a marked improvement, until a far better run than has been obtained for some years past afforded us much enjoyment.

Nov. 25. A concert, organized by Mr. T. A. Taylor, was held in the village schoolroom in aid of the fund for the new church. All who went were pleased with the programme which though somewhat different from last year's was not in any way inferior to it.

Dec. 1. *Month-day.* Different parties made expeditions to Hawby, Helmsley and Coxwold. The usual monthly speeches were delivered in the evening.

Dec. 6. The school suffered a sad loss by the death to-day of Charles Vincent Wyse. Last cricket season, he was a popular

and successful captain of the first XI. After the summer vacation, he was chosen captain of the School and captain of the Football XI, by an almost unanimous vote. He had qualities which quite fitted him for these positions. We all respected him and he was in every sense a leader amongst his fellows. The news of his serious illness came as a complete surprise to us, and during the progress of his illness we beseeched Heaven with prayers that this precious life might be spared to us.

His death was felt by everyone as a personal loss. He was carried to his last resting place on the hill-side by his companions, and it will be long before the grief which then filled our hearts fades away. His memory will be cherished by us always. May he rest in peace.

We offer our heartfelt sympathy to his parents in their great loss.

Dec. 8. The Feast of the Immaculate Conception was celebrated amongst us, as throughout the whole Catholic world, with increased solemnity. Fr. Abbot sang Pontifical Mass and this year a recreation day was granted in honour of the Jubilee.

A return match was played in the morning between the Fourth and Higher III Forms. The game, which is as a rule a well-contested one, was throughout in favour of the Higher III who obtained the victory by 4 goals to 2. We look forward to a keen game to decide the rubber, for W. Wood was to-day absent.

The VI and V Forms were kindly invited by Mr. Robinson to make an excursion to the Fosse. December is not perhaps the month for fishing, nevertheless the day was extremely bright and some pleasant hours at the ponds, followed by tea at the Farm, made a very enjoyable day.

Dec. 21. An interesting programme was arranged for the afternoon, which included the first movement of the "Jupiter" Symphony, Gounod's Nazareth, a Cello solo, Smart's "The Lord setteth fast the Mountains" and Gounod's "Ring out wild Bells." After this there were some excellent charades got up by Fr. Maurus and Mr. Robinson.

The winners in the Literary Competition held during the term were announced. The work of the Senior Division, on the

Career of Napoleon and the poems of Tennyson, had been well done and three prizes were awarded: to J. McElligott, J. Blackledge and P. P. Perry. A. Smith and P. Emerson were successful in the Junior Division, whose subject was some of Scott's works. Among the smaller boys T. Heyes was complimented on his good paper, on the Reign of Victoria, and received the first prize. H. Rochford received the Second.

In the evening the usual farewell convivial meeting was held, Dec. 22. The day of departure for home.

T. BARTON.

J. McELLIOTT.



GABLES
BISHOPS PALACE
OXFORD

Ernest Raiton
1862

Literary and Debating Society.

THE Session commenced on September 25th, Fr. Edmund being president, and Fr. Benedict vice-president. During the term there have been several papers and lectures, including Mr. Sharpe's paper on Japan, Mr. Marwood's on Sir Thomas More, and two lectures, one from Fr. Edmund on *In Memoriam*, and one from Fr. Benedict on other Poems of Tennyson.

The first debate was held on October 2nd. Mr. Burn moved "That vivisection is indispensable for the rapid advance of science." He pointed out that the healing art is dependent on a knowledge of the laws of biology and that cannot be obtained by clinical observation alone, but by the help of vivisection. Vivisection daily teaches us something new, and by it great knowledge has already been gained, as for example that the arteries contain blood and the nerves are the conductors of motion sensation; and again, the localization of the function of the brain was discovered by vivisection.

Mr. J. Smith in opposing said that the experiments of Majendie and others were unnecessarily cruel and that the lower animals were not made to be cut up alive. Vivisection brutalizes the performer and spectator of such cruelty. The healing art is learnt at the bedside, and each patient should be treated on his own merits.

Mr. Barton aspired to prove that vivisection was practised in the earliest ages; "For," said he, "was not Tobias when wading in the Tigris told by the angel to take the fish coming to attack him by the gills and use its entrails for medicine."

Mr. H. Chamberlain, also, speaking for Mr. Burn said that ignorance was the cause of objection to vivisection; and that anti-vivisection societies are composed chiefly of solitary old and

tender females, and parsons with tendencies to afternoon tea and sentimentality.

Mr. Primavesi spoke for Mr. Smith. The motion was carried by 20 votes to 6.

On Sunday, October 23rd, Mr. A. Primavesi moved "That the introduction of Chinese Labour into South Africa was a good and necessary measure." He said that the activity of South Africa was dependent on the mines. In California mines were worked by Yellow Labour, and it was now a great agricultural country in which white men worked; and South Africa should be treated in the same way. Black Labour would not do, as the natives were an indolent and quarrelsome race, and being able to live on very little might become powerful and dangerous. The whites will not work with the prospect of poor pay and hard work, and moreover they cannot stand the climate. Thus the Chinese are the people to employ. Money is the thing needed for South Africa's advancement, and money must come from the mines.

Mr. H. Chamberlain then rose in opposition. In an eloquent expostulation he painted in deep and glaring colours the evils of Chinese Labour in the Rand. He said it was not through patriotism but avarice that the managers employed the Chinese. They are not able to lower the Kaffir wages since they know they would resent it, and they therefore avariciously call for Chinese Labour; that it is slavery for the Chinese since their wages are ridiculously low and they are forced to work under slavish rules. The Chinese are deluded in Hong Kong and shipped to Africa. Finally, he said that Chinese Labour prevents white prosperity and stimulates insurrection.

Mr. T. Barton, speaking for Mr. Primavesi, pointed out that the Chinese were excellent workers; they are not made slaves of, as their passage is paid and they are given land.

Mr. Burn, on the same side, said that it was a relief to the Chinese, as the Mandarins are more tyrannical than the white masters; they are not made slaves of, as they are paid wages.

Mr. E. Emerson in his maiden speech said that the Chinese do not need more wages. The blacks and the white men will not work, so the Chinese may as well be employed.

Mr. McElligott also spoke for Mr. Primavesi. Mr. Blackledge, speaking for Mr. Chamberlain, said that the Colony was meant for the overflow of the mother Country. Mr. Sharpe said that the Chinese were very liable to quarrel with the blacks. Messrs J. Smith, P. Perry, and R. Marwood also spoke on this side.

Mr. Primavesi's chief point in answering was that the whites employed in the mines, according to reliable statistics, had doubled since the Chinese had been introduced.

The motion being put to the vote was lost by 15 to 12.

On Sunday, November 6th, Mr. Barton moved "That Napoleon was a greater military genius than Wellington." He first sketched their lives, and pointed out that their characters in other points were not to be considered. Napoleon's genius, he said, was inborn, but Wellington was naturally dull. Napoleon was quicker than Wellington, as it took Napoleon two days to take Toulon, while Wellington was several weeks in suppressing a small tribe in India. He then followed the course of several campaigns illustrating Napoleon's qualities as a military genius, for example, his boldness and decision by his war with Prussia and Austria, great foresight and endurance by his Russian campaign, and doggedness by his Egyptian campaign.

Mr. R. Hesketh rose in opposition. He did not consider Napoleon's failure in Egypt and at Waterloo signs of military genius, but Wellington's success in the Peninsula and at Waterloo showed his superiority as it was against Napoleon he fought. Wellington showed greater genius in the way he crossed the Douro with his army. Wellington knew how to use small forces with the greatest effect. His genius was shown mostly in the campaigns in which the famous lines of Torres Vedras were constructed.

Mr. Perry, supporting the motion, said that Waterloo was not won by the English, and, very little disconcerted by the groans in disapprobation from the patriotic portion of the house, he added "but by the Prussians," who coming up necessitated the detachment of some of Napoleon's forces to check them.

Mr. Sharpe, in opposition, said that the Famous French Guards, the pick of the French army, were already beaten at Waterloo.

Wellington's Army was small and mixed, the British being the only reliable portion.

Mr. Primavesi, speaking for Mr. Barton, said that Wellington did not meet Napoleon in the height of his power and that Napoleon by the quickness of his movements out-generalled his enemies. He then followed, in a lengthy account, Napoleon's Campaigns in Italy, Austria, Russia and Egypt as illustrative of his genius.

Mr. Burn, opposing Mr. Barton, argued that Napoleon's success was in a great measure due to his freedom of action. Mr. W. Williams and Mr. J. Smith also spoke for Mr. Hesketh.

The motion was defeated by 14 to 13.

On November 20th Mr. McElligott moved "That it would be unwise for the Government to take over the Railways." He commenced by saying that, according to Shakespeare, passion was used for the unintelligent and reason for the intelligent; and, as he was addressing the elite and flower of the College, he wished to use reason. He proceeded to say that competition would be destroyed if the Government took over the Railways, and competition is the one thing that enables us to go forward. Punctuality, speed and comfort, the essential good points of a Railway, are only to be got by competition. At present there is choice of trains, so a monotonous route can be avoided. This could not be done with Government Railways. Stimulus is given to invention by competition. Finally, he said that there is one head to apply to and so confusion can be avoided. In Germany the complications are appalling, a travelling ticket has to be obtained, and then a "schnellzug," and so on into bewilderment.

Mr. E. Emerson, in opposition, said that the Government has control of the Post Office and that is worked well; why should not the Railway be worked as well? It would be convenient for the building of new lines, and new inventions would be used universally since no patent would be needed. The profits would be greater as there would be no dividend to pay.

Mr. Lythgoe then rose, pointing out that the tramways are now running well where the local governments have the control of them. The fares are reduced, the men employed have less work; before, they worked 18 hours and only had $3\frac{1}{2}$ hours

sleep (The house audibly doubted this statement); then why should not the Government control the Railways?

Mr. C. Rochford said that if the Government had the Railways the wages would be increased.

Mr. Sharpe compared a State Railway with a company Railway. He said that the Russian Railways are the worst. If a train stops it is likely to stop for an hour, a day or a fortnight, and the average speed is 15 miles an hour. This railway is a State Railway. On a company Railway—the North Western—the average speed is 60 miles an hour (!) and there is splendid accommodation.

Mr. Hardman pointed out that Birmingham is the worst lighted town in England and it is lighted by the Corporation, the cause is that there is no competition.

Mr. Barton said that tickets would become cheaper by competition.

Mr. Primavesi begged to differ with Mr. Barton, saying that Parliament had fixed the prices, and that there is now great trouble with the tickets because of different lines. At present there are many small railways too small to compete with others, and if the Government had them, there would be some chance of improvement for them.

Mr. Buckley enlarged on this point.

Mr. Blackledge said that it would be impossible for the Government to buy the Railways since so much money would be needed; also that if they had them the taxes would be increased to pay higher wages.

Mr. Millers amused the assembly by a tale of a Scotchman. He spoke on Mr. Emerson's side.

Many new voices were heard on this occasion. The motion being put to the vote was carried by 15 to 9.

On Sunday, December 3rd, Mr. Forsyth moved "That the factory operatives in England make the best citizens." He explained that he meant chiefly those operatives employed in the cotton factories. He argued that the factories keep up the nation in England as the farmers do the Transvaal. Trade of course almost depends wholly on the factories, as agriculture in England is insignificant. The necessary knowledge of their work makes the operative intelligent and they have opportunity of improving themselves. Thus

they make the best citizens, keeping up the progress of the nation, with its interest at heart; and they are possessed of broad minds.

Mr. Rochford, in opposing, said that slaves in Greece did most of the work; but they were not the best citizens. Educated people make the best citizens. Factory men, instead of improving themselves, go to the public houses after work, or organize street brawls, and soon come to their end. They become weak and cannot make good soldiers. Agriculturists on the contrary are more healthy, being in the fresh air, and they make soldiers—one duty of good citizens. The Middle classes make better citizens, they are educated. They plan the work of the factories; they help the hospitals and all other charitable institutions.

Mr. Sharpe, on Mr. Forsyth's side, said that the factories are healthy by legal necessity, and so the operatives are healthy and can be used as soldiers. They also comprise two thirds of the nation.

Mr. Nesson compared the agriculturist to the factory workers. He said that farmers were more healthy and thus benefited the nation greatly.

Mr. J. O'Hagan, who was present as a visitor, and who has had experience in South Africa, spoke for Mr. Rochford. He said that in the Transvaal, contrary to Mr. Forsyth's statement, the farmers did not work and were very lazy. The English have done all for South Africa. The Boers fight well but don't work. Thus they do not benefit their country, and if factory operatives are to be compared to them, they cannot be the best citizens.

Mr. H. Chamberlain said that the cotton manufactures are the greatest source of wealth to the nation. Brawls are due to ne'er-do-wells and not to factory people, as Mr. Rochford said.

Many others members made remarks which recalled the statement of the Oxford man that he could speak on any point and at any distance from that point.

The motion was defeated by 17 to 11.

LEONARD RIGBY
Secretary.

The Junior Debating Society.

The Fortieth Meeting was held on Sunday, April 3rd. In Public Business Mr. O. Chamberlain moved that "It is better to live in a hot climate than in a cold one." He said that the productions of a hot climate were better and more numerous than those of a cold one: that living was consequently cheaper: that outdoor life was more pleasant and finally that the sports of a hot climate were more enjoyable. Mr. Beech seconded. In opposing, Mr. Blackledge said that a cold climate was healthier, and more suitable for work. People in hot climates seemed to be wanting in energy. He pointed to the facts of history, which showed that nations, dwelling in cold climates, had always shown themselves superior to the nations of the hot climates.

Messrs. C. Smith, Winn, Lightbound, Ward, B. Wood, Jackson, Clancy, A. Smith, Forshaw and Miles supported the motion and Messrs. Speakman, Lovell, Birmingham, Morice, Keogh, Marwood, P. Emerson, E. Emerson, Duffy, Robertson, Hesketh and Lythgoe opposed. The motion was lost by 11 to 17.

The Forty-first Meeting was held on Sunday, September 25th. In Private Business Mr. A. Smith was elected Secretary and Messrs. Lovell, Jackson, and Morice were elected to serve on the Committee.

In Public Business, Mr. Speakman moved that "England's power was doomed to fall." He relied more on the parallels afforded by history rather than on any signs of decadence to be seen at the present time.

Mr. A. Smith, in seconding, said that the time would come when the colonies, growing strong enough to stand alone, would leave her. Mr. Miles in opposing, said that the decline of the great power of former days was no proof that England would

lose her preeminence. England was rich and her wealth was increasing year by year. Her colonies were loyal, as was proved in the late war, and were treated in such a way, that it was to their interests to be loyal. Messrs. Jackson, Keogh and Emerson supported the motion. Messrs. Lovell, Wood, Barrett and Swale opposed. The motion was lost by 6-22.

The Forty-second Meeting was held on Oct. 2nd. Mr. Clapham moved that "Football is a better game than cricket." In football, he said, the exercise was more continuous than in cricket. In cricket there were long intervals of utter inactivity. Football was not so dangerous as cricket since, though accidents might be as numerous, they were not so serious. Mr. Morice, who seconded said in cricket only one side was playing at a time, whilst in football the whole twenty-two were taking exercise together. Mr. Jackson, the opposer, said that cricket was a game that called for more skill than football did, especially in batting and bowling. He denied the truth of the statement that accidents in cricket are as numerous or more serious than in football.

A good discussion followed, almost all the members taking part.

The Committee of the Senior Debating Society attended by invitation and took part in the debate. They made excellent speeches, and received a hearty vote of thanks at the conclusion of the debate.

The motion was carried by 18-13.

The Forty-third Meeting was held on Sunday Oct. 10th. Mr. Keogh moved that "Fagging should be allowed in public schools."

He said that fagging tended to make young boys more manly and to show proper respect for their elders. It really reduced bullying to a minimum, as each of the bigger boys protected his own fag. Mr. Emerson seconded, and Mr. Speakman in opposing said that he opposed the introduction of fagging for three reasons, firstly because it encouraged the spirit of bullying, secondly, because it made the upper boys lazy and arrogant, thirdly, because it resulted in ill-feeling between the upper and the lower school.

Messrs. Jackson, Lovell, and Weissenberg supported the motion, and a large number of members opposed.

The motion was lost by 23-7.

The Forty-fourth meeting was held on Sunday, Oct 16th. Mr. Lovell moved that, "Capital Punishment should not be abolished." Now that the death penalty was no longer carried out cruelly or brutally, no reasonable argument could be brought against the infliction of it. It was never carried out unless there was no possible doubt as to the guilt of the condemned person. Penal servitude would not be a sufficient deterrent, and the abolition of Capital Punishment would be followed by a great increase in the number of murders committed. Mr. Keogh seconded and Mr. Wood, in opposing, said that, from the spiritual point of view, it was much better to imprison a man and try to reform him than to kill him in his guilt. He instanced several countries which had abolished Capital Punishment, where murders were now committed very seldom. He concluded by saying that, in spite of the utmost care, mistakes were made and innocent men put to death. Messrs. Clapham, C. Smith, McLaughlin, Speakman, Miles, Jackson, Lightbound, Joseph Darby, H. Farmer, James Darby, A. Smith, and Duffy supported the motion, and Messrs Swale, Cawkell, C. Farmer, Williams, Leonard, Barton, Morice and Hines, opposed. The motion was carried by 21-9.

The Forty-fifth meeting was held on Sunday, Oct. 23rd, Mr. C. Smith moved that "Hot Countries are pleasanter than Cold Countries."

Food was much cheaper in hot countries and all the expenses of living were lower. The landscapes of hot countries were more beautiful and the forests of the tropics were finer than anything in the cold countries. The games and out door amusements, too, were better, bathing in particular Mr. Morice seconded Mr. Barrett, the opposer, said that the people of a cold country were stronger and more hardy than those of a hot climate. They were also more energetic. The unhealthiness of hot climates was proved by the great plagues, which were continually breaking out in India and other tropical countries.

Messrs. Huntington, Lightboud, Speakman and Leonard supported, and Messrs A. Smith, Williams, Hines, Duffy, Clapham Jackson, Anderson, Barton, Jas. Darby, McLaughlin, M'Guinness, Jos. Darby, Wood, Miles and Keogh opposed. Fr. Lawrence and Br. Dunstan also took part in the debate. The motion was lost by 8-23.

The Forty-sixth meeting was held on Sunday, Oct. 30th. Mr. Morice moved that "Union with the United States would be advantageous to Canada." He relied mainly on the geographical position of Canada, to prove his point. He also pointed out that the interests of the two countries were identical, and that in time of war Canada would find her frontier very difficult to defend. Mr. C. Smith seconded. Mr. Emerson, in opposing, said that, from the political point of view, the change would be for the worse since the government of England was so much freer and purer than that of America. Canada's trade too lay mainly with England or our colonies. As for the question of the defence of the frontier in time of war, that argument cut both ways. The Canadians themselves were opposed even to the consideration of federation with the United States.

After a long discussion in which Br. Placid took part, the motion was put to the vote and lost by 11-18.

The Forty-seventh meeting of the Society was held on Sunday Nov. 6th.

The motion was that "Workmen's labour should not be limited to eight hours a day."

Mr. Weissenberg, in moving, said that a man could work well for more than eight hours a day and that a reduction of hours involved a reduction of wages. The hours taken from work would be spent, as a rule, in the public house. Trade would suffer, too, and we should be handicapped still more heavily in our struggle with our continental rivals. After Mr. Emerson had seconded, Mr. Lightboud said that eight hours was a fair day's work and that the average man could not well work more, with profit to himself and his employer. Again, reduced hours of labour would mean that the labour would be given to more men than were employed at present and, even if a slight lowering of

wages did follow, this would be more than counterbalanced by the solution of the question of the unemployed.

Messrs C. Smith, Duffy, Williams, Miles, Ugarte supported and Messrs. A. Smith, Speakman, McLaughlin, Huntington, Keogh, Jackson, Robertson, Parle and Forshaw opposed.

The motion was lost by 10-21.

The Forty-eighth meeting was held on Sunday, Nov. 13th. The Members of the Senior Society were invited and a very interesting Jumble Debate was held.

The Forty-ninth Meeting was held on Sunday, Nov. 20th. Mr. C. Farmer moved that "England needed a Naval Reserve."

He said that our existence depended on our fleet, which at present was too small for the work which it might have to do at any time. It would be no match for the fleets of a European coalition.

Our chief difficulty was to obtain a sufficient supply of capable men and a good Naval Reserve would obviate this. Mr. Clapham seconded.

Mr. Martin, in opposing, said that we spent far too much on our fleet and that the tendency should be to economy, in view of the great competition to which our trade was at present subjected. Our fleet was well-manned and we had always a good supply of men ready to enter the navy.

Messrs. C. Smith, A. Smith, Lightboud, Leonard, Cawkell, Jackson, Miles, Emerson, Ugarte, Weissenberg, Wood, H. Williams, J. Darby, McLaughlin, Hines, Duffy, Morice and Robertson spoke, and Mrs. Benedict and Edward also took part in the debate.

The motion was carried by 21-11

The Fiftieth Meeting was held on Sunday, Nov. 27th. A series of Readings were given by the members of the Society. The first Prefect (Fr. Bernard) and Br. Ambrose also attended and gave readings which were greatly enjoyed.

The Readings were continued at the Fifty-first Meeting held on Sunday, December 4th. Fr. Prior attended and, at the conclusion of the readings, was kind enough to give us some useful hints on the way to read well, which should be of great use to all of us.

The Fifty-second Meeting was held on Thursday, December 8th. An interesting Jumble Debate was held. The best debate, perhaps, was on the question as to whether Skating was better than Tobogganing. The former won the day by 12—10.

The Fifty-third meeting was held on Sunday, Dec. 11th. Mr. Swale moved that "the Norman Conquest was a good thing for England." Mr. Barrett seconded and Mr. Robertson opposed. Fr. Joseph and Br. Paul took part in the discussion which followed. The motion was carried by 18—8.

The Fifty-fourth meeting was held on Sunday, Dec. 18th. A Jumble Debate had been arranged and proved very interesting. The visitors were Brs. Aelred, Celestine, Adrian and Sebastian.

On Tuesday Dec. 20th, the Society invited the school to witness the Pickwick Trial, in which the characters were taken by:—

P. Emerson,	The Judge
H. Williams,	Sergeant Busfus
W. Clapham,	Mr. Skimpin
J. Jackson,	Sergeant Snobbin
R. C. Smith,	Mr. Plunsky
R. Barnett,	Sam Weller
A. Wencesberg,	Mrs. Clippins
F. Parle,	Mrs. Saunders
A. Smith,	Mr. Winkle
C. Farmer,	Usher
H. Speakman,	Foreman of Jury
E. Kough,	Mr. Griffin
H. Farmer,	Tony Weller

The Trial was followed by:

Calverley's Macpherson, read by A. ROBERTSON.

"The Chariot Race," from *Ben Hur*, read by Fr. BERNARD.

"David Copperfield and the Walter," read by E. KOON.

And an entertaining performance was concluded by the Scene from Pickwick in which Tony Weller defies the Vidders and ejects Mr. Stiggins. The parts were:—

Tony Weller,	S. Lovell
Sam Weller,	R. Barrett
Mr. Stiggins,	J. Martin
A. Widow,	T. Huntington.

Natural History Notes.

The Autumn, which has been a very dry one and not to be grumbled at even by a farmer, has also been remarkable for the sudden increase in the numbers of Stoats and Weasels. In one of the College hedges eleven weasels were captured in a single week. The Triangle in particular, has been infested with these ravenous little creatures, which are frequently seen ranging about in parties of five or six.

This sudden increase in numbers cannot be explained on any other hypothesis, apparently, than that of local migration. There is little doubt that rats often migrate in large numbers from one district to another, and weasels and stoats may reasonably be supposed to do the same, under certain circumstances.

It is to be hoped, however, that another migration, will have relieved the congestion before the nesting season begins. Otherwise very few of our finches, wrens, or larks will have much chance of domestic happiness next year.

The Oswaldkirk rooks, alone of the birds, seem to cast a provident glance upon the coming spring. Day by day, we can see them at the same hour flying along the brow of our hill to their old homes, where they seem to occupy themselves happily enough in effecting the necessary repairs to the great nests. This done, as bed time approaches, they wing their way back to the Dingle, a journey of three miles perhaps.

Of other gregarious birds, the plovers seem to be decreasing in number. Perhaps too many of the eggs are taken. A great quantity are sent to York every Spring from our neighbourhood. On the other side of the account, we have to chronicle an increase in the numbers of the wild-duck. In an expedition to the

Fosse last week we saw many a snipe, and some teal, in addition to the herons that are such regular visitors to the ponds there.

The white swallow that haunted Gilling last summer, seems to have got away safely. It will be interesting to observe whether it returns next year.

Willow Pond has done well since our last issue. A good supply of water has been kept up and some fair sized fish have been seen.

A Black Rat has been seen by the football field. According to the papers these are now so rare that the London Zoo finds great difficulty in keeping up its stock of specimens. Jersey seems to be the last home of this ancient Briton, which has been ejected or devoured by the Brown Rat, which is so numerous and troublesome all over the country in these days.

Notes.

A JUBILEE and a death; a rejoicing that God in His goodness has given length of days to one whom we revere, a sorrowing that God should have called away unexpectedly one whose task seemed scarcely begun,—these are the events which seem to have filled up the term which is just closed. Such events remain so long in our thoughts, either in joyful anticipation or in anxious foreboding, as pleasant or regretful memories, that they seem to sum up all that we have to notice or record. Elsewhere in the *Journal* we have given an account both of our rejoicings and our grief. Either event is too serious to be dealt with in these random jottings. Of Bishop Hedley's Jubilee we would add our timid "Euge" to so much that has been so well said by others, and express our gladness that fifty years of strenuous and distinguished work has left his Lordship so young in mind and heart. Of the short life of our school captain, withered in its Spring, we can only say 'God's holy will be done,' and breathe a prayer that he may rest in peace.

One never can feel satisfied with addresses and speeches of congratulation or thanks, no matter how carefully chosen may be the phrases, nor how profuse and sincere our expression of feeling. We have but one true way of showing the warmth of our sentiments and the sincerity of our rejoicing, and that is by the simple acclamations of a multitude. A noisy hurrah or a tumultuous chorus, singing "ad multos annos," will convey more to the hearer than a delicately worded analysis of our thoughts and emotions. We congratulate ourselves that, in celebrating Bishop Hedley's Jubilee, the gatherings of friends were so many in number and so notable in their magnitude. We have a right to hope that, through this, we have succeeded in showing esteem

and gratitude to His Lordship and our thanks to God for having preserved Him to us for so long. We wish that we of the *Journal* could convey to him, in some similar way, our thanks for his faithful kindness and support. Perhaps the best thing we can do is to assure him of the gratitude not only of every Amplefordian, but of a much wider reading-public, which is interested in the *Journal* mainly through interest in his Lordship's writings.

We are glad to number the Priors of Belmont and Downside among our contributors of articles. The former sends an imaginative sketch which will serve as a re-introduction of Peterfield to Amplefordians. We have again taken charge of the mission and Fr. Bernard Hutchison has been appointed to its care. What the Prior of Downside has written will carry the thoughts of many of our readers back to the days when they sat in his company in the southernmost class-room, each with white mugs of clean water—cylindrical, with wide bottoms and the college crest in blue—and a junk of wholesome home-made bread on the desk in front. They were merry days, and there were no pleasanter, and few more instructive, hours than our Wednesday art-classes. Our thanks to them and to all our contributors and artists.

From our Oxford Correspondent:—

We have at last enlarged our Oxford House. By this we do not mean that we have been building a large and commodious monastery. We are still in a humble way. Little by little the old house in Woodstock Road became fuller and fuller, so that we had to remove to a larger house, in order to be able to accommodate the community of ten who came up for the Michaelmas Term. The new house in Beaumont Street is on an interesting site. The old Royal Palace of Beaumont stood almost on the same ground, and in it were born Richard Cœur de Lion and his brother King John. Henry I. built the Palace and first resided in it about Easter time of 1130. Henry II. lived here for the greater part of his reign. Edward II. in fulfilment of a vow made on the battle field of Bannockburn gave the Palace to the Carmelite Friars, who occupied it until 1541. The last trace of



St. ALBANS HALL
OXFORD
Engr. 1870

the Palace was removed about 1820 when Beaumont Street was made. The opening of Beaumont Street brought Worcester College within easier reach of the rest of the university. Previously, to reach Worcester College, one had to go a roundabout way through George Street or through a narrow alley still called Friars' Entry. "Even the university recognises the difficulties of getting there, for a man of Gloucester Hall (now Worcester College) was excused for non-attendance when his grace was asked at St. Mary's, 'because of the distance and the wind being against him, he could not hear the bell.' Cox the bedell in his 'Recollections of Oxford' draws a comic picture of the stately Vice-Chancellor, Dr. Landon, with his maces before him, threading his way up Friars' Entry through clothes hanging out to dry and among swarming children."*

The new house is within a stone's throw of Worcester College which before the Dissolution of the Monasteries was known as Gloucester College—the college where our Benedictine ancestors lived and worked. The walls of their old home are still standing, battered and worn by wind and rain it is true, but they still have a very homely look about them.

There are many relics still in Oxford of our monastic forefathers. Trinity and Worcester Colleges are very substantial ones, but there are others much less visible, hidden away in libraries and out-of-the-way places. At Jesus College are the MSS. gathered together by Fr. Baker, which were for the most part given to the world in the 'Apostolatus.' In the Bodleian amongst the Clarendon State Papers there are many others of Fr. Leander's. Many of them have been already published, but it will perhaps be interesting to readers of the *Journal* to see the cipher which was used by Fr. Leander in his correspondence, and which is now to be found in the Bodleian Library amongst the unprinted Clarendon State Papers.

* Oxford and its Colleges, by J. Wells, M. A.

Key to Fr. Leander's Cypher:—

A.	B.	C.	D.	E.	F.	G.	H.	I.	K.	L.	M.	N.	O.
17	19	10	2	12	5	9	20	8	24	6	3	21	4
P.	Q.	R.	S.	T.	V.	W.	X.	Y.	Z.				
23	21	22	17	16	11	13	18	15	14				

11	8	11	17	16		10	17	22	4	6	21	17		22	12	18
V	i	v	a	t		C	a	r	o	l	u	s		R	e	x

3	17	9	21	12		19	22	8	16	17	21	21	8	12			
M	a	g	n	e		B	e	r	i	t	a	n	n	i	c		

The King's Maj.	The Q. Maj.	The Prince's Grace.	The Princess	The State
51	52	53	54	55

Council	Arch. of Cant.	An Earl	A Councillor	Chakodemo
56	57	58	59	60

Chakodon's officers in England	His procurator at Rome	College of Donai	College of Rome	College of St. Onov
35	36	37	38	39

College of Seville	College of Valladolid	College of Watten	President of Beneficines Fr. Leander
25	26	27	28

Their Provincials	English Congregation	Spanish Cong.	A Benedictine	Cassinet Cong.
41	45	46	43	44

Jesuits	Their General	Their Provincial in England	A Rector of theires	The whole body
47	48	49	50	60

Franciscans	Their Provincial	Dominicans	Their Provincial	Cathedral
61	62	63	64	62

Doctor Kellis	Mr. Blacklow	Our Procurator of Rome	Pope	Cong. of H. O. of Inquisition
65	66	71	78	83

Cong. of Propaganda de Fide	Cong. pro Reg.	Rome	Court of Rome	France	Spain
84	85	86	87	88	89

Cardinal Richelieu
90

The past term was a more than usually interesting one. The list of public lecturers gained two distinguished names: Walter Raleigh, the well known literary critic as Professor of English Literature, and Andrew Lang. There were public lectures on all conceivable subjects, from the influence of Hakluyt's voyages on the Elizabethan literature to an able defence of St. John's Gospel against the attacks of Harnack and the almost equally destructive Loisy. We imagine Dr. Sanday must have startled the majority of his audience when he quoted from Origen, apropos of the higher place accorded to the Fourth Gospel in the early centuries. "Of all the Scriptures the gospels are the first-fruits and the first-fruits of the gospels is that according to John: which none can understand who has not leaned on the breast of Jesus and taken Mary to be his mother even as she was Jesus."

Our Hall has had a considerable influx of freshmen. Their work is various and their interest manifold. With the true freshmen's enthusiasm, which is apt to succumb to the pressure of work and examination, they heard and saw everything that was to be seen or heard.

An eminent speaker in the recent Debate on the Greek question described Oxford as the home of dead languages and undying prejudices. No doubt there are some who would regard Modern Science as out of its element in Oxford. Yet those who are acquainted with the spacious laboratories and lecture-theatres which surround the University Museum, and who are aware of the ample grants made every year for the advance of Science, realise that the Ancient University is by no means behind the times. The study of Natural Science here, in which we have now begun to take some part, is characterised even more by effort to gain a thorough grasp of scientific principles than by detailed technical training. In science as well as in classics we have decided to seek our inspiration at this fount of learning, and this year sees the first of our young students frequenting the laboratories of Oxford, and attending its science lectures. In this we trust that we are doing our part to second the generous efforts of our friends and of the Ampleforth Society to provide laboratories, such as modern requirements show to be a necessity in every well-appointed school.

Among the Rawlinson MSS. in the Bodleian [C. 549.] there is the following Rule of Life and Form of Profession for Hermits—

"Every man that taketh upon himself the order of an Hermit is bound to observe the divine service both by day and night, as doeth all other religious men in Christ's Church. That is to say for the Matins at midnight 30 Pater Nosters and 30 Aves; for the Lauds 15 Pater Nosters and 15 Aves. For the hour of Prime 24 Pater Nosters and 24 Aves. For the hour of Tierce Sext and None, for any one of them, 15 Pater Nosters and 15 Aves. For the Evensong 24 Pater Nosters and 30 many Aves; and for his Compline 12 Pater Nosters and 12 Aves and 12 Credos, he must say in the day and night. Also if he may come to it he shall hear Mass daily, and every Saturday in the honour of Our Lady to say Our Lady's psalter. Also to busy himself in bodily labours, as in making of bridges and mending highways. Also in abstinence every Wednesday to forbear flesh, every Friday to drink water and eat nothing but bread, and every Saturday but one meal. All the Advent to abstain as other good religious men doeth and also in Lent, and ten days, that is to say, from the Ascension Eve to Whit Sunday, to eat no flesh. And on Christmas Day, Easter Day and to Whit-sunday to be shrevin and housled. Also it is not lawful for him to wear or lie in any linen except his prey clothes. And all this to be truly observed and kept, he promiseth before God and all his Saints and receiveth the Blessed and Holy Sacrament in knowledge of the same."

The Form of Profession:—

Ego N. non conjugatus promitto et voveo Deo, Beatæ Mariæ et omnibus Sanctis in præsentia reverendi in Christo patris Domini N. Episcopi N. propositum castitatis perpetuæ juxta regulam Beati N. in nomine Patris et Filii et Spiritus Sancti.

There has been an interesting discussion recently in *Les Débats* concerning the whereabouts of the body of St. Benedict. "Le dernier mot de la vérité historique," says a writer on December 2nd, "n'est pas facile à obtenir." He tells the well-known story of the translation of the body of the Saint and how it was enshrined in the sanctuary of the Abbey Church of Fleury, now called St. Benoît-sur-Loire. The writer has no doubt that the chief relics of St. Benedict are there still. He says:

"Quand, en 1852, on procéda à une ouverture solennelle de la châsse de bois, on trouva sensiblement les mêmes ossements dont le docteur Louaie, l'un des fondateurs de la Société archéologique de l'Orléanais, fit une description authentique. Il est donc certain que ce qui reste du corps de saint Benoît est demeuré depuis environ quinze siècles à l'abbaye de Fleury sans translation, sinon sans péripéties singulières. Les légendes sont si difficiles à détruire qu'il vaut peut-être mieux ne pas les laisser s'accréditer, surtout quand l'histoire les vaut bien!"

In a very interesting article in the *Downside Review*, Br. Cyprian Alston, speaking of the modern English Benedictine order in choir, says: "the stall occupied by the abbot or highest in dignity is that nearest the altar on the north side of the choir and the westernmost stalls are those of the lowest of the Community. This system would seem to be of foreign origin, and probably points to the authority exercised by the superiors of the Spanish congregation over the English in the early days of the latter's resuscitation." This is not accurate of Ampleforth, nor, as we think, of Dieulouard. The present arrangement has only been in existence with us since 1876. Up to that date the superiors sat at the west of the choir, with the Prior on the south side, according to the old English fashion. Prior Raynal's Ceremonial is responsible for the change, and St. Lawrence's made it regretfully, merely for the sake of uniformity.

Our thanks are due to the Ampleforth Society for a further grant in aid of the Physical Laboratory which the Society erected in 1903. With this welcome assistance a handsome cupboard for apparatus has been procured, as well as some of the many instruments requisite to make an efficient course of Experimental Physics possible. In the *Journal* of December 1903 this statement is found in a note. "The Physical Laboratory we spoke of in our last numbers is completed." In these days when Science is making such rapid progress, to speak of having completed a Physical Laboratory is to speak of an impossibility as accomplished. We learn that it is the intention of the Society to continue its liberality until all the instruments necessary for a

school course of Physics are provided. It is sincerely to be hoped that in years to come our Physical Laboratory, which is now in its beginnings, may become well provided with delicate and valuable instruments.

We have not yet thanked our old friend Mr. Ferrers Bateman for his gift of three fine engravings—one a Bartolozzi—nor Fr. Philip Willson for his donations to the Arundel chromolithographs. It is all through the kindness of friends that our walls are so well furnished with pictures.

We desire also to convey our thanks to Miss Mary Allies for another gift of back numbers of *La Civiltà Cattolica*; also to Fr. Placid Corlett for sending to the monastic library a number of books from Seel Street.

Fr. Maurus Powell has been so long associated with the *Journal*—what should we have done without him?—that for the *Journal* to praise his artistic work may sound like self praise. Recently he has illuminated four addresses, all of great beauty. We wish it were possible to reproduce them for our reader's benefit. We are glad, however, to offer as an illustration the clever menu-card, specially designed for the Ampleforth Dinner at Liverpool.

Br. Anselm Parker and Br. Placid Dolan went up to Oxford on December 17th to receive their M.A. and B.A. degrees respectively. Our hearty congratulations.

We understand that the water scheme to supply the village of Ampleforth and neighbourhood is approaching completion. The supply will serve not only the village and the College but all the district between Ampleforth and Malton; so at least the surveyor reports. The cost has been trifling for so useful a work.

There have been few changes on the mission. We have already noticed the appointment of Fr. Bernard Hutchison to Petersfield; his place at Leyland has been taken by Fr. Hilary Willson. Fr. Philip Willson succeeds his brother at St. Anne's Edgehill. Fr. Theodore Turner is at St. Peter's, Seel Street, and we are glad to learn that Fr. Anselm Wilson is happily recovered

and back at work again. Fr. Maurus Bluté is now at Warwick Bridge, Cumberland, and Fr. Roulin has just opened a convent chapel at Filey. We wish one and all success in their new labours.

The beautiful summer has been followed by the death of many old friends. Mr. Owen Traynor, who had been in failing health for some time, passed away peacefully and somewhat unexpectedly on July 19th; whilst, on the same date, August 5th, we lost Mr. Edward C. Forster, one of the best of good fellows, kindly and hearty and clever, and Mr. Calder Smith of Cuba, whose visit some years ago many of us remember with pleasure. We learn also with regret of the death at Davos Platz, of Mr. W. R. Payne, only son of Mr. J. E. C. Payne of Belfast who had been seeking a cure in those high altitudes. We share in the grief of their relations and friends, and pray God to give rest to their souls. R.I.P.

We beg to acknowledge the receipt of the *Downside Review*, the *Downs Magazine*, the *Stonyhurst Magazine*, the *Rutcliffean*, the *Ushaw Magazine*, the *Beaumont Review*, the *Révue Benedictine*, the *Oratory School Magazine*, the *Raven*, the *St. Augustine*, Ramsgate, the *Studien und Mittheilungen*, the *Ossolian*, *De Maria-Groet*, *Bulletin de St. Martin*, *St. Andrew's Cross*, the *Georgian*, and the *Xaverian*.

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Bell & Co.
1854

THE AMPLEFORTH JOURNAL.

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PART III.

The Acts of the Martyrs.

THE striking and useful collection of the "Acts of the Martyrs," in French, by the well known Benedictine savant, Dom Leclercq, of Farnborough, deserves at least some recognition in the *Ampleforth Journal*.^{*} There is nothing in Church history more attractive than the authentic narratives of the martyrdoms of the early centuries. But the ordinary reader, lay or clerical, when he finds their histories in the Breviary, in current compilations and in pious books, is too often oppressed by an uneasy suspicion that much of what he reads is legend and romance, not history. He is aware that there is a great deal, in the stories of the martyrs, that is as genuine and authentic as any story can be. On the other hand, he knows equally well that, for various reasons, well-meaning persons, in various centuries, have adorned, embellished and added to the original sources. In the days in which we live, without being expert critics, most of us are to some extent

^{*} *Les Martyrs*. Par le R. P. Dom H. Leclercq. Paris, H. Oudin, 1902-4.
3 Vols.

aware of the claims of modern criticism. We hesitate and suspect where our forefathers found only satisfaction and edification. Such an attitude of mind is not incompatible with sincere piety. But the field over which our piety ranges is liable to be diminished and contracted by doubt and uncertainty.

It is held by theologians that the Holy See, in canonizing a Saint, is infallible. This, however, by no means proves that all the names in the Roman Martyrology are canonized Saints, or that the "legends" there given are necessarily to be held authentic. The same may be said, even more strongly, of the lessons of the Breviary. There are many Saints in the Martyrology who have never been "canonized" or even "beatified" by the Holy See. Of these, it is true, many have received what we may call a sort of "beatification" before the present procedure was introduced; a beatification that was sometimes more or less formal, sometimes merely implicit (or equivalent); sometimes at the hands of a particular Bishop, sometimes by the act of the Sovereign Pontiff himself. But the mere fact of the insertion of a name in the Roman Martyrology is not held to be equivalent even to "beatification." The Martyrology has been corrected over and over again, from the days of Baronius to our own. Even after Pope Gregory XIII had caused a carefully corrected edition to be published, and had enjoined that nothing therein should be added, taken away or altered (1584), Pope Urban VIII made further corrections before a hundred years had passed away. Among other things he deleted the name of Sulpitius Severus from the list of the Saints, and caused to be expanded the story of the miraculous conversion of St. Bruno.

The histories of the Saints, therefore, even as given in the most authoritative books, are in large measure a lawful object for the labours and researches of the critical historian. In fact, criticism has been busy with them for

the last five hundred years, or thereabouts. Father De Smedt says that the first who began to treat Church History critically were the writer called Flaccus Illyricus and his fellow Lutherans who, from the plan of their work and the place where they wrote, are known as the Centuriators of Magdeburg (1559).^{*} But Dr. Kraus justly points out that the critical spirit was awake before the Centuriators, and he instances Laurentius Valla and Nicholas von Cues (Cusanus).[†] I suppose he is thinking of the attack made by Valla on the "donation of Constantine," and the temporal power of the Holy See. There can be no doubt that in this, and in his writings generally, Valla represents the questionings and the new views of the Renaissance. The same may be said of Cusanus, who also wrote against the authenticity of Constantine's donation, but was a better Catholic than Valla. The spirit of the Centuriators was that of Valla with all restraints thrown off. They frankly professed that their purpose was to ruin the Catholic Church. In this, as I need not say, they did not succeed. On the other hand, they moved St. Philip to set Cesare Baronio to work on the Annals of the Church. It was these "Centurie of Satan," as Baronius calls them, and the stir they made in Rome, in 1559, that were the origin of a work which was recognized by both sides as magistral, and from which both sides continued for a long time to draw their facts and materials. The Annals of Baronius were continued by Raynald and Laderchi, and the best edition is that which was brought out at Lucca in 1738-59 by Mansi, in which are reproduced the admirable critical notes of the two Pagi.[‡]

Criticism is not the strongest side of Baronius. This is not to say that he was not industrious in searching for first hand materials and careful and skilful in using what he found. In both these respects his labour was prodigious. But, naturally, a writer who is the first to publish

^{*} *Introduction ad Hist. Eccles.*, i, 496. [†] *Hist. de l'Église (French translation)*, t. 33. [‡] The Annals have been continued by Theiner, to A.D. 1585.

such a mass of hitherto unused and unknown matter must leave to those who come after him a great deal to do in the way of criticising, sifting, and weighing. And yet the notes in his edition of the Martyrology point the way with clearness and certainty to succeeding writers. The Martyrology, as edited by him, is the first essay in Church history towards a critical appreciation of the Acts of the Martyrs. The first volume of the Bollandists appeared at Antwerp in 1643. The first critical Collection of the Acts of the Martyrs was published by the Maurist Benedictine Dom Ruinart in 1689—just one hundred years after the first volume of Baronius saw the light in Rome. The twelve tomes of Ruinart, although naturally the progress of discovery requires them to be corrected and supplemented, are still of first-class authority. Dom Thierry Ruinart was born in 1637, and spent the greater part of a life of 30 years at St. Germain-des-Prés, working with Mabillon, to whom he was deeply devoted.

We may take Dom Leclercq's volumes, which are furnished with learned prefaces, dissertations and notes, as fairly representing the present state of historical criticism on the Acts of the Martyrs. From this point of view, it is interesting to look through his pages, and to see what he has to say of the best known names that figure in the Breviary and in the "Lives of the Saints."

It will be somewhat of a surprise to many readers to be told that we cannot accept as authentic the Acts of the martyrdom of St. Ignatius of Antioch. The Epistles of St. Ignatius, around which such an enormous literature has accumulated, are undoubtedly genuine, and are admitted by all. Especially valuable, as a picture of the glorious Martyr's heroic spirit, is that to the people of Rome, in which he speaks of the conflict which was before him. But the Acts, we are assured, which exist in five different and contradicting versions, cannot be older than the end of the fourth century. We are not forbidden, however, to see in

them much that is clearly taken from older documents. But nearly all that is personal and characteristic in these Acts seems to be taken from the Epistles. For instance, the well-known exclamation "I am the wheat of God—I must be ground by the teeth of beasts that I may become the pure bread of Christ!" which he is stated in the Acts to have uttered in the amphitheatre when he heard the lions roar, occurs in the Epistle to the Romans, spoken of above.

On the other hand, the Acts of St. Polycarp (155) are beyond all criticism, and form one of the most vivid and treasured narratives that Christian antiquity has handed down to us. They were written within a year of the martyrdom. The holy Martyr's legend in Alban Butler is almost word for word a translation of the Acts as given by Dom Leclercq.

The celebrated circular from "the servants of God who dwell in Vienne and Lyons" to the "brothers of Asia and Phrygia who share our faith"—in other words the history of the Martyrs of Lyons (177)—is again a document which is beyond doubt genuine in every line. It may have been drawn up by St. Irenæus himself. The Christian generations will never weary of reading of the killing of the venerable Bishop Pothinus, of the heroism of Blandina, of the incredible rage and fury of a populace excited against the Christians, of the vivid descriptions of the imprisonment and tortures of the faithful, of the miraculous effects of divine consolation, and of the touching return of the poor renegades even in the very height of the storm.

Another most precious monument, but one that is much less widely known, is the story of the Martyrs of Scillium (180). These Acts were known to Dom Ruinart; but Dr. Robinson, in 1801, published in *Texts and Studies* what seems to be the original Latin text. It is the oldest Latin Christian document in existence. It seems to be an official report of the interrogatory and the sentence; there is no

description of the martyrdom. Padre Smeria sees in this trial and condemnation of African martyrs—they suffered at Carthage, under Commodus, and were perhaps the earliest martyrs of Africa—a striking example of the legal Roman method (as distinguished from lawless outbreaks of the populace), in dealing with Christianity.* The Proconsul speaks in grave and stern tones, almost sadly, without reproaches or injurious words. He does not invoke any statutes or rescripts against the accused. He takes for granted the existence of a law, the formal enactment of which has not been recorded, but which dates probably from the days of Nero, *Non licet esse Christianos* †; and what is still more interesting, the intrinsic reason of that Roman law comes out clearly in his words. The Christians tell him that they “adore and fear an only God.” The judge points out that Rome has a religion, and that Roman citizens pray for the Emperor. To the Roman, the State was religion and morality. Any one who obeyed another Master was a rebel. This was the key to the ten persecutions.

Some twenty years later [203], we have another celebrated picture of a martyrdom at Carthage, in the Acts of SS. Perpetua and Felicitas. These form one of the most finished pieces of Christian antiquity. They may have been composed, or edited, by Tertullian. They are in the shape of an autobiography, the greater part being placed in the mouth of St. Perpetua herself, and a shorter portion in

* *Il primo sangue Cristiano*, p. 278.

† As I write, there appears, from the pen of the Rev. Dr. Mason, of Cambridge, a collection in English, entitled *Historia Martyrum of the Primitive Church*. (Longmans, 1905). He says (p. 14) “No positive law was passed, making Christianity illegal—that was not necessary; but they were suppressed as a danger to mankind at large.” The relation of the Christian religion to the State and jurisprudence of Rome is discussed at length by Dom Loiseleur in the second volume of his work, and there is a great deal of curious matter in his pages. There are locusts in the interrogatories the frequent recurrence of which would seem to show there was a definite law.

that of St. Saturus, while the conclusion is added by an eye-witness, in whose words some very keen critics profess to find traces of the Montanist heresy. Among the remarkable features of these most precious and authentic Acts may be named the minutely described heavenly visions which are vouchsafed to St. Perpetua and the youth St. Saturus, and the manifestations of joy and of insensibility to pain which accompanied a great part of the “passion.” It is sometimes asserted that divine favours of this kind are rather to be found in the imaginations of devout compilers than in original narratives. I may add that the Acts are vindicated from the aspersion of Montanism by Orsi, in a special dissertation.

Dom Leclercq has included the story of the Theban Legion among the genuine Acts of the Martyrs (about A. D. 286). He is perfectly aware that, in the words of M. Allard, this document is one of the most controverted in the whole literature of the early centuries. In this country, although the episode is now forgotten, there was a hot controversy on the Theban legion, in the reign of James II, between Dr. Gilbert Burnet and Hickee, the dean of Salisbury. The No-popey Whig Bishop published a translation of Lactantius *De Mortibus Persecutorum*, and took the opportunity of arguing strongly against the story of the martyrdom of St. Maurice and his heroic band. Hickee, who was a leading non-juror, opposed him with great learning, in the usual sledge-hammer method of that day. The contest was much embittered by each party importing his political views into the discussion. Dr. Hickee found, in the behaviour of the legion, a convincing argument for his doctrine of passive resistance. Dom Leclercq admits that a demonstrative proof of the authenticity of the narrative is not possible. But he thinks there is little reason to doubt it. Our principal document is the Letter of St. Eucherius, of Lyons, written 130 years after the date of the martyrdom; he names the

source from which he himself received his information, and brings us very near indeed to contemporary evidence. Ruinart, Tillemont, and most Catholic writers agree in thinking the Acts to be authentic history.

I am glad to find that the legend of the Forty Martyrs of Sebaste (320) is practically authentic. This is a most charming and touching story. These heroes of Christ belonged to a Legion called XII. *Fulminata*, long quartered in Armenia. It is said, by St. Gregory of Nyssa, to have been the same legion that obtained a miraculous rain by its prayers, in the time of Marcus Aurelius. All the incidents—the exposure of the Forty on the frozen pond, the vision of the crowns, the apostasy of one, the conversion of the sentinel, the heroic conduct of the mother of the boy-soldier—combine to form a narrative that no one would willingly give up. Many of the early Fathers reproduce it without hesitation, such as St. Basil, St. Gregory of Nazianzus, St. Gregory of Nyssa, St. John Chrysostom, St. Ephrem, etc. There seems some reason to think that the pool of the martyrdom was not frozen over, but was merely icy cold. But Alban Butler has no hesitation in saying that the confessors of Christ were placed upon the ice, and not in the water.

It is a subject of regret to have to admit that the Acts of the martyrdom of St. Cæcilia are a late compilation, evidently "written up" by the editor. Still, according to Dom Leclercq, it is possible to disengage from their pious rhetoric the true facts of the Saint's history. Dom Guéranger, in his well-known work, has adopted the Acts as given by Laderchi in 1722. Dom Piolin, in his *Supplément*,² says that these Acts are "très bons." Unfortunately, they contain an undoubted confusion of names—Bishop Urban being taken for Pope Urban, who did not live till half a century after St. Cæcilia. This has given them a

² Tome iii, p. 462.

bad reputation with critics. We may consider, however, that the principal facts of the Virgin Martyr's life, as distinct from the "discourses," are beyond all doubt, confirmed as they are by the discovery of the bodies in 812, and again in 1599. A great part of the interrogatory, also, bears the marks of authenticity: note, for example, the plural formula used in naming the Emperors, the refusal of burial to the Martyrs, and the citation of the exact words of the rescript addressed to Lyons in 177. Dom Leclercq does not discuss the date of the Acts as we now have them. If, as Dom Guéranger thought, they took their present form in the fifth century, they represent the devotion of the Roman Church, perhaps about the time of St. Leo, to one of her great Martyrs.

Another favourite legend, that of St. Agnes, must also be consigned to the list of the spurious. The Acts of St. Agnes, as we have them, are later than the fourth century. But even if we put them aside altogether, we have all the facts of the story of St. Agnes in the writings of St. Ambrose, St. Damasus, and Prudentius—who either wrote down oral tradition (within two or three generations of the martyrdom) or perhaps had access to documents that have now perished. Many spurious legends of the martyrs were manufactured in Rome before the end of the fifth century. In the great persecution of Diocletian there had been a terrible destruction of Christian documents. When peace was at length given to the Church, the rhetoricians set to work to supply what had been destroyed. It was the age of the rhetoricians or sophists, as they were called—from about A. D. 350 to 450. They were not content, as I need not say, with writing a mere chronicle. They composed romances. That is to say, they adorned the plain facts with sentimental turns and imaginary discourses and conversations. There was not much harm in this. Some of the work was both beautiful and most Catholic. It was not till much later that outrageous and

impossible facts began to be narrated of the Saints. In the century of which I speak, the rhetorical writing of history was accepted. The Acts of St. Agnes were doubtless composed by a pious rhetorician. The Roman Pontiffs were on their guard against these compilations. Pope Gelasius I. (496) states that the Roman Church, through an excess of caution, would not read any "gesta Sanctorum Martyrum" in her public worship; partly because the authors were unknown, and partly because heretics were suspected to have had a hand in the composition of some of them—as, for example, those of St. George. Thus it may be that Bishop Challoner's quaint opening "Consider first that we know little more of the particulars of St. George's life, but that he was a Christian soldier, an illustrious martyr, and an eminent Saint," may be only an echo of what was said in the fifth century, from the *ambo* of St. George in *Velabro*, in the presence of Gelasius himself.

It will be of great interest to many readers to find, in Vol. 1, a study of the Acts of St. Thecla, which, although discriminating, is favourable and reassuring. The Acts of St. Thecla were condemned by St. Jerome, in a well known passage, and, two centuries before him, by Tertullian. The latter distinctly says that the writer who made them up, acknowledged his crime and was degraded. But it is curious that neither of the heretical or un-Catholic passages mentioned by these two fathers is to be found in the received edition of these Acts. Tertullian found them maintaining the tenet of some Gnostic sects, that women were authorized to baptize and preach. St. Jerome points out the absurd story of the baptism of a lion. The disappearance of these and of other objectionable passages may perhaps be accounted for by the Acts having been re-written from a more Catholic point of view. They are not yet free from errors, of one kind or another. But they are full of quite probable details, and they afford us so many

proofs of being to a certain extent the work of a writer who saw things with his own eyes, that we may well follow Le Biant in holding that they are substantially authentic. If that is so, we have one of the most romantic stories of Church history, written, in part, before the end of the first century. We seem to be sure of this at least, that the holy Virgin was a native of Iconium, that she knew St. Paul and was converted to Christ by him, that she preserved her virginity for Christ's love, and that she was persecuted and put to death for the faith. The details in the narrative (which, after all, seem to be as early as the second century), have every appearance of being in considerable part historical. The Acts of St. Thecla are so often quoted by Catholic writers, in mediæval and modern times, that it is pleasing to think they are not by any means utterly apocryphal.

I am disappointed not to find, in Dom Leclercq's volumes, any mention of the Acts of the martyrdom of our own St. Lawrence. It is true, of course, that the existing Acts of St. Lawrence are, as Dom Piolin says, "relatively recent." But it would have been gratifying to have had a study of them from the learned author, and they might have found a place among the "*pièces interpolées et rédactions postérieures.*" Besides, we might have had printed, as in the case of St. Agnes, the eloquent testimonies of some of the Fathers, which embody nearly all that any Acts whatever tell us about St. Lawrence himself. St. Augustine has four Sermons on St. Lawrence.* From these we learn that the legend of the martyrdom was read in the African Churches at the end of the fourth century. There are one or two traits in St. Augustine's references to the story which seem to have dropped out of the ordinary versions. For instance, when the holy Archdeacon was commanded to produce the treasures of the Church,

* Ed. Benedictina, *Sermons* 302-5.

we find St. Augustine stating (in two of the Sermons) that his reply was "Let me have vehicles, and I will bring them." Having received as many vehicles as he asked for, he filled them with the poor—and, coming back with them, he said, "These are the treasures of the Church." Neither do we find in the ordinary narratives that remarkable statement about the Saint's burning love of God, in which that internal fire is compared with the fire which outwardly burnt his body. Yet this is insisted upon by at least three of the Fathers. "The Blessed Lawrence," says St. Augustine, "feared not the fire without because inwardly he was on fire with the flame of charity. He did not dread the horrible burnings of his flesh, because his soul glowed with the burning desire of the joys of heaven." St. Leo has the same thought: "Thy flames, O tyrant," he exclaims, "are vanquished by the flames of the charity of Christ, and less powerful was the fire that burnt without than that which consumed within."* And we find a similar passage in St. Ambrose: "The Blessed Lawrence on the one hand was on fire with the love of Christ, on the other was tormented by the fire of the persecutors: but the divine heat of his Saviour's love extinguished the earthly burning of the tyrant."† There is sufficient resemblance in these passages to warrant a suspicion of a common source. Pope Benedict XIV. refers to the significance of this form of expression as indicating the "heroic charity" of the great Martyr of Rome.‡

Although the Acts of the Martyrs are valuable here and there as witnesses of the faith and teaching of the Church, Dom Leclercq, rightly perhaps, abstains from touching on controversy. Dr. Mason, in the new work to which I have already referred, is not able to repress one or two Anglican touches. His book is well written, and, if a little dry, is

* *Serm. de S. Laurentio.*

† *Serm. 71.*

‡ *De Canonizatione SS.*; III. Cap. 25. No. 25.

most faithful to the documents he uses, and very "Catholic" in its tone. He points out how the words of St. Ignatius the Martyr prove Episcopacy and the Real Presence. But he also lets it be seen—going rather out of his way to do it—that he considers St. Cyprian to have disowned the authority of the Bishop of Rome (p. 156). I gather that Dr. Mason is a disciple of the late Archbishop Benson, and that the *St. Cyprian* of that writer, is held to be a great strong-hold of Anglican "Catholicism." But the sixty-eighth (not the sixty-seventh) letter of St. Cyprian is not treated by serious writers as containing any notable difficulty against the supremacy of the Roman See. Dr. Mason asserts, from that letter, that two Spanish Sees "appealed to Carthage," from the decision of Pope Stephen. The word "appealed" is misleading. There was no "appeal," in any formal sense. Pope Stephen had decided in favour of Basilides and Martial. The case, as is clear, was brought to Rome first. The Spanish Churches were not content, and wrote to Carthage, alleging that the facts had not been fairly put to the Holy See. St. Cyprian and a synod of African Bishops went into the case, and decided that the decision so obtained was "obrepitious"—that is the word used; it means that there had been "fraud" or "concealment" in presenting the facts. There is not a word said against the competence of the Holy See to judge. Nay, more; the very canonical reason, which, in St. Cyprian's view, would decide the question when once the facts were rightly known, was a "decree" of the late Bishop of Rome, St. Cornelius. Why should St. Cyprian cite a "decree" of the Roman Bishop, if that Bishop was in no different position from any other Bishop?

But Dr. Mason's book, with one or two reservations of this kind, gives a faithful and most reverent account of the principal Christian martyrdoms, from Apostolic times down to the end of the Dioclesian persecution.

Dom Leclercq, on his part, not only gives the narratives but also a mass of most interesting information in his prefaces, notes and references. It is a most valuable compilation, not only for the devout Christian reader, but also for the student of Church history.

+ J. C. H.

Herefordshire Martyrs.

THE religious changes of the sixteenth century were too sudden and too sweeping to be at once universally accepted by the English people; and notwithstanding the enactment of stringent laws to enforce conformity, many years elapsed, especially in the border counties, before the old faith was uprooted. It had been made high treason by statute of 27th Elizabeth for the clergy to receive Holy Orders abroad or to exercise priestly functions at home; whilst heavy and recurring fines, with imprisonment and confiscation, wore out the constancy or wasted the fortunes of laymen who refused to conform to the State religion. Except, however, when Parliament or some local authority stirred up the embers of bigotry, the penal legislation was too ferocious to be consistently enforced in all its severity. In the more distant or inaccessible counties multitudes of "Recusants" still clung to their former faith, encouraged and supported by a succession of devoted priests, who, disguised or in hiding, or with the tacit connivance of tolerant neighbours, contrived to elude the terrors of the Penal Code. To these harsh laws, however, many fell victims in

Herefordshire, both priests and laymen, of whom some confessed their faith in dungeons, torture and exile, whilst two venerable priests, both natives of the county, perished upon the scaffold. The story of their simple heroism and fidelity unto death deserves to be remembered.

One of our earliest confessors was a certain William Ely, a survivor of the old Marian clergy, who after being closely confined in Hereford gaol for several years died there at a great age in 1609. He had been Vice-President of St John's College at Oxford in Queen Mary's reign. Deprived of his preferment in 1563 he went abroad for a time, returning afterwards to his native county where he laboured zealously and successfully until his death. In a State paper of James I's time he is described as "an aged priest, and a great alder and abettor of the Jesuits, having such liberty as that he rideth up and down the country as he likes." Mr. Ely was for many years custodian of the relics of St. Thomas Cantilupe which had been rescued when the shrine in the Cathedral was profaned under Henry VIII. After his death the relics came into the hands of a layman, Mr. Clark, and then of one "Mr. Stevens, a priest, who lived many years in the same city of Hereford." From him they passed to F. Cuffaud, S. J., who gave one of them at least to F. Evans, a Jesuit living in North Wales. This is the arm-bone of the Saint which is now preserved at Stonyhurst.

Of the two Herefordshire priests who actually endured martyrdom the first was Venerable Roger Cadwallador executed at Leominster in 1610; the other Father John Kemble who suffered at Hereford in 1679.

Roger Cadwallador, the eldest son of a substantial yeoman, was born at Stretton Sugwas, near Hereford, about the year 1567, and made his studies at the English colleges at Rheims and Valladolid. Ordained in this latter city in 1594, he came back that same year to England, and began a missionary career of sixteen years, all of which

were spent in his native county. Father Cadwallador had some repute as a scholar and a controversialist. Dr. Pitts notes "his rare genius for learning and great knowledge of the Greek tongue, from which he translated Theodoret's lives of the fathers of the desert." He had a special gift for controversy, too, as was shown by his witty and trenchant arguments with the bishop of Hereford. A pious, prudent, and zealous missionary, he was successful "in winning over many souls to Christ and His Church, especially among the poorer sort, for whose comfort and spiritual assistance he spared no pains, night or day, usually performing his journeys on foot." His success made the authorities more anxious for his apprehension; and on Easter Day, 1610, he was seized by James Prichard, under-sheriff of the county, at the house of Mrs. Winifred Scroope, a widow, who resided within eight miles of Hereford. At his examination before Dr. Bennet, Bishop of Hereford, Father Cadwallador argued shrewdly for his life, bearing himself manfully, but without bravado. The case turned upon his being in Holy Orders, which, in the absence of witnesses, it was difficult to prove; for there were no false brethren to betray him. Upon being pressed, however, he acknowledged both his priesthood and his proper name, adding that the former should surely make nothing against him, especially in the presence of a bishop, whose chief concern should be to maintain and defend the dignity of the priesthood! "For, my lord," said he, "either you must admit yourself to be a priest, or I can safely prove that you are no bishop." To escape the acknowledgement of his own priesthood the prelate insisted that Christ is the one sacrificing Priest of the New Testament in the only meaning of the name not common to all Christians, to which the confessor shrewdly replied: "Make that good, I pray you, my lord, for so you will prove that I, too, am no more a priest than any other man, and consequently no traitor or offender against your law." But



St Elizabeth's
Hereford
1840

if the priest had the best of the argument, the bishop had the power of the law, and Father Cadwallador was remitted to the next Assizes, which, on account of the prevailing pestilence, were held that year, not in the county town, but in Leominster.

A curious story of some local interest is told in connection with this plague. In an old *Life of St. Thomas of Hereford*,* the author narrates that the Catholics, who were very numerous in the city, walked by night in procession through the streets, carrying the relics of the Saint, and that "thereupon the plague suddenly surceased." There was boldness as well as faith in that poor persecuted flock! One likes to recall that strange midnight procession, with confessors and martyrs in its ranks, pacing devoutly the narrow, plague-stricken lanes of the old city, bearing on their shoulders the precious relics of the city's Patron.

During an imprisonment of six months Father Cadwallador suffered much from the severity of his confinement and the gaoler's inhumanity; he was laden with irons day and night, insulted by the gaoler's wife, slandered by false reports as to his recantation in hopes of a benefice, and worried by fresh controversies with the bishop. On one of these occasions the poor priest—enfeebled by sickness and hard usage—swooned as they led him from his prison. Yet the bishop ventured upon another argument with him, assisted this time by "his doctors and with a cart-load of books before him." They were arguing about the celibacy of the clergy, when F. Cadwallador slyly remarked that "their ministers might marry as well as other laymen; and, if the Catholic Church did debar her clergy from marriage, why should that grieve them whom the prohibition did no ways concern?" In all his sufferings the martyr's cheerfulness and courage never failed. He used to liken the

* The "Life and Gests of St. Thomas of Hereford" by F. Richard Strange, S.J., 1674, edited with valuable supplement and notes by Canon Dolman O.S.B., was published in the *Quarterly Series* in 1879.

jangle of the shackles on his legs to the music of the little bells which the Jewish high priests wore about the fringe of their vestments. On his way to the assizes at Loominster he was forced to travel on foot, weighed down by chains and worn out by sickness and ill-usage; and we have a pathetic description of him toiling along the hot road and over the steep Dinmore Hill, with a boy walking by his side to hold up his heavy shackles with a cord.

Refusing to purchase life by denial of his convictions, the holy confessor was condemned to be hanged, drawn, and quartered, though no other treason than his priesthood was laid to his charge. Before his death crowds of people came to visit him, most of them strangers, whose tears and proffers of aid gave evident signs of their sympathy. These he courteously thanked, reminding them how glorious a thing it was to die for Christ and the Catholic faith. On the day of his passion, after spending the morning from three o'clock till eight in devotions with a Catholic fellow prisoner, he broke his fast with "a little comfortable broth;" and later when a friend came to visit him, probably a fellow-priest, he called for a pint of claret wine and sugar that he might make himself strong to suffer for God. About four o'clock in the afternoon he was bound to a hurdle and dragged to the place of execution, where last efforts were made and every device employed to induce him to foreswear his faith. The block was shown him whereon his limbs were to be quartered, the fire in which his heart and bowels were to be burnt, the pot of boiling pitch in which his head was to be placed. Nothing disturbed his constancy. He professed true allegiance to the King, but refused the oath which denied the spiritual authority of the Pope. He forgave his enemies, praying particularly for the bishop for whom he wished a higher place in heaven than himself, and begged the Catholics present to say a Pater and Ave with him privately. He suffered at Loominster on August 27th, 1610, in the forty-third year of his age, the sentence

being slowly carried out by a bungling executioner in all the savage details of a traitor's death, and with more than usual barbarity.*

The bystanders at Father Cadwallador's execution, struck by his patience and fortitude, exclaimed that his death would "give great confirmation to all the papists of Herefordshire." It may well have influenced the vocation of the second Catholic confessor of the county, for John Kemble, who was a boy of eleven at the time, had probably known the martyr and received ministrations at his hands. The Kembles were a good local family, not without distinction of various kinds. The priest's nephew, Captain Richard Kemble, of Pembridge Castle near Welsh Newton, saved the King's life at the Battle of Worcester, rained his fortunes in the royal cause, and refused a knighthood after the Restoration. One of the martyr's relatives was a Benedictine, another a Franciscan, three nephews became Carmelites, whilst descendants of the family won fame on quite another stage † from that on which the martyr's part was played.

Born at Rhydyer Farm, near St. Weonards, in 1599, John Kemble studied at Douai for some years previous to his ordination there on February 23rd, 1625; returning that same year to his native county, he began the long apostolate that ushered in his martyrdom. The Catholics

* When the old Court House of Loominster was taken down some fifty years ago a well-made, wooden box was found beneath a large stone slab containing fragments of a human skull. Many believed this to be the head of the martyred priest, buried here after being exposed on a pike over the Court House where he had been condemned. The evidence is slight and insufficient; though no other executions are recorded at Loominster, besides that of the Venérable Roger Cadwallador, later than those which followed the battle of Marston's Cross in 1265. The box with the broken fragments of the skull, were acquired by Canon Dolman, and are now kept in the sacristy of St. Francis Xavier's, Hereford.

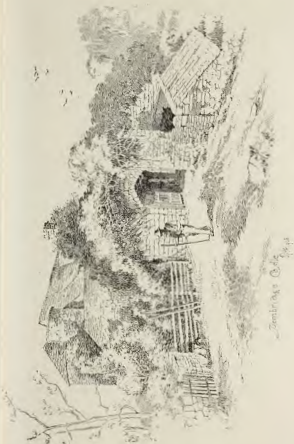
† The Kembles, a well-known family of actors of whom Mrs. Siddons was one.

of this district during the seventeenth century were numerous, fairly organised, and well supplied with priests. Strong in numbers, and sheltered by a wild, inaccessible country, they were further protected by great nobles like the Herberts of Raglan, as well as by many lesser gentry such as Wigmores, Blounts, Vaughans, Pritchards, Monningtons, Streets, Bodenhams, Watkins, Berringtons, Jones, &c., &c., many of whom were ruined by their fidelity to religion or loyalty to the king. Numbers of both the secular and regular clergy laboured in the city and county. In Hereford,* Monmouth and Abergavenny, and later on at Garway and St. Michael's Mount, the Franciscans had residences; several Carmelites are known to have served in the city; the Benedictines were at Rotherwas, Fawnhope, Orleton and Hereford. Many Jesuits were at work in the district, and at the Cwm near Llanrothal in the rugged country above the Monnow they had founded an important college as early as 1662, which was held under the Marquess of Worcester and served as a dwelling for several fathers.† When the Roundheads took Hereford in 1645, most of the principal families were said—though probably in exaggeration,—to belong to the old faith; and at the sieges of Goodrich and Raglan nearly the whole of the royalist garrisons were Catholics.

Nor were the "recusants" of Herefordshire wanting in spirit and enterprise. They were described in 1585 as "wonderful bold, and stick not to give evil speeches and to do insolently." "They are more increased this daie in

* Their chapel of St. Thomas was in Blackmaston where now stands Norfolk Terrace.

† A record in "The Journals of the House of Lords," March 10th, 1670, speaks of "The Coumbe" in Herefordshire where for divers years last past, there hath been about six Priests of Jesuits, sometimes more, sometimes less, and there is weekly a horse-load in value of provisions bought at Monmouth Market, or elsewhere, and the said place hath been reputed to be a shelter for such Popish Priests near forty years.



Hereford than ever were these 25 yeres before;" and the disturbance at Allansmore in 1605 showed their power and boldness. Alice Wellington, a recusant, having died in the parish, the vicar refused to allow her christian burial in the churchyard, so one night the Catholics of the neighbourhood assembled in force, drove off the parson and his friends, and buried the woman triumphantly with the old religious rites! One can imagine F. Cadwallador having a hand in this, or else F. Robert Jones, S.J. "the firebrand of all." It was in the early summer that the riot took place; on June 22nd we find the bishop writing to Lord Salisbury how he had "three days before sent an armed party unto the Darren and other places adjoining, to make search and apprehend Jesuits and Priests (their abettors and receivers certain days before being riotously abroad with weapons) and did make diligent search, all that night and day following, from village to village, from house to house about 30 miles compass, near the confines of Monmouthshire, where they found altars, images, books of superstition, relics of idolatry, but left desolate of men and women." The poor bishop, (Robert Bennet, the persecutor of F. Cadwallador), goes on to complain of the "numbers and desperate courses" of the "rude and barbarous people;" adding, "If we go out with few, we shall be beaten home; if we levy strength, we are descried and they are all fled to the woods, and there they will lurk until the assizes be past."

It was to this scattered flock, harassed by persecution, diminished and dispirited by defections, that Father Kemble ministered during more than half a century; passing from manor house and castle to farm house and cottage, but finding his usual home with his relations at Pembridge Castle. His was a hunted life at best, for those fifty-four years of his missionary career were dangerous times for Catholic priests in England. He lived through the reign of Charles I, when priests were butchered to propitiate

bigoted Puritans, through the Civil War when armies tramped about the county besieging its strongholds; through the reign of Charles II whose leniency to papists was thought treason to his people. Yet hard and perilous as was F. Kemble's lot, there must surely have been periods of peace when, secure in the good will of neighbours who had known him all their lives, he enjoyed comparative safety. He was generally known as a pious, peaceable and devoted priest, labouring faithfully at his apostolic calling, bringing comfort and help to many, giving offence to none. At length, however, in his eightieth year, the venerable man fell a victim to popular passion excited by the feigned plots of Titus Oates. The Bishop of Hereford at this time was Dr. Herbert Croft, who had himself been educated at Douai, where his father, Sir Herbert Croft, had in his old age joined the English Benedictines. Urged on by Parliament to more energetic action in his diocese, the Bishop commissioned Captain Scudamore, of Kentchurch, who as a neighbour would be well acquainted with the priests and faithful of the Herefordshire borders; and he promptly broke up the establishment at the Cwm and pillaged it, sending the books to the Cathedral, where they may still be seen. He then hunted down at Llantarnam Father David Lewis, who was afterwards martyred at Usk, and arrested Father Kemble at Pembridge Castle in the December of 1678. Warned of the danger by his friends the old man refused to hide himself, saying that "in the course of nature he must die ere long, and it would be better for him to die for his religion." He was first committed to Hereford Gaol, and then taken up to London for examination; though when confronted with Oates and Bedloe, they both refused to implicate him in the fictitious plot. Early in June he was sent back to Hereford. During these journeys he suffered great agonies from the infirmities of his years and the hardship of his treatment, travelling part of the way on foot, and having to be strap-

ped on the horse when he rode. At the Summer Assizes held in the old Town Hall on August 4th, 1679, he was indicted before Chief Justice Scroggs for saying Mass at Pembridge Castle, and received the usual sentence. No shadow of evidence connected him with any treason, and it seemed incredible that the cruel sentence could be carried out. Popular sympathy in Hereford went out to the innocent old man whose blameless life and kindly disposition endeared him to all that knew him. Efforts were made to prevent the judicial murder,* but the roused passions of the puritan mob demanded victims, and Father Kemble was left to his doom.

Tradition tells some pleasant stories of the old priest's heroic simplicity and cheerfulness during these weary months of waiting and suffering. Scudamore's children, who as well as their mother seem to have been Catholics, used to visit Fr. Kemble in prison, as a friend whom they had known all their lives. He received them with pleasure and treated them to the dainties that other friends had sent him; and being asked why he so kindly petted his captor's children he answered "because their father was the best friend he had in the world." Another anecdote

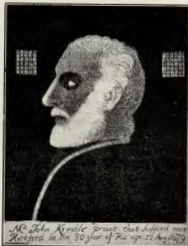
*Fr. Charles Carne, chaplain to Mrs. Monnington of Sarresfield, who was confined in Hereford gaol at the same time as Fr. Kemble, wrote as follows to Mrs. Elizabeth Sheldon in St. James Street, at the iron balcony, London. Herfid, June 9th '79. Madam,—I hope you will pardon these, though from an unknown hand, it is to acquaint you that Mr. Kemble is arrived to Herefid, but weary and sickly, God reward you and all other benefactors for your very great charity to him and his companions. I am desired by him that good friends tak care there be a stop put to execution; it is reported here (how true I know not) that the day is appointed for that dismal fact, to wit, this day senight; I hope good friends (if possible) will prevent the tragedy. I am a prisoner in the same place on the same account, though not yet condemned; next assizes I am to receive my doome. Mr. Kemble, being incapable of expressing himselfe your petitioner, desired me to be soe in his behalf; he gives his humble service to yourselfe and to all pious benefactors, the same do's

Hon^d Mad^{de} Your truly humble servant,
Chas. Carne.

has a very modern sound that will touch a sympathetic chord in many breasts. Fr. Kemble loved his pipe! He is probably the only, or the earliest, Venerable Servant of God who indulged in the habit of smoking. Lovers of tobacco are badly in want of a patron saint; they may find one some day in the holy missionary who, tramping footsore among his scattered flock or resting peacefully by some friendly fireside, must have often found solace in his pipe. During his last days in prison he and the governor of the gaol used to smoke their pipes together; and when the hour of his death was announced and they came to carry him to execution, he requested time to finish his prayers, and then to be allowed one last pipe of tobacco! The request was readily granted, the under-Sheriff (Mr. Humphrey Digges) smoking another. When the blessed martyr had finished his prayers and his pipe, he took a cup of sack and said he was ready to go! The incident gave rise to a local custom, once common, of calling the parting smoke "a Kemble pipe."⁹

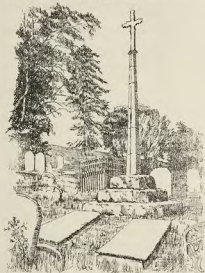
In the evening of August 22nd, 1679, the old man was dragged on a hurdle from the prison to Widemarsh Common, the place of execution being traditionally handed down as near the trees at the north-west corner where the Leominster road leaves the Common. He met his fate with fortitude and dignity, and died professing his innocence of any plot, and forgiving those who had brought him to death. After hanging for fully half-an-hour, and before he was quite dead, he was cut down and decapitated, but there is reason to think that his body was spared the last brutal indignities. The remains, handed over to Captain Kemble, his nephew, were buried at Welsh Newton, close by the churchyard cross, under a plain stone slab marked by initials and date,—I. K. August 22nd 1679. The martyr's left hand is venerated in the sacristy of St. Francis

⁹ A portrait of Fr. Kemble here reproduced was taken by the gaoler at this time. The County gaol where the martyr was confined stood close by the Castle Green adjoining the Summer-house.



Mr. John Kemble priest, who suffered near Hereford, in the 80 year of his age, 22 Aug. 1679.

Xavier's, Hereford, enshrined in a beautiful reliquary given by Mr. Monteith of Carstairs in gratitude for a recovery believed to be miraculous; and at the Catholic Church, Monmouth, are kept the altar, vestments and missal used by the martyr at Pembridge Castle.



OF THE TWO STONES IN FRONT OF THE CHURCHYARD CROSS AT WELSH NEWTON THAT ON YOUR RIGHT IS OVER THE GRAVE OF FATHER JOHN KEMBLE—AND THAT ON YOUR LEFT OVER THE GRAVE OF MRS. SCUDAMORE WHO WAS HEALED WHILST PRAYING AT THE MARTYR'S TOMB.

Fr. Kemble and Fr. Charles Baker (or David Lewis) S.J., who suffered at Usk five days later, are the latest of the martyred priests of England; and apparently theirs are

the only resting places which can be identified with any certainty. The grave in the churchyard at Usk traditionally ascribed to Fr. Baker is almost certainly authentic. As to Fr. Kemble's there is no doubt whatever. His tomb at Welsh Newton was revered as a holy spot from the earliest times; graces were believed to have been granted to those who prayed there; and it has ever since remained a place of pilgrimage to the remnant of the flock for which he laboured and died.

"The bones that have been humbled shall rejoice."

J. I. C.

Imitation.

[From the German of A. von Platen.]

The lioness her liege's mane requires not;
 A silk-moth's wing the sun with splendour fires not;
 In tranquil bliss, the swan his lake doth cleave,—
 An eagle's loftier dwelling he admires not;
 Who loves a brook's soft music, hath one friend,—
 Swiftly to glide upon its wave, desires not;
 While the rose fades, the ruby doth endure,
 Which yet the morn, with its fresh dews, attires not;
 Why seek'st thou more to be than what thou art?
 Beyond her sphere, once found, Wisdom aspires not.

C. W. H.

Extra Ecclesiam.

THERE are many and striking resemblances between the Church and outside bodies, whether Christian, Buddhist, or Pagan; resemblances of practice and doctrine and organisation, which have attracted the attention alike of Agnostic, Materialist and Catholic. These resemblances figure largely in Catholic apologetics; we appeal to them as proving the reasonableness of the Catholic religion. We point to customs found all over the world as indicating that the heart of man naturally feels a certain want; the Church supplies that want. Widespread experience shows that this or that practice influences man for good; the Church perfects the practice and encourages it in its highest form. Moreover we insist that if this were not so, the Church would be an imposture; if she did not recognise and develop all the good and the truth that man has learned without her, she could not be the Church of God. But a very different interpretation is found for these recognised resemblances by the Materialist and the Agnostic; and it will be useful to set the different views side by side and to try to estimate their value.

Organic Life of Societies.

In dealing with the question, all parties assume that the Church is an organism,—a living body imparting life of some sort to its members. In its perfect form this teaching was given us from the beginning in the parable "I am the Vine and you are the branches," and in St. Paul's teaching that the faithful are members one of another, and of the

body of Christ. The twelfth chapter of the first epistle to the Corinthians is important in this connection as bringing out clearly the true conception of an organised body;—that it is not simply a union of exactly similar particles, but on the contrary the different particles have different functions precisely because they belong to the same body; the one body must exercise its different functions through different organs; “if they were all one member, where would be the body?” So in the Church, the body of Christ, the one Spirit who gives life to all gives different functions to each, diversities of operations, diversities of ministries. And for every work that belongs to the nature of the Church and ought to be done by her, she will have members set apart with special powers, the organs by which she does those particular works. And this difference of the powers of different members does not even suggest that they belong to different bodies; “if the ear should say Because I am not the eye I am not of the body, is it therefore not of the body?” This conception of the Church as a living organism, with Soul and body, Head and members, will be found set out with scientific cogency in the Introduction to Cardinal Manning’s Ecclesiastical Sermons; or more at length and with greater charm of manner in Mallock’s Doctrine and Doctrinal Disruption.

Outside the Church Herbert Spencer has popularised the idea that all societies have an organic growth and are as truly subjects of evolution as is the living individual. Probably in many quarters he is regarded as the father of the doctrine, which might indeed be supposed the last result of time, the characteristic fruit of nineteenth century thought, if we had not found it perfect and glorified in St. Paul.

The organic life of society may be looked on in two ways, in relation to its members and in relation to its doctrines and practices. The first, though all important to the members, need not be dwelt upon here as it is not to our

present purpose. It will be enough to observe that as atoms of matter are assumed into a living being, that which before was grass becoming first beef and then man, and as in being assumed they receive new powers and functions and are infused with a higher life as long as they form part of the higher organism, so individuals assumed into a society live a different life and fulfil new functions as long as they are members of the society. Their entry helps to keep the society alive and enables it to continue its work; on the other hand it imparts to them the life of the society, which informs and determines their own life, moulding the individual by means of the beliefs and practices of the society.

It is with these beliefs and practices that we are now concerned. They are subjects of development and decay as truly as is the living individual or the species. And this because they affect the life of each individual in the society; each individual is living in a real world and treating it according to his received beliefs and customs, each life is therefore a practical testing of those beliefs and customs. Under this testing process belief and custom develop and change in many ways. If a belief is contrary to the facts of the physical world, instances will be constantly occurring to impress on individuals that the belief is at fault somewhere; after a time someone suggests a modified theory which will account for the exceptions, and in time the received belief, the belief of the society, is modified accordingly, and the motion of the earth round the sun is accepted as a fact. Again, a received belief is always receiving new applications; it is only step by step that its full bearing becomes clear, each man noticing instances where the principle would seem to apply though in practice no one does as yet apply it; and the doctrine that dirt is unhealthy is always extending its field of action. And as the practice of society develops in this way, practice reacts on belief; making it deeper and more accurate, when a half-truth is

supplemented by the discovery of the other half; narrowing and warping belief, when a half-truth is pushed and developed to the ignoring of the complementary truth.

By such interaction are gradually modified the beliefs and practices that hold societies together, whether cricket-clubs, learned societies, or nations. The modification is not always for the better; a nation may degenerate and perish from the face of the earth. Evil practices and evil beliefs are seen growing side by side, each developing the other; lying and fraud in business give rise to the belief that they are inevitable, and the spread of the belief causes the spread of the practice; so with immorality and the belief that morality is impossible, luxury and the belief that work is degrading. From many such causes nations have perished; and when we consider the number of lost civilisations known to history, the lost arts, lost literatures, lost sciences of which traces remain, the number of truths philosophic or æsthetic that were common property in Athenian society yet are not now accessible to the educated Englishman, it becomes evident that the evolution of societies is not a continuous growth, but rather resembles the succession of organic life in the physical world, where the forest has changed to the swamp and the desert, and much that was most glorious has perished for ever. So have societies and nations grown and reached their prime and decayed, with a monotonous regularity that suggests that in the nature of things they are as mortal as are physical organisms; and that an immortal society is a divine work, holding the same place among societies that the immortal soul holds among the 'souls' of plant and animal.

Development of Religion.

The development of religions and churches is as the development of other societies, a development of practice

and belief by their mutual interaction, producing growth or decay or dismemberment in the organism. If the teaching of the church be practical, it will be constantly tested by the lives of its members; and tested more thoroughly, the more numerous are its members and the more varied their activities. Its moral teaching is put to a practical test in each follower who tries to live up to the best that is in him. A teaching that is true to the facts of human nature will help him to rise, a false teaching will hamper and lower him. Similarly its dogmatic teaching is tested by the intellectual life of all its members; in each mind the dogmas are confronted by the facts of other fields of knowledge, and a false dogma must ultimately be detected. Among the claims of the Catholic Church we include the triumphant passing through this test; no sanctity and no knowledge finds her wanting. Thousands in all spheres of life, aspiring to sanctity and by all men's consent reaching it, have done so by following her moral teaching, and have borne witness that the more they advanced in insight the deeper and fuller became the truth of these precepts. And in the intellectual world there is no knowledge in any sphere but has been known within the Church by men of the highest power, and has by them been seen to be consistent with her dogmatic teaching.

This testing by multitudes of moral and intellectual eminence, the test of virtue, of knowledge, and of numbers as Lacordaire calls it, is very impressive when considered in relation to the unchangeableness of the Church. We have seen that naturally nations and other societies seem to mature and decay. Similarly while any given society lasts there will naturally be growth and decay of particular beliefs and practices; and in a merely human church we shall find that beliefs once held are reversed in course of time, principles of moral training displace each other in popularity; self-contradictory tenets gradually embody themselves in conflicting sects. The process will be like

the perpetual oscillation in theories of physical health or elementary education, where water-cure and sun-bath, fresh air and Jagers, word-building and look-and-say, discipline and spontaneity, each has its period of popularity and its permanent school of devotees. The appreciation of one element of the truth leads to its glorification as if it were all in all; till the other elements which it had ousted reassert themselves and are glorified in their turn. So in moral teachings, human religions have varied from the condemnation of celibacy to the condemnation of marriage, from the sacredness of insect-life to human sacrifices, from rituals of vice to the sinfulness of may-poles and part-songs.

It seems that, as all societies, so all religious beliefs and practices must necessarily be lost or changed in process of time; advance in one direction means losing touch with facts in another. The grasp of the human mind, even the mind of a nation or church, is limited, like the ring of light round the travelling lamp, now wider and now smaller, but always losing in one direction what it gains in another. What you see now you misunderstand for want of what I see; and ordinarily you can only get my point of view by losing your own. Change of belief seems the natural outcome of mental activity. The unchangeableness of the Church combined with her ceaseless activity is a thing to be considered and explained.

The influence of time and experience on practices and beliefs will vary greatly in different cases. We can imagine cases where both would remain unchanged for generations, either because they have so little relation to the lives of the people that they are not practically tested by them, or because the mental and moral activities of the people do not vary from generation to generation, and what satisfied them once satisfies them always. Again we can imagine cases where the movement of life is much the same for all individuals, and all are carried on insensibly to the same modification of belief and practice; and it will only be

discovered later that new beliefs contradict old beliefs, and new practices condemn the old. Or it may happen that the system of beliefs is tested in many and varied fields of life and thought; and the developments in different directions may contradict each other, either because they have changed in growing, or because the principles from which they have grown naturally were themselves irreconcilable. As against all these, a perfect society will have its principles so self-consistent that all their developments will at all times make a harmonious whole; and so true individually that throughout their living growth they remain always the same.

There is only one such society. To us the Church is a living society, ceaselessly tested in her moral teaching by her saints, in dogma by all the learning of all ages, in organic constitution by living in all civilisations and under all governments; yet deathless where all other societies die, changeless where all others change. And this because she is a divine work, made to keep steadily before the world all truths that are necessary for man's spiritual life. On this theory, she should give the full truth where unaided man has but groped towards it and vaguely guessed it. Where men see different sides of a truth and push it to opposite extremes, she should give the central truth that harmonises them. Where men would slowly and after many ages work to the truth, and then slowly lose it again, she should give the full harvest at once, and keep it unimpaired through all ages. This theory alone accounts for all the facts that have to be accounted for; for the resemblances between her presentment of truth and men's guesses at it, and for her having all perfect in their highest form, while others have parts only, often in mere sketches and caricatures. Let us see this comparison a little more fully.

Within and Without the Church.

The gropings of man towards the truth are thwarted and perverted at times through passion or pleasure-seeking or other weakness; yet on the whole they *are* gropings towards the truth and not away from it. And so in different nations different portions of the truth have been found, taught, and perhaps lost again; men have found that this line of conduct is good for the individual, or for the family, or for the state.

If now the same God who put this love of truth and of goodness in men's hearts has also made a revelation to them, it is to be expected that this revelation will give them in full and at once what would otherwise have been learned only in part and after long striving and experimenting. All the good and all the truth they have ever grasped should be found here again, but fuller, deeper, more satisfying, more adequately expressed. And those gleams and visions of high truths that have opened on the highest thinkers at their highest moments should here be found fully realised and set within the reach of common men.

It is evident then what will be the comparison between the revealed body of truth and the harvests of truth that have grown naturally in all lands. In these latter we shall expect to find half truths and partial truths, in varying and contradictory forms, suggestions and hints of the wants and cravings of the heart, vague anticipations of that which will supply the want, principles of justice and charity grasped in part and in forms suggested by local and national circumstances.

And on the other side in the full body of revealed truth we shall find all that is found in all these partial philosophies; but transformed and ennobled, as the elements of the inorganic world are found transformed and ennobled in a living

body; the half truths will be filled out and unified, the wants of the human heart will be recognized and satisfied by the Hand that made it; all narrower conceptions of charity and justice will be absorbed and transcended in the knowledge that all men are brothers, for all are sons of God.

Another point in the comparison must be noticed. All these individual truths are good in themselves, and the knowledge of them is a good thing for men in that it enables men to act as is best for them. It is just because of this inherent goodness that these truths have been partially found out by man in his gropings, and just because of this goodness that they have been fully and completely given in revelation. It follows then that these truths have worked for good wherever they have been known and in the degree that they have been known; and that even in the pagan world whenever and wherever they have been partly grasped, we shall find that they have tended to raise mankind.

But in the Church, in which they are at work in their fullest revealed form, we shall find them working for good and producing fruit out of all proportion to the scanty harvests that grow without. There are other reasons which multiply this superiority yet more; but we are at present concerned only with this one, that these truths are more fruitful in the Catholic Church by their own power and weight, for here they are full and perfect from the hand of God, while in the pagan world they are but guessed at in the heart's feeling for truth.

Again, these truths will work for good in those Christian bodies which have at times broken off from the Catholic Church. These bodies have kept some less and some more of the whole body of revealed truth, and in the proportion that they have kept it, it makes them powers for good. For they can offer to man something at least of what his nature needs, something at least of what will raise him to higher things; far short indeed of all that God

has revealed and put within his reach, yet far more than was ever compassed by the highest thinking and most faithful searching of the pagan world.

In regard to these Christian bodies another observation must be made. It was said above that the harvest of truth discovered naturally must vary from land to land and from age to age; blindness and passion and ignorance taking different forms in different circumstances, and checking, biasing, narrowing the truths this way or that and never twice alike; so that the ethical systems of different civilisations will differ indefinitely. Now there is no reason why the same phenomenon should not result among the various Christian bodies, for the same causes are at work; here are men in an endless variety of circumstances, possessing some portion of the whole truth, and drawn in opposite directions by the heart's natural striving towards goodness on the one side, and on the other by the passions and frailties of human nature. This is exactly the position among non-Christian nations, and there is no visible reason why the result should not be the same,—an endless variety of ethical systems. And as a fact the result *is* the same. The differences that separate the Christian bodies one from another are not merely speculative differences having no bearing on human conduct; they may be expressed as dogma, but they bear upon ethics.

This fact, so obvious and so natural, is by itself enough to suggest that a revelation even if once made has no chance of surviving among men as they are now constituted; a process of disintegration must at once begin, leading inevitably to a chaos of ethical systems as great as that which results from the unaided efforts of man, and distinguished from it only as being a falling-off from the truth once known instead of a feeling upwards towards the unknown.

Further, since those forces in human nature which produce this chaos in the non-Christian world and in the

separated Christian bodies are equally at work within the Catholic Church, there is no visible reason why the same result should not follow in that Church. But the fact is that it does not follow and never has followed, a fact that becomes more striking and portentous as we contrast the unity of this vast body of thinking men through so many centuries with the fluctuations of the rest of the world. This fact naturally prepares us to find in the Church some other and supernatural force at work to guard the revealed truth from the disintegrating forces of human nature.

The relation here set forth between truth naturally discovered and truth revealed prepares us for another set of phenomena. When men seek the truth in any science whatever, no matter from what point they start nor with what motive; if only they carry out their search in a genuine spirit of seeking the truth, they always lead towards the revealed truth; their results are available to elucidate, illustrate and fortify the truth by parallels and analogies, by corroborative facts, by lights on the workings of human nature that show an adaptation of means to end in the revealed dispensation as marvellous as that which is found in the natural world. So the history of the Church's relations with science is a history of assimilation of all established facts, and ignoring of all the theorisings that accompany new explorations. For the facts she finds a place naturally, as a living body finds place for its appointed food; but even as the living being refrains from unripe fruit, so she leaves untouched those speculations and theorisings which represent knowledge in the making. To the explorer who has no faith in the Church and who builds boldly on the gaps in his knowledge, this attitude of the Church is unsatisfactory and he cries out; but to the explorer who knows he is an explorer, who realises that time must pass before fact can be distinguished from surmise and reflection show the true meaning of fact, there will be no surprise at the slowness of the Church,

but rather awe at beholding how the widening knowledge of all the centuries has found its proper place in her immense system, and a sure faith that when he has done his work and established his new facts, she will calmly point out their right place in the system of things, and very probably show how she has implied and anticipated them from the beginning.

Such is the account we give of the many resemblances between the Church and other bodies. She has the perfect truth from the hand of God, they have the imperfect human guess. In her the helps to sanctity are perfect and produce their full effect; in other bodies they are more or less maimed, and work for good but partially.

Agnostic Explanation.

Let us now see how these same phenomena are interpreted by unbelievers. One school, represented by Sir Leslie Stephen, recognises with startling completeness the superiority of the Church. It seems that we might count over the list of her perfections to the end without provoking protest except against distinctly supernatural claims. But it is all to lead up to this; it is these very perfections that have given life to the Church, as their feebler copies have given a feebler life to other bodies: there is nothing wonderful in her spread; the wonder would be if a Church so equipped with all that men needed at that time, had not spread. And there is nothing wonderful in her being so equipped; the case required that she should be so equipped.

This is bewildering; on examination it proves to be only the familiar natural-selection-circle applied in a new context. How do you account for the existence of this species? It exists because it is so well adapted to its environment. And how does it come to be so well adapted? That is necessary for its existence.

So here, the fitness of the Church for its work accounts

for its wonderful growth and development. The imposing unity of the Church is the result of the working of natural laws; its consistency follows necessarily from the unity of fundamental conceptions with which it began. In fact a 'sufficient intelligence,' seeing the Church planted with such an equipment, could have foretold its spread and its whole career as the work of natural laws.

This statement we should accept but for the insistence on 'natural' laws; if the equipment of the Church be understood, as we understand it, to include the guidance and perpetual presence of the Holy Spirit. But passing this, we go on to ask how the Church came to be so equipped; is it not a divine work, to combine in one body all the best of all the ages, so perfectly balanced and controlled that throughout its growth nothing is lost and nothing impaired, but man can still find in it all he needs? Whence does this come? The answer is amazing.* "The advantages of a vast and highly-organized religious society are so obvious as to explain why it arose, and how it helped to give consistency and permanence to the creed which it embodied. *Every proof of its utility is an explanation of its origin*; and history, fairly treated, would show that the Church, like its creed, owes its power to the completeness with which it satisfied the needs of a certain stage of social development. The more we demonstrate its utility, the greater the presumption that it was strictly a natural growth."

There is the theory. Whence did the Church come? From the need; it was wanted, so it was sure to grow. Not merely it spread because it suited men; but it began to exist with all its wonderful equipment simply because it was going to be needed later; every proof of its utility is an explanation of its *origin*. This is going beyond even our arguments about Providence; we say that whatever endowments were needed for the life of the Church

* Stephen, an Agnostic's Apology, p. 78.

Almighty God was sure to give her; but now we are told they are sure to grow naturally.

It would be a convenient law in many departments of life, if every need could by natural law create what will satisfy it; it will be of use in considering the next point in this view of the present question. The evolutionist view may be summarised in three steps;

Your church was created by the needs of the case;

It grew because its equipment completely satisfied those needs;

It will die because they were the needs of only a certain stage of social development, and the world is now outgrowing that stage.

Now I really do not see why we should not adapt the utility argument to meet this last suggestion; the advantages of a church that will satisfy the needs of man at all stages of development are so very obvious as to explain why such a church has arisen; its incalculable utility makes it absolutely certain that it will grow quite naturally, created and equipped by the need, thriving because so equipped. If you really believe this theory, if you use it as Stephen uses it to undermine Newman's defence of the Church, why limit it to 1900 years? An unflinching, unerring Church, satisfying man's spiritual needs for all time,—was there no need for this, rather than for a Church combining as you think truth and falsehood and calculated to run only for 1900 years?

It is not possible in this paper to deal with the suggestions that the world is outgrowing the Church, is reaching a higher morality, a broader knowledge, a social state to which she cannot adapt herself. Briefly, it is a prophecy, made and falsified many times before now; and such a prophecy should have little weight against the historic fact that up till now the Church has stood all tests. We may call these 1900 years "a certain stage of social development," but they have seen within the church many

varied civilisations, all types of sanctity, all the learning of each age; and to all she has adapted herself; it is gratuitous to say she has reached her limit, or that she has a limit.

Materialist Explanation.

Lastly, we have to notice the materialist explanation of the points of resemblance between the Church and other bodies. The materialist method is to explain the higher by the lower,—in this case to explain the perfect doctrine in the Church by the imperfect sketch of it outside.

This method, and natural selection, are the two corrupting influences that have spread themselves by taking possession of the facts of evolution. Both are directed to blinding the eye to the meaning of this wonderful creation. Natural selection says, Do not wonder at the perfect fitting of the flower for its work; the more completely it fulfils its purpose, the less proof does it give of purpose or a Purposer. Materialism says, Do not thrill at the beauty of the kingfisher; remember it is only an egg hatched, and its cousin is the foul vulture. And truly, if a man studies the egg as the key to the bird, there is no arguing with him, for he has never seen nor dwelt on the higher truth. He sees no more in the perfect than in the imperfect. Angel and soul are in the same class of beings as fairies and goblins; if you want to know what to think of them all, study goblins; they are alike. Sacrifices are of many kinds; you can judge the whole doctrine by human sacrifices. A phrase will sufficiently suggest the intended degradation, 'all ritual, from the High Mass in St. Peter's to the dance of the cannibal;' 'what we call social instinct in animals, and conscience in man.' "Only the mentally anæmic, the emotionally overwrought, the unbalanced, and the epileptic are the victims, whether of the lofty illusions of the august visions [of St. Paul, St. Theresa, Joan of Arc] or

hallucinations of drowned cat, . . . born of the disordered nerves of Mrs. Gordon Jones." The method is of the simplest: "Bring me what you think most noble, and I will group it with something you despise; then we shall see if you still value it so much. It is true there are differences, but there is also resemblance; and I tell you in the name of Science that the differences are superficial, the resemblance is fundamental."

This method applied to the doctrines and practices of the Church is terribly effective in destroying reverence; but its efficacy is that of a sneer, not of an argument. The man who is intent on comparing the high with the low and noting what is common to them, how is he to dwell on and know and appreciate that which marks the high from the low? He may say, they are the same with this little difference, recognising the difference in words; but has he ever given that little difference a chance to enter into his soul, and shew him its real meaning, that it is everything and the common substratum nothing? He will explain it away, only because he has taken precautions that he shall not know what was to be explained. Take the type from which a page of Shakspeare is printed; step by step confuse the types till they become first a mass of misprints and then a chaos of letters heading in every direction. At each step take a print of them; set these prints side by side in order, and you have the materials for an object lesson in this style of argument. Observe, at one end the sublime pathos and power of Shakspeare, at the other blank chaos; and between, an unbroken series of gradual progressions from one to the other. You cannot draw the line anywhere; at intervals you find glimpses of meaning, a word or a phrase foreshadowing the best that is to come. The conclusion is obvious; it is simply a question of arrangement of type; I class under the head of arrangements alike the confusion at one end, and what you call humour, pathos, power, dramatic effect, at the other. And so in the

name of science you may teach your children that poetry is an arrangement of type, not differing in kind from 'pie'; for the resemblance is fundamental, while the difference—the element contributed by Shakspeare!—is superficial.

If a man could talk seriously in that way I think we should take him seriously and believe that he had never tasted what he is talking of,—that to him Shakspeare is no more than an arrangement of type; and until he had set himself to study it as poetry his argument would remain unanswered.

There are two things to be explained; how can the same type be at one time meaningless and at another expressive of thought? and whence came the thought? and on the second question no light is thrown by the study of the types, nor by the most unbroken chain of prints. And in our present question we have to explain both the likeness and the unlikeness; not only why the beliefs and practices of the Church are paralleled outside, but also whence came the perfection that distinguishes her from all other bodies? And this second question is simply crushed out of sight by the materialist method of taking these perfections one by one and labelling them with the label that is common to them and their inferior copies. The distinguishing perfection is neither disproved nor examined; it is simply omitted in the statement of the facts to be examined. The examination of the resemblances is useful, and has always been carried on both within the Church and without; but the resemblances are not the differences, and these need attention and examination before they can be understood,—before one can appreciate what there is to be explained. The materialist method so concentrates attention on the resemblances that the differences never hold the mind; and yet claims to have examined everything and explained everything.

We have seen three ways of looking at these resemblances in doctrine, practice, organisation, between the Church and other teachers.

The materialist considers the resemblances and shuts his eyes to the differences. From the resemblances he infers that these doctrines are natural growths everywhere; and everywhere degraded because he has found them sometimes degraded. He neither sees nor accounts for the fact that in the Church they are all united, and each in its perfect form.

The school that has usurped the name of evolutionist considers that the Church was perfectly equipped to meet man's needs at one stage, while other bodies were imperfectly equipped; that this equipment accounts for the more or less perfect life of each; and that the perfection of the Church's equipment is sufficiently accounted for by—its utility!

Against these, we believe that the Church's own account of herself is the only one that gives an intelligible explanation both of the differences and of the resemblances.

We hold that the Church is God's instrument for the moral and spiritual perfecting of man; and that therefore she has, in a perfect and glorified form, all that can help man towards truth and goodness. These same helps are found outside of the Church, because the heart of man naturally works towards truth and goodness; yet found in imperfect and disfigured forms, because he easily goes beside or beyond the mark. And when contrasted with this helpless straying, the stable union of all perfections in the one Church becomes the most striking fact in the world, compelling the heart to acknowledge it as the work of God.

J. B. McLAUGHLIN, O.S.B.



Richard le Scrope. Archbishop of York.

THE veneration shown to Richard le Scrope, Archbishop of York, by his fellow countrymen in the fifteenth century, is not the only instance of a popular cultus, which for a time was successfully established, without being recognised by lawful authority. In the lifetime of William the Conqueror, Walthof when put to death by the King, became the object of the people's devotion. Simon de Montfort too was the Saint and Martyr of popular love and worship; prayers were addressed to him and his intercession was sought by many.* In none of these cases has the popular cultus ever been publicly recognised by the Church. A saint, Archbishop Scrope may have been, though not a canonised one; a martyr, he certainly was in one sense of the word, viz., a sufferer in the cause of justice, but the Church has never acknowledged him as a martyr for his faith, as one who shed his blood in her defence.

His opposition to Henry IV. to a certain extent was due to the king's attack upon the liberties of the Church, but there was also a political element in the quarrel, which must not be lost sight of. He has been described as a

* *Salve Simon Montfortis,
Totius flus militiae
Duras passus penas mortis
Protector gentis Angliae.*

* *Ora pro nobis, Beate Simon, et digni simus, promissionibus Christi.*
History of Lat. Christ. Milan, Vol. VI. 378.

'disappointed constitutionalist,' which no doubt he was. Hoping for reform in the government of the country, he took a leading part in the deposition of Richard II.; relying on the promises of Henry of Derby, he assisted him in ascending the throne; but when Henry IV. proved false to his promises, he had recourse to rebellion in the interests of the people whose pastor and guide he was.

The Archbishop's grievances were set forth in ten articles, two of which were directly concerned with the Church. He complained that the king had done violence to clerics and had promulgated statutes against the court of Rome; all the other grievances must be classed as political. Not deigning to address him as King, he charged him, as Henry of Derby, with treason against King Richard, with the guilt of robbery and murder, with having unjustly taken possession of the King's person and murdered him at Pontefract, with having been false to his word, and lastly with having usurped the throne of England.*

Richard le Scrope was a member of a great and noble Yorkshire family, the fourth son of Henry, first Baron Scrope of Masham, the kinsman and godchild of Richard, the first Lord Scrope of Bolton Castle in Wensleydale, who was one of the most distinguished and gallant soldiers of the time. This great soldier in his will speaks of his godchild in a very reverent and exceptional manner as "Domino archiepiscopo Ebor. carissimo patri et filio meo." † The future archbishop studied at both Cambridge and Oxford and after his ordination to the priesthood was appointed to the chancellorship of Cambridge. In

* Many still doubt the truth of the statement that Richard was murdered. It was however believed at the time by many, and Scrope, at the very mention of the foul deed, exclaimed:—"Quis, quæro, unquam audivit factum tale? Aut quis vidit haec simile? Tu, qui Anglicus es et audis, obstupesce. Tu, qui vides et Anglicus es, tibi plorare est necesse! Tu, qui hoc cogitas et Anglicus es, infreme et ingemisce." *Historians of Ch. of York, II. 294.*

† Test. Ebor. I. 276.

1382 he went to Rome and occupied an important position in the Roman Curia. On his return to England he was consecrated Bishop of Lichfield in 1386, whence he was translated to York in 1399. In October of the same year Richard II. was deposed, Henry IV. ascended the throne, and thus was begun a time of trouble and strife which was to culminate with the archbishop's death.

A short period of peace at the beginning of the new reign lasted for about a month. Plots were soon on foot for the restoration of the deposed King, and the next few years were a period of unrest, until the crisis was reached in 1405, when Northumberland and Westmoreland broke out in open rebellion against the King. Unfortunately for himself, the archbishop joined with Thomas Mowbray and the other leaders who circulated a formal indictment against the King, he himself publishing the ten articles above referred to. No matter what may be thought of the intentions of Mowbray and the other leaders, it cannot be doubted that the archbishop's motives were good and honest. He was actuated purely by the desire of reform, both as regards the King's treatment of the Church and his government of the nation. This short address to his followers assembled on Shipton Moor near York shows how free his mind was from all malice and bitterness. It is worthy of insertion here as handed down by his historian:—
"Fili mei vobis notifico quomodo mea intentio est et fuit adire certos dominos ad tractandum qualiter oppressio ecclesie, quæ fit jam annuatim, per concessionem decimæ partis regi, remediari poterit. Et quia jam multæ brigæ regnant inter dominos, et specialiter inter dominum Nevil et comitem Merchal, ideo cum ista multitudo intendit procedere ad mediandum inter dominos et tractandum de pace; quia jam quis dominus poterit equitare sine multitudo? Magnæ enim instant dissensiones in regno et omnibus vobis qui me sequimini pro istis causis benedictionem meam confero. Unde pro istis causis motus

intrinsicus intendo vobiscum alios dominos visitare, et testem Deum invoco me non surgere contra regem nec malum contra ipsum intendere."

The King's forces were led on to the Moor, but as both parties wished to prevent bloodshed, a meeting was arranged between the leaders. The archbishop and Mowbray met John of Lancaster and Lord Fitz Hugh, to discuss the question of peace. Their apparently friendly attitude quite deceived the insurgents. Whilst the conference between the leaders was still going on, the news was spread abroad that peace had been agreed upon. The greater number began to disperse, but only when it was too late to unite again did they hear that their good archbishop had been treacherously arrested. He was taken prisoner to his own manor of Bishopthorpe, where he was soon afterwards met by the King. Accusing him of being the chief cause of the insurrection, the king branded him as a traitor before all the people.*

Henry had quite made up his mind to put him to death, but Gascoigne, the chief justice, refused to pass sentence upon him, bravely telling the King that there was no law which empowered him to put any bishop to death. The usually accepted account is that Sir William Fulthorpe was prevailed upon to act as president of the tribunal and issue the sentence of condemnation, but, as Stubbs points out, it is⁶⁴ highly improbable that Fulthorpe should under any circumstances have presumed to do so, and that it is far more likely that the archbishop was formally condemned by Beaufort and the Earl of Arundel.† Clad in a scarlet cloak and hood, and mounted on a bare-backed horse he was ignominiously led from Bishopthorpe towards the city. He was very cheerful on the journey and tried to keep up the spirits of young Mowbray, his companion. He had nothing unkind to say of his enemies, no threats

⁶⁴ "Ecce traditor quomodo per te omnes isti pervenerunt in tantam miseriam!"

† Const. Hist. III. p. 52.



or excommunications escaped his lips; he was very tranquil and quietly sang the psalm 'Exaudi.' As they drew near to York, the cavalcade turned into a field, which belonged to the Benedictine nuns of Clementhorpe, the place chosen for the execution. He spoke kindly to his executioner begging him as a last request to give him five wounds on the neck in memory of the Five Sacred Wounds of Our Blessed Lord.* As he laid his head upon the block, his last words were words of prayer: "O Almighty God I offer to You myself and the cause for which I suffer; I ask Your mercy and pardon for all my sins." He died on the 8th of June, the anniversary day of the death of St. William, the patron Saint of York.

By the King's permission his body was treated with all due honour and borne by four of the Vicar's Choral to its resting place in the Lady Chapel of the Minster. From the moment of his death he was looked upon as a Saint and a Martyr; offerings of the most costly kind were made at his tomb, which became the centre of a great devotion. One authority speaks of a special Mass and Office composed in his honour, but all that is now known to exist is a hymn, versicle and prayer, which are to be found in an illuminated MS. amongst the Latin Liturgical MSS. in the Bodleian. The MS. must have been written early in the fifteenth century, i.e., within a very few years of the date of the archbishop's death. Facing the hymn there is a full page illumination of the decapitation, in which the archbishop is represented kneeling, clothed in a blue robe, with his hands joined in prayer. Mr. Falconer Madan transcribed the hymn in 1888 for the Oxford Philological Society, and about the same time it appeared in the 'Athenæum' accompanied with the following suggestions. 'Scrobem'

* "Fili miserem meam Deus tibi remittat quam ego tibi remitto, rogans te intimo ut des mihi cum gladio tuo quinque vulnera in collo que intendo sustinere pro annis Domini nostri Jesu, qui pro nobis obdians omnes ad mortem quinque vulnera principalia patienter sustinuit.

and 'scopam' are allusions, in the style of the time, to the archbishop's name. The first two lines of the third stanza refer to the day on which the execution took place, "After the gift of the Spirit in lark-light, when the day of Bishop William was bright." In 1405 Whit-Sunday fell on the 7th of June, the day before the Feast of St. William. Though 'Zinzia' is not to be found in lexicons, Mr. Madan suggests that 'taken in connection with zinzare and zinzulare, it can hardly mean anything else other than what is here suggested, viz., the lark first heard in the early morning light.' 'In domo propria' refers to Bishopthorpe, his own manor; 'sena' should be taken as 'cena' rather than 'scena' and thus 'depromere' will have its special sense of fetching or providing a meal, "the allusion being metaphorical, as though the judge feasted his eyes on the slaughter."

Dives virtutibus dura sustinuit
 Pollens candoribus ut rosa rubuit
 Pro sponsæ juribus vincens occubuit
 Quinque vulneribus dum polum adit.

Scrobem purificat a sorde crimum
 Et scopam ordinat sanguinem proprium
 Sic ruens recipit rigoris gladium
 Et procul propulit quodque piaculum.

Post donum Spiritus in luce zinzie
 Willelmi præsulis fulgente jubare
 Est palam proditus sed nimis callide
 Ligatus nexibus mortis dirissimæ.

In domo propria mitescens sistitur
 Ubi iustitia dire comprimitur
 Injusti judicis sena depromitur
 Sine responso sic nece plectitur.

Virgo sponsus et pastor populi
 Martyr vincens triumpho nobili
 Novus Abel succedens veteri
 Sic extra portam fit datus funeri.

Pelle piacula pastor piissime
 Jam sine macula rognans equissime
 Dissolve vincula litis nequissimæ
 Astringe federa pacis firmissimæ.

VERSICULUS.

Pro nobis ora quæsumus Ricarde Martyr Christi,
 Qui, petens quinque vulnera, mortem pertulisti.

OREMUS.

Deus cujus unigenitus mundum sanguine suo redempturus, ut populum suum proprio cruore sanctificaret, extra portas Jerusalem passus est: præsta quæsumus; ut Beati Ricardi Martyris tui atque Pontificis precibus et meritis adjuti a peccatis omnibus exuamur, Christi sanguine sanctificemur atque portas mortis devitates portas Sion ingrediamur, et in cœlesti Jerusalem æternaliter glorietur per eundem Dominum Jesum Christum. *

The honour thus shown to Archbishop Scrope in the north of England was the cause of no little anxiety to the King. Many miracles were supposed to have been worked at his tomb, but whether these were genuine or merely the result of the strong imagination of enthusiastic devotees cannot now be known. But "it was no wonder that the body of the murdered archbishop began at once to work miracles; he was a most popular prelate, a member of a great Yorkshire house, and he had died in the act of defending his people against oppression. Nor is it wonderful that in popular belief the illness which clouded Henry's later years was regarded as a judgment for his impiety in laying hands on the archbishop. English

* Bodl. MS. Lat. Liturg. f. 2

history recorded no parallel event; the death of Becket, the work of four unauthorised excited assassins, is thrown into the shade by the judicial murder of Scrope.*

The people elevated their fallen leader into a sainted martyr and the concourse of pilgrims to the tomb became a source of danger to the Government. Orders were issued commanding the authorities of the Cathedral to cover the tomb with logs of wood and heavy stones in order to keep the people off. The result was entirely in the archbishop's favour; for it was said that a feeble old man, who had been commanded by the Archbishop in a vision to remove the obstacles, had lifted weights which three strong men could barely raise.

Several letters are still extant from the King and his officials forbidding the Dean and Chapter to encourage the popular devotion; they were commanded to apply to St. William's tomb all the offerings made to the tomb of the late archbishop.†

A picture of his shrine can be formed from the list of the offerings given in the Fabric Rolls of York Minster.‡ The number of little ships and oars tell us of the faith, which sea-faring men must have had in his protection, offerings doubtless which they had promised to his tomb in the hour of peril. The hands, eyes, feet, teeth and hearts which occur in the list also tell their own story. The tomb seems to have been covered with several costly cloths covered with many silver ornaments, images, crucifixes, etc. These were protected from the crowd of worshippers by four rods, each of which was adorned with various silver emblems.

It is impossible to say how long this cultus held a place in the hearts of the people. The miracles worked at the tomb were never recognised by the church nor was the cultus ever sanctioned in any way, notwithstanding the appeals made by the Convocation of York in the year 1402.

G. E. H.

* Stubbs, *Constitutional Hist.* Vol III, p. 51.

† *Historians of the Ch. of York.* Vol. 11 p. 191. ‡ p. 192.

An Examination of the Rhythmic Theories of Dom Mocquereau.

I HAVE been desired by the Editor to put before the readers of the *Journal* some account of the recent controversies on the Solesmes Plain Chant. I accept his invitation all the more readily because it will give me an opportunity of discussing here certain rhythmic theories more fully than is possible in the columns of the *Tablet*.

For the benefit of the younger readers, we may explain at the outset that the Solesmes school of chant was brought into existence by the inspiration and encouragement of Dom Guéranger, the first Abbot of Solesmes. He was a great reformer; almost single-handed he attacked and banished from France the rites and ceremonies which each diocese had set up for itself, and brought the Roman liturgy into general acceptance. Having secured uniformity of worship he next took up the question of the uniformity of the Plain Chant, but not being a musician he confided the undertaking to two of his monks, Dom Pothier and Dom Iansons. The latter dying soon, the whole brunt of the work fell upon Dom Pothier. After much study it was found that the Chant as preserved in the MSS. from the ninth to the sixteenth centuries had been practically identical over the Western Church, whereas since the reforms of the Chant in the sixteenth century there was confusion and discordance everywhere. The obvious course, then, to take was to turn to the ages of faith and

revert the Chant that was clung to so tenaciously and reverently in those centuries. Moreover, all the arguments pointed to St. Gregory the Great as the author or compiler of the MSS. chant, and this consideration gave additional strength to the position taken up by Dom Pothier. In 1883 the first edition of the Solesmes Chant according to the MSS. saw the light and, from the very outset, its beauty and its artistic nature won rapid favour among lovers of the Chant. Dom Pothier travelled all over Europe lecturing, singing and winning adherents everywhere.

In 1879, the year in which Dom Pothier published his work on the Gregorian Melodies, a postulant, by name Andrew Mocquereau, was received at Solesmes. An ardent student of the Chant he soon became known as one of the foremost of Dom Pothier's disciples, and when the latter left Solesmes in 1894 to become the first Abbot of St. Wandrille, Dom Mocquereau succeeded to the direction of the Solesmes School of Chant.

Among a host of productions that this indefatigable worker has given to the world, one of the most useful for the purposes of ordinary choirs, is a little collection of the chants of the Ordinary of the Mass and of Vespers for chief feasts, printed in modern notation. The Editor in his Preface fears a good deal of opposition for this innovation. But no apologies were needed; the little work has already made a most favourable impression upon those outside the ranks of professed musicians. There are however two rather serious drawbacks to its utility. The first is that all the melodies are transcribed in the Key of C of modern notation. We understand the reason; it was so set out because the old notation was in the key of C. But as this edition was specially arranged for the convenience of those who cannot read the Guidonian notation, this rather arbitrary plan has defeated its own object. Some of the melodies in consequence are taken up to G above the staff, so that they have to be pitched at least

four notes lower in execution. Those singers who cultivate the sense of absolute pitch entertain strong objections to the arrangement. The organists are especially inconvenienced; they have no other course left open to them but to copy out the Chant in the key in which it has to be executed. All this might have been avoided by printing the Chant in the key most suitable for medium voices. There is no special virtue in the key of C above that of A. The melody would appear in the same diatonic garb, and the accidentals could be applied equally well to another note besides B.

A more serious objection, however, must be taken against the Rhythmic signs that Dom Mocquereau has placed over the notes of the melodies. The object doubtless was a good one; ordinary singers of the Gregorian require some help to be able to distinguish the strong and weak notes from each other, and it would be difficult for choirs to keep together unless the singers had some common indication where to rise and fall and pause. So far so good; but when we come to practice we are confronted with most confusing and arbitrary arrangements. The different editions have different prefaces all designed to help the poor singer to understand these mysterious signs, but they only thicken the obscurity. I therefore in a letter to the *Tablet*, Dec. 24, 1904, took the liberty to point out the confusion created by these mysterious dots, that they sometimes indicate the weak beat, sometimes the strong beat, that in any case there is no regard to the accent in syllabic Chants. I also pointed out that this new Solesmes school have departed from the teaching of Dom Pothier and the early founders in their treatment of accent; that all this insistence upon attention to the ends of words is strangely coincident with that peculiar pronunciation of the Latin that obtains in France. To this Dom M. replied in the *Tablet* (Dec. 31, 1904) under the heading of a "Pupil of Dom Pothier." "The lightness with which

Father Burge has undertaken to contend with regard to a subject of which he knows but little is regrettable"; "This proves that Father Burge understands little of Gregorian rhythm"; "I might give many details concerning the question on which Father Burge seems wholly uninformed"; "For lack of sufficient study the Rev. T. A. Burge has fallen into considerable error." Rather hard hitting, one must admit, to which I have no objection, but on condition that I may be allowed equal liberty in return. One cannot always conduct controversies wearing kid gloves. If at times, I appear rather lively at the expense of my foe, I think I may plead that he has set the example. He finally refers me to the *Paléographe Musicale*, Vol VII., for an extensive exposition of the question. He has appealed to the *Paléographe*, to the *Paléographie* we will go. This is a large quarto of nearly 300 pages, written in a diffuse and exaggerated style that makes it rather trying to read. However we must give the author the credit of having the courage of his opinions which are fully and boldly expressed; although he must have felt at times that these opinions would be considered, to say the least, startling.

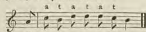
It will be as well to present a few elementary notions of rhythm to enable my readers to grasp the questions at issue. The ultimate constituent of rhythm, the *moleculé*, so to speak, is the group of two notes:



the first of which is called the *arsis* or spring, or the bound of the voice, the strong beat; the second note is the *thesis* or weak beat on which the voice falls and sinks. The curve or slur of modern music expresses a slight strengthening of the first note to die away on the thesis.

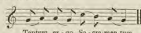
A combination of groups of twos is called a musical

phrase. The simplest form is the *iambic* which is to be found in the majority of hymn tunes.



Here we have a weak beat, a *thesis*, at the start followed by three others on the syllables *cia, te, mi*.

Another form is the *trochaic*



Here we start with the strong beat and the *theses* fall on *um, go, era, tum*, the latter slightly lengthened to denote the end of the phrase.

Groups of three notes are also elementary constituents of rhythm. The *arsis* or spring comprises two notes and the *thesis* claims the last note.

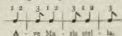


Here the *theses* are the last notes of a group of "threes" on the syllables *fi, tur, men*. The *arsis* then is the rise and the *thesis* the fall of the wave, and all melody proceeds on a wave-like system of rises and falls, of strong and weak pulses, and then we obtain that more or less regular undulatory motion which constitutes the simplest form of rhythm. We may also use the comparison of a swing where the *arsis* represents the push off, the *thesis* is the finish of the oscillation. I have dwelt somewhat on the explanation of *thesis* because all the question, the trouble and confusion of Dom Mocquereau are gathered round this term.

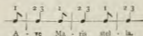
Bearing in mind what most people understand by the *thesis*, I fancy it will cause them some little surprise to find him writing (p. 168) "Shortness is the

characteristic of the arsis, length of the thesis." Again (p. 172) "In natural rhythm the heavy time (temps lourd) belongs to the thesis" "Apply any melody to the scheme set forth, in the natural rhythm brevity will always coincide with the spring, the start, and length with the thesis, the repose," (p. 187): "The accent is rather short than long" (p. 207): "In natural rhythm length belongs naturally to the thesis" (Pref. to *Manuale*).

That we may not misunderstand his meaning he gives the following very striking example of his thesis. He says:



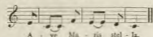
is a very bad rendering and gives the effect of a syncopation; but:



is a good and ideal rendering.

We could not desire a better example to set out, in short, the many extraordinary theories that my opponent has propounded in the pages of the *Paléographe*. There is no difficulty in recognising from this example his pet theory, that the thesis is long, the accent rather short. We may also see his strong preoccupation to reduce the Gregorians to bars and measures of modern music, to place the accent on the weak beat, the thesis on the strong, the forcible adaptation of text to music, the inability to understand trochee metre, and a number of other oddities that I hope to expose in the course of these pages. Let us take first the question of the length given to the thesis. The reader cannot fail to see in the example that the thesis at the end of each word is lengthened, with the result that we have a rhythm of the very worst type of French pronunciation. How did he become possessed of such a strange

notion? I fancy the confusion arose somewhat in this fashion. By general consent the last note, the thesis of a musical phrase, is rendered *rallentando* with a *mora vocis*. Thus, in the example, the last syllable of *stella* would be somewhat lengthened to denote the cadence of the phrase. Dom M. has concluded that since the thesis is long at the end of the phrase, it must be long after each syllable. This is much the same as to maintain that because a comma is needed at the smaller divisions of the sentence, it should be inserted after each word. Hence the well known simple melody ought to be rendered in this fashion according to my opponent's theory:



A tribunal of school children would be competent to pronounce on the absurdity of such a rhythm. I propose, as I go along, to extract certain propositions from the *Paléographe* which I fancy will bear their condemnation on their face. The first Proposition will run thus: *The Thesis at the end of a phrase is granted to be long; it is therefore long at the end of each rhythmical syllable.* This I call the 'Oddity No 1.'

In order still more to depreciate the accent from its position of supremacy and to exalt the weak beat, the thesis, Dom M. gives a number of quotations from the great Masters of the sixteenth century to show that the accent was not always placed on the strong beat, but that the thesis often occupied the place of honour. He declares "without any fear of error, that the masters of polyphony treated the accent with so much liberty, because the Gregorian chant handed down to them the secret of this ancient proceeding." Rather a sweeping assertion to make, one would think, "without fear of error"! Further on, (p. 125) he does not shrink from stating: "That in the old masters

the words treated rhythmically, (that is with the thesis on the strong beat) are in *immense* majority over those where the accent falls on the strong beat." Now I will submit these statements to a little examination. The *Missa Brevis* of Palestrina is pretty well known. According to D. M., in the *Kyrie* there are three accents on the weak beat; in the *Christe* two; in the second *Kyrie* fourteen. I take up an edition by Rockstro; I find the same number in the first *Kyrie* and *Christe*, but in the second *Kyrie* I find three only instead of fourteen. How can we account for this? By the methods of different editors. Rockstro, being an Englishman, collocated the words according to natural accent; the edition consulted by Dom M. was by a Frenchman, and the French ear, being less sensitive to accent, does not display the same care in the distribution of the syllables. But greater difficulties are yet in store for my opponent. In all simplicity he has relied upon the editions set before him, without critically examining their worth. He is evidently quite sure "without fear of error" that he has before him the distribution of the syllables as set down by Palestrina himself. But what if Palestrina was quite innocent of the arrangement of the syllables that stand in our present editions? Let us hear what Grove in his *Dictionary of Music* says. Speaking of the Sixteenth Century Masters, he tells us: "Our great difficulty arises from the fact that, in the old part books, no indication whatever is given as to the way in which the words and the music are to be fitted together, and modern editors differ so much in their ideas on the subject, that no two editions are found to correspond" (Art. *Kyrie*). The whole of the argument resting on the practice of the Polyphonic masters is thus knocked from under my opponent at one blow. Sixty beautifully printed folio pages are utterly wasted; and all the fine writing about "the secret of the Gregorian being delivered to the Polyphonists," how their treatment of the words "touches the very marrow of the chant," and his delight in finding in the works of

these masters a "*peremptory* confirmation of our doctrine on the place of the accent in the Gregorian rhythm" is all moonshine.

Proposition II. *Dom M. appeals confidently to the arrangement of the syllables in the music of the sixteenth century masters, but the latter left behind them no indication how they distributed their syllables.*

This I call "Oddity No. 2!"

But granted that the early masters at times placed the unaccented syllables on the strong beat, it would only prove either that they had a special effect in view, or that they were indifferent in the matter. But let us consult again the *Kyrie* of the *Missa Brevis*; Dom M. finds that there are nineteen weak syllables on the strong beat. We will count up the number of times that the syllables are placed under notes. I make it ninety; out of this number about twenty weak syllables are placed under strong notes and in sixty the accent occupies its natural place. What a slender basis to erect his doctrine of the supremacy of the weak accent; this is surely a case of the exception proving the rule. But he might have consulted modern masters who, he regrets, "forgetting the rules of their elders and yielding to the erroneous principles of the sixteenth and seventeenth centuries on Latin accentuation, persist in lengthening the accent and placing it on the strong beats. Instead of the rhythm of the ancients (?), supple and truly Gregorian, penetrating even to the marrow of the phrase, they give us recitatives where metrical ugliness and triviality contend for the mastery" (p. 126).

This is a fair specimen of the sweeping assertions to which he is given. He knows perfectly well, although he keeps it out of sight, that modern masters treat the text of their music with a freedom far more daring than that of the ancients. Strong syllables are placed on weak beats and *vice versa* in the works of composers who fully admit

"is enabled *with much certainty* to state that Father Burge is unfamiliar with the teachings of Dom Pothier and if he has read his works he has not understood them." My friend has an unfortunate habit of giving himself away with sweeping assertions; note the words "much certainty." I could not but laugh in my sleeve, as I knew at the time, from correspondence and from personal intercourse, that the venerable Abbot was very much distressed at the aberrations and the unkindness of these same disciples. I therefore published a letter in the *Tablet* from one who was in a position to state Dom Pothier's views, "One may say," he writes, "that the rhythmic theory of Dom Pothier is as simple and as natural as that of Dom Mocquereau is complicated and *coutournée*. I believe the great mistake and greatest reproach against Dom Mocquereau lies in this, that he wishes to regulate what cannot be regulated, and on this account has fallen *dans l'arbitraire*. With Dom Pothier the Chant is easy and natural, but put these books with rhythmic signs into the hands of inexperienced people and you will hear some strange things. This is why Dom Pothier *absolutely rejects these rhythmic signs* in books that should be placed in the hands of all. Dom M. professes to derive these dots from the Romanian signs that are to be found in the MS. of St Gall; at least he has taken advantage of them to justify his procedure, but this is wrong, for the Romanian marks have a totally different meaning from the invention of Dom M. which is personal, arbitrary and often faulty." *Personal, arbitrary and often faulty*; could any master inflict a more serious reprimand upon his scholars? From other correspondents who are intimately acquainted with Dom Pothier's sentiments we learn that he considers that Dom M. exaggerates everything, and that in pushing his theories to extremes, he falls into error. Dom M. calls this proceeding with method, a method rigorous, scientific, irrefragable. His theories on rhythm Dom Pothier considers unacceptable, generally

condemned, and opposed to the very life of the Gregorian rhythm. Dom M. he styles a *metrician* like Mgr. Foucauld, although materially there is not much difference in the rendering of the chant between them.* Again he flubs Dom M's system *metric* rather than rhythmic. After reading such disapproval on the part of Dom Pothier, the reader may well ask where is the supposed unity of teaching? I think it is my turn to retort: "If Dom M. has read the works of D. Pothier he has not understood them." But no, good reader, these are only Judas' kisses; Dom M. knows quite well that he has innovated on his master's doctrine. On p. 137 he refers to Dom Pothier's teaching on *anacrusis*,† the *ante-rsic* syllables such as the first two syllables on the words: *multis*²*ribus*, which according to Dom Pothier should be given *recitando* before starting on the accented syllable, *er*, whereas Dom M. contends that the anacrusis should enter into the rhythmic movement like the rest. He casually observes, that he "merely draws attention to Dom Pothier's theory without attempting to clear up the obscurities (?) of this double starting point." What obscurities? I fail to see any. On p. 138 he objects to Dom Pothier's teaching on the ground that it results in certain notes being isolated, although individually well rhythmized they become without union, without cohesion. Thus he tries to smooth over the deep difference between

* Dom Pothier is indignant enough to say that there is not much difference between the two styles of rendering the Chant. But it does not require a very highly trained ear to detect a good deal of difference. Dom M's choir is precise, wooden; they take liberties with the text; the elementary rhythms are too much in evidence. With Dom Pothier there is more flow, more phrasing, a greater freedom of movement; it is more intelligent, more serene.

† (2) The *anacrusis* is defined by L'Houmeau to be the syllable or syllables that precede the tonic accent. Dom M. objects strongly to the *anacrusis*, for in his theory such a thing cannot be, every note must be either *arsis* or *thesis*. And yet all writers on the subject recognise the existence of the *anacrusis*; Dom M. therefore sets himself in opposition to these distinguished professors.

the two systems. The truth is that Dom M. wants to regulate everything, measure everything, tabulate everything, dominate everything. Dom Pothier declares this is useless, impracticable and contrary to the very genius of the Chant.

Proposition IV. *Dom M. claims the support of Dom Pothier for his rhythmic ideas, but the latter declares that they are unacceptable, generally condemned and contrary to the genius of the Chant.*

This I call Oddity No. 4.

Dom M. (p. 164) next claims M. Vincent D'Indy as a supporter of his rhythmic theories. D'Indy would be a powerful and distinguished ally to any musical cause. He is a gentleman of independent means, who has given himself unreservedly to the study of music, and displays an insight into the art and a delicacy of taste which has raised him to the front rank of French musicians. Dom M. has been equally unfortunate in his assertion of the support of D'Indy. I am able to quote the authority of a correspondent of great weight who assures me: "As the result of many conversations with M. D'Indy, I am able to state that he agrees *in no way* with the rhythmic ideas of Dom M., not only on the accompaniment, which he regards as accessory, but also on first principles. The examples of M. D'Indy quoted in the *Paléographie* have been manipulated by Dom M., but if this expression sounds a little harsh, I will say, completed according to his rhythmic theories. D'Indy's opinion is that, perhaps, considered abstractedly, the theory might be maintained, but to apply it to the Gregorian is only waste of time or else the result will be anti-rhythmic and anti-musical." There cannot be much hesitation as to D'Indy's opinions, but to avoid all doubt on the question we may turn to his views published in the *Tribune de S. Gervais*, Feb. 1904.

He says "How is this teaching of mine applicable to the Gregorian as Dom Pothier has restored it and from whom we have received it? In this, that the rhythm of the

Gregorian, like that of other music, can be formed of times of preparation, accentuation and deposition, anacrusis [Nota Bene D.M.] arsis and thesis. But the main difference that it exhibits with regard to the Polyphonic is that, not being subjected to bar measure, the subdivision of the rhythm will be at one time binary, at another ternary, sometimes both, wherein lies the liberty of the rhythm.

"It is therefore useless to discuss questions of bars, of the first or last notes of bars, or other matters that only concern polyphonic music."

Into the question of the accompaniment of the Gregorian Dom M. has not entered in the pages of the *Paléographie*, and this is not to be wondered at, for he knows nothing of the science of harmony. In spite however of this ignorance, he has some very decided and very odd views on the question. Bearing in mind his theory that the accent is short and thesis long, we may look for some strange things in the accompaniments that bear his approval. Thus in the *Dies Iræ* the only position of the chords that he will allow is as follows:—



throughout the whole of the Sequence the weak syllables are loaded with the change of harmony. It is hardly necessary to pass any observations on such an extraordinary misplacement of chords. Let us hear what D'Indy says on the point:—

"As to the accompaniment of the chant, if people will have it, although I do not see the necessity, it will follow that this style of melody depending above all upon accentuation, melodic or grammatical, *it is the accent that*

ought to be preferred for supporting the principal changes of harmony, then the thesis, if harmonised, should contain the resolution of the preceding chords. But to place chords under the theses, and to take these by preference will make the accent seem to be in perpetual discord with that which should be its support and the result will be a kind of syncopation. The harmony ought to support the voice, now the soul of the voice is the accent."

I have dwelt somewhat at length on the views of D'Indy, as he is an authority so supreme, that Dom M. writes of him in the *Paléographie* p. 164: "No one can refuse the enlightened testimony of a master so eminent; or at least some study, reflection and prudence are in store for those who disagree with D'Indy." Ancient Pistol could hardly find it a more painful task to swallow the leek than Dom M. to swallow these last words.

One is rather surprised to find that the *Paléographie* does not invoke the authority of M. Combarieu, an erudite musician, who is known to be in sympathy with Dom M. It was perhaps as well that he was passed by; for in the *Revue Musicale*, May 1904, he created a mild surprise by publishing a severe condemnation of Dom M's theories.

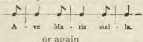
Dr. Wagner, the learned professor of the Gregorian at Friburg, and probably one of the greatest authorities on the subject in Europe, is also found among the opponents of the novel theories. In a note to his recent work *Neumenkunde*, p. 212, he says, "As to binary and ternary groups they may perhaps be useful for teaching classes of chant, but as no author, no MS. has ever betrayed a word on the point, they must not be taken as the basis of a scientific rhythmic system. Theories of this kind may be very ingenious, but they cannot satisfy critics habituated to the methods of historical research, for they are views *a priori*. The same remarks must be made about certain other important points: viz., that the tonic accent is rather short than long. These details, however interesting, have

led the author so far astray that he will never be able to discover the scientific solution of the Gregorian rhythm."

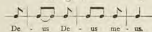
One great pre-occupation of my opponent is to introduce the bar of modern measure into his rhythm, and to introduce it in such a manner that the elementary form of the rhythm is divided by the bar and appears thus:



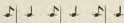
This he terms getting astride of the bar (*à cheval sur la mesure*). It is an ingenious device to enable him to place the accent on the weak beat and the thesis on the strong one. See the example quoted above.



or again



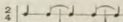
This he declares to be the only good and natural rhythm. To support this contention he invokes the authority of M. Riemann, certainly one of the most erudite of musicians. On p. 168 (*Pal.*) the teaching of this distinguished professor is set out. Riemann teaches that the most elementary form of rhythm is the *binary* as set forth in the following scheme:



This is a proposition that no one would venture to deny, considered as abstract music and *apart from connection with a text*. It is the iambic measure in which the young composer feels it easiest and most natural to move. But it is always necessary to look very closely into my opponent's quotations, owing to his habit of 'arranging' his authorities. On consulting Riemann's "*Harmonie Simplifiée*" we find that Dom M. has carefully passed over

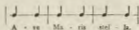
one of the important points of Riemann's teaching. He says (*Harmonie* p. 108.) "The two beats of a measure form the first little symmetry. The second beat which closes the symmetry is called the strongbeat and is characterised as such, as a rule, by a very slight prolongation (*accent*)."¹ The word 'accent' Dom M. has carefully omitted, for Riemann's teaching that the accent is slightly long is opposed to Dom M.'s pet theory that the accent is short.

Again Riemann teaches that the accent is placed on the strong note of the bar, Dom M. teaches that it is placed on the weak beat. Here is a contradiction, and where is Riemann's supposed support? Again Riemann teaches that "for three centuries the strong beat is immediately preceded by the bar; the latter is not a limit to the measure, but only indicates the strong beat." Dom M. lays it down that "the polyphonic religious music did not recognise the strong beat on the first of the bar." (p. 122). Another deviation from Riemann's teaching on elementary rhythm! But there is a more serious suppression of Riemann's teaching still to come. A casual reader of the *Pallographie* might gather, from the manner in which Riemann's doctrine is presented, that the learned Professor holds that there is only one form of elementary rhythm, viz., the iambic, the only one that Dom M. recognises. But going a little further on (p. 202) we find that Riemann accepts the trochaic measure as quite complete and elementary. He says, "the opening on a strong beat without *anacrusis*, without a first beat, offers no irregularity whatever in the rhythmical development." He gives the following scheme of a trochaic measure as quite correct:



"and following phrases" he adds "can be completed in this

manner." What more natural and simple scheme to fit to the text of the *Ave Maria Stella*?

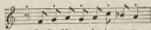


But on p. 170 Dom M. deliberately rejects this rhythmic scheme. He says "it is more tolerable than the others, but it is objectionable on other grounds." With what face then can he quote Riemann as an ally? Again Riemann treats the note before the bar as an *anacrusis*; Dom M. denies altogether the existence of such a thing. The truth is that my opponent fails to see that these professors are treating of absolute music, abstraction made of all words. But when the musical phrase is attached to a text, then he ought to have remembered the lesson that he must often have heard from Dom Pothier's lips that "in syllabic chants the divisions of the melody are identical with those of the text, text and melody march hand in hand with the same step." This teaching he has either forgotten or scorned, and substitutes in its place the theory that everything, text and all, must be sacrificed to securing the *ictus* on the final syllable, that phrases are to be recognised by taking two paces to the rear bestrewn with *dots* in the most mechanical fashion. In any case let him cease to parade the authority of Riemann.

This leads me to my Fifth Proposition *Dom M. invokes the authority of eminent musicians in support of his views, but they are reprobated by four of the most eminent musicians of our day, D Indy, Combarieu, Wagner, and Riemann.* This I call Oddity No. 5.

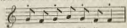
Although no reference is made in the *Pallographie* to the question of metrical hymns, we come across Dom M's treatment of verse in the *Manuale*, a treatment so odd that it deserves attention. Take the trochaic dimeter verse,

Stabat Mater; it is marked as follows in the *Manuale*, p. 340.*



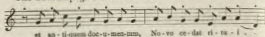
Sta-lat Ma-ter do-lo-ro-sa

While the third verse is treated in the natural style:



Dum-pen-de-bat Fi-li-um

The *Tantum ergo* is thus dotted:



et as-si-um-que-doc-u-men-tum, No-vo-ce-dat-ri-ta-ri-

In the first verses of the *Stabat* and *Et antiquum*, the dots are placed over the *theses*, in the second verses on the *arsis*. After much thinking and discussion I have at last discovered the method of this apparently erratic proceeding, which after all is simplicity itself. Dom M. holds that the final syllable of every verse must be a masculine thesis, and therefore must carry the 'dot.' All you have to do then is to place a 'dot' on the last syllable and work backwards, dividing off the syllables in two's as you proceed. What could be simpler?

Sta | hár Ma | tér do | fóro | á.

But what about the first syllable in this arrangement? It is left out in the cold. So much the worse, he says, for the first syllable; that is of no consequence provided, the 'dot' is secured for the last. Never were poor victims more subjected to Procustean amputation than the unfortunate trochaic lines that fall into Dom M's hands. By applying the same process to the second line we obtain a totally different effect:

Dum-pen | debat | fíli-um.

* It is important to notice the position of these dots, for according to Dom M. in the accompaniment there must be a change of chord on the dotted notes and a stress of the voice.

with the stress on the accented syllable. And if one objects that both lines are trochaic with the accent on the first syllable and that the effect of lengthening the short syllable of the trochee measure is to destroy it, Dom M. cannot see the difficulty. The truth of the matter is that he cannot understand a trochee, *mâtré*, that is a long followed by a short syllable. I have looked in vain through the pages of the *Paliographie* for the word, he invariably substitutes *spandac* for *trochaic*. For, in his theory, a trochee is an impossible metre. If the accent must be short and the thesis long, clearly there can be no *locus standi* for trochaic measure. The poor benighted poets who delighted in the springing lilt of the trochee have been hopelessly in error. They have passed away before they could gaze on the luminous truth, that the accent is short and the thesis long. Thus we arrive at Proposition VI. *The trochaic measure is an impossible one, it must therefore be disregarded in the Chant.*

I am tempted to charge my opponent with 'insufficient study' on this question of metre; but I believe his aberrations arise more from his adherence to impossible theories than to any other cause. It is well known to every school boy that there is a pretty little device in metre, whereby occasionally half a foot is dropped in alternate measures. Thus in the *Tantum ergo*, the first line consists of four complete trochees,

| Tán-tum | ergo | Sa-cræ | mé-ni-um |

but in the second line a syllable is dropped from the last foot:

| Ven-t | e-mi-se | ræ-næ | m |

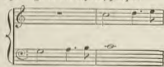
and consists of three and a half feet only. This is known in Prosody as a *catalectic* line, something cut off from the last syllable; whereas the full line is termed *acatalectic*; that is, nothing missing; it is the complete, the perfect line. This

is a pretty little poetical device for bringing out the swing of the verse; the syllable cut off gives the appearance of a rest, of a momentary pause to enable the following strong accent to receive its full impulse. It also serves as a slight contrast, a break to the monotonous rhythm of the first verse. The little trick has ever been a favourite with poets even from the earliest times. Dom M. either does not understand this dainty delicacy of verse, or else he brutally over-rides it, for he treats both *catalectic* and *acatalectic* verses exactly alike; the perfect rhythm in the same manner as the imperfect. Nay with that perversity that must ever follow a blind attachment to a pet theory, he actually takes the imperfect lines, the *catalectic*, as his type and forces the *acatalectic*, the perfect type into the same division. Thus "*Veneremur cornu*" the imperfect line is rightly divided, whereas the "*Tantum ergo Sacramentum*," the perfect line, is compelled to fit into the shoes of the imperfect. Hence I conclude Proposition VII *Dom M.*, *fastid to appreciate the distinction between catalectic and acatalectic verses, has forced the perfect lines to conform to the divisions of the imperfect ones.* Oddity No. 7.

The syllabic chants, that is one note to each syllable, are treated in the same summary methods. He first looks at the last syllable then works back by two's and two's and drops the 'dots' in their mechanical places. It is useless to plead that musical phrases are not built up backwards; it is useless to plead, with Dom Pothier, that in syllabic chants "The divisions of the melody are identical with those of the text, text and melody march hand in hand with the same step." It is useless to plead with Dom Kienle "In the syllabic chants the rhythm is determined by the text. The text and the melody have the same division, the same accent. If the syllable of the text is accentuated its note will be also." Such teaching does not accord with Dom M's. According to him neither the musical structure of the phrase, nor the accent determine the divisions of the

Syllabic Chant; it is the thesis, the final thesis that gives the key to the rhythm. He declares: "The first and most necessary thing is to find where the ictus are to be placed . . . This being discovered all the rest will flow naturally. (*Proœmium-Manuale* p. x)

The result of this topy-turvy process is that the 'dots' sometimes fall on the *arsis* and sometimes on the *thesis* to the distraction and desperation of the poor choir-master. Dom M. feels that he must devise some explanation for this comedy of errors, and the theory that he has excogitated to meet this difficulty is perhaps one of his most brilliant feats of hair-splitting, and that is saying much for such a past master in the art. This is the theory of *contracted rhythm* applied to simple Chant. Contracted rhythm is a very common feature in polyphonic music, where one voice finishes on the note on which the second one starts. The same note is thus the *thesis* or rest for the first voice, and the *arsis* or starting note for the second. Thus in the well known passage of the Opera, *Joseph*:



Here we see that the same note C forms the end of the *thesis* of the phrase of the Bass, while it is the *arsis* or starting point of the Tenor. All this is perfectly clear and reasonable. But to apply these principles to a simple melody, sung by a single voice, or by voices in unison, is to fall into "confusion worse confounded." Bearing in mind the principle that "the accent is short and the thesis long" we are placed in a singular dilemma when we are confronted with a 'dot' on an accented syllable. We really should make such a note short because it is *accent*, but it ought also to be long because it is *thesis*. Or to use the

comparison that Dom M. himself puts forward, that of a person marching. When the foot strikes the ground, he says, that is thesis, when the foot is raised it is arsis. But what happens in contracted rhythm when arsis and thesis coincide? Then the poor soldier on his march must try to lift his foot in the air and strike the ground at the same time. I feel almost ashamed of tasking my readers' patience by putting before them such a farrago of nonsense. And yet we are expected to swallow all this, under penalty of being dubbed an ignoramus, of lacking intelligence and knowledge of the Gregorian.

Prop: VIII. *By Dom M's theory of contracted rhythms he teaches that the same voice can execute an arsis and a thesis on the same note, can make the same note short and long at the same time.* Oddity No. VIII.

I have not yet exhausted my list of condemned Propositions, but I fear that I have exhausted the space at my disposal. I should like to examine my opponent's musical qualifications that entitle him to pose as such an authority in these matters. I cannot learn that he has ever made any serious study of harmony, counterpoint or composition, and without such equipment no one has any right to lay down the law on theories of music. But I think I have said enough to support my first contention that the rhythmic theories of Dom M. are confusing and odd, that they are repudiated by Dom Pothier, that his doctrine of shortness of the tonic accent is condemned by the most eminent musicians of the day, that in syllabic chant everything, accent included, has to yield to the imperious necessity of working backwards *canonizans*, to drop "dots" by two's and three's. It may be objected that these theories do not seem to appear in evidence in the execution of chants directed by Dom M. I quite agree and this I take to be the crowning oddity of the whole affair, that his practice is at variance with his precepts. The object in view of the publication of the *Paléographique*, it seems

to me, is the attempt to tabulate everything, to dominate everything, and to force all students to journey to Appuldercombe. The practical effect has been to sow discord on all sides and to check the rising wave of appreciation of the Chant. And now I think that my readers will be able to answer for themselves a very pregnant question, put by Father C. Marcotteau in the *Tablet* (March 18, 1905), "*Since Dom Mocquereau's recent rhythmic system could not but divide the disciples of Solesmes, whereas Dom Pothier's method had brought about universal agreement, what seems to be required by wisdom for the success of the Gregorian Chant?*"

In conclusion, one would like to rise from the tumult of controversy to a serener air. I think no one can for a moment deny to Dom M. a tribute of admiration for his indefatigable labours, for his talent and his immense services to the Gregorian. He will ever be a prominent figure amongst that group of able men who have restored the Chant to the Church. And if he has on certain questions gone astray, that cannot for a moment detract from the high measure of appreciation and gratitude that every one must feel towards him for his almost heroic labours. May I conclude with a word from Rousseau (*fas est ab hoste doceri*):

Le plus fort n'est jamais assez fort pour être toujours le maître, s'il ne transforme sa force en droit, et son obéissance en devoir.

T. A. B.

ΓΝΟΣΣΟΣ.

"There is a land called Crete, in the midst of the wine-dark deep, a land fair and rich and encircled with water; and in it are many, aye, countless, men and ninety cities . . . and among them is Gnosossos, a mighty city, where Minos held sway who for nine years had converse with Zeus." (Homer's *Odyssey*)

The name of Gnosossos has loomed large in our minds during the last few years. It has won for itself a charm and an interest such as perhaps only the discovery of Nineveh has equalled. It exercises the fascination of remote antiquity and the power of a high and undreamt of civilization. It entrances the mind with the beauty of its art and takes it captive with the mystery of its documents. It appeals to the strong spirit of conservatism and traditional belief; for the excavation of the great palace of Gnosossos has been the rehabilitation, if only in part, of the myths which encircle the magic names of Minos and Daedalus, of Theseus and the Minotaur, of Ariadne and the Labyrinth.

There is an infinite satisfaction in the return from sun-myth to tradition. Readers of the *Journal* may remember a striking instance of this in the earlier explorations of Mr. Arthur Evans at Gnosossos. The learned German who saw in the Labyrinth "a thing of belief and fancy, an image of the starry heaven with its infinitely winding paths" may sing his palinode over the ruins of Gnosossos. The spade of the archaeologist has supplanted the pen of the rationaliser of myths. Not that archaeology approves tradition in its entirety. It establishes the essential facts

from which the tradition has sprung. Mr. Evans has, we think, definitely established the connection of the Labyrinth with the wonderful ruins at Gnosossos. When we look at the palace now, after so many centuries, we are still struck with the amazing variety and the number of its rooms and corridors, and can well understand the open-eyed wonderment of the youthful race, who came upon its marvellous fabric some thousand years before our era and made it proverbial of bewildering intricacy. But this is but half the story. Whence the name Labyrinth? The palace is remarkable for the frequent recurrence of a curious symbol, carved in its huge masonry and depicted in its frescoes, the representation of a double axe. Now, we know from other sources that the double-axe was the special symbol of the Cretan Zeus. A cave has been found on Mt. Dicte which was literally full of votive double-axes. The house of Minos is most clearly the house of the double-axe, a temple as much as a palace, and its kings as much high-priests as rulers. Further, the Carians of South West Asia Minor, the nearest point to Crete, worshipped as their especial deity Zeus Labraundos and *labrys* in their tongue signified an axe. Have we not here the true explanation of the name Labyrinth, the "house of the double-axe"? Mr. Evans is surely right in concluding; "The appearance of this *labrys* symbol on the great prehistoric building of Gnosossos, coupled with many other points in the discoveries, such as the great bulls, the harem-scenes, the long corridors and blind-ending magazines, can hardly leave any remaining doubt that we have here the original of the traditional Labyrinth."

Another result of Mr. Evans' investigation is that Minos has become if not an historical at least a very familiar and possible figure in the reconstruction of the tale of the old palace. Quite a feature of the Gnossonian art is the frequency with which the bull is depicted. It is the subject of some most beautiful and realistic reliefs in a rich red, undimmed

by years, on the palace walls. Does not this recall the story of Theseus and the Minotaur, so familiar to us in Kingsley's *Heroes*? We do not mean to accuse Minos of the atrocity which the old legend ascribes to him. Perhaps the Minotaur is but the creation of the imaginative people, who came upon these remains of a far higher civilization than their own and expressed their wonderment in myth. For the civilization of Gnossos rose and reached its height and fell, under some sudden calamity, long before what we commonly know as historic Greece began. Whatever we ascribe the crash to, crash there was. The kingdom of which the palace of Gnossos was the centre was overwhelmed by external foes. The palace gives many an evidence of this. In places there are obvious marks of burning. Pottery, vases, tablets of accounts, are strewn about in disorder. Treasure-chests are open and show signs of having been hastily relieved of their contents. Store-room doors stand ajar, just as fugitives or captors left them. And this calamity overtook the palace in the fifteenth century B.C. As to its nature we are in almost total ignorance.

But before this disaster it has a history which extends back to the year 4000 B.C., the date of the earliest portions of the palace. How is this date fixed? The method is simple and sure. Buried in the cists and repositories of the oldest part of the palace have been discovered various pieces of a curious type of pottery. These have been proved to be identical in shape and design with pottery which Professor Flinders Petrie has found at Abydos on the delta of the Nile among remains belonging to the First Dynasty of Egypt. Petrie himself would give 5000 B.C. as the date of this Dynasty. But taking the latest possible estimate the traditional one of Manetho, which puts it at 4000 B.C., we thus get this date fixed for the earliest portion of the palace, the beginning of the 'Minoan' civilization. Yet this does not represent the first settlement on the site of

Gnossos. We shrink from repeating the figures which Mr. Evans gave for the stone-age colonizers of the site. Perhaps we may state his reasons before we give his conclusion. Beneath the foundations of the earliest palace we meet with remains of the Neolithic age which continue downwards for a considerable depth (we have forgotten the exact measurements) to the virgin rock. Now, a very strong argument can be based on remains of this sort, which do not represent mere dust-heaps or artificial mounds, but the steady and gradual accumulation of centuries of habitation. The Neolithic layer is not likely to have accumulated faster relatively than the Minoan (the palace remains) but rather slower. But assuming that the rate of accumulation is the same, the proportion of the Neolithic layer to the Minoan accumulation of 2500 years (4000-1500 B.C.) compels us to give it 6000 years, and we are taken back for the date of the first settlement at Gnossos to the year 10,000 B.C. The mind recoils from these figures. We cannot for all the apparent cogency of the proof assent to them. Yet they are a sane archaeologist's explanation of carefully ascertained facts.

Gnossos seems to be an almost inexhaustible mine of interesting discoveries. Every year Mr. Evans has something new to report from the front, where he leads his own men with the spade. We cannot describe all the interesting things that spade has brought to light. The art of Gnossos in its painting and moulding baffles our description. The beautiful designs of its vases in marble and alabaster, cut sometimes to egg-shell thickness, must be seen at least on the screen, as Mr. Evans showed them, to be appreciated.

Perhaps, a particularly interesting find was the discovery of a shrine in which the snake-goddess, a female figure with snakes coiled about her and held in her hands, appears, but the central object of which was a plain Greek cross of marble. We need not suggest the parallel of the Woman

treading the serpent and of the Christian's cross. How much should we not like to know of a people whose religion embraced objects so significant to us!

Have we no further information about the people but that written in the ruins of their palace? We have; but it is yet undecipherable. The Minoans had an alphabet and a script of their own; but the clay tablets found in large numbers among the ruins approximate to no known system of writing. The language is a mystery. Is it some early form of Greek? They await some Champollion to unlock their secret. Yet Mr. Evans has done this in part. He has translated the parts of the tablets which are of an account-book nature, and consist merely of so many sums in simple arithmetic, inventories of the articles stored in the chests where they were found. But the writing itself is still undeciphered and perhaps undecipherable.

Who would think of Daedalus and Ariadne as anything but myth? Yet Mr. Evans would venture to identify a large paved space, obviously arranged for a theatrical or other similar purpose, with the 'dancing ground Daedalus made for Minos and where Ariadne led the troops of maidens with her song.' Dancing we must note is a prominent *motif* in the wall paintings of the palace. And last, Idomeneus almost enters into history. We read in the old chronicler Diodorus, "and men say that two sons were born to Minos, Deucalion and Molos, and that Deucalion's son was Idomeneus and Molos' son was Meriones. And these set forth with ninety ships, in company with Agamemnon, against Ilium, and surviving the war came back to die in their native land, and were honoured with a glorious sepulture and immortal rites. And their tomb is still shown in Gnososs bearing this inscription:

Behold the tomb of Idomeneus of Gnososs.
Lo, I, Meriones, son of Molos, lie hard by.

So do the Cretans honour them above all as renowned heroes, sacrificing to them and invoking their aid in the dangers of the battle-fray." And overlooking the sea, with Ida on one hand and Dictæ on the other, and Melos visible in the distance over the blue Aegean, in a 'far-seen place,' is the large and spacious tomb of one of the last kings of Gnososs. But sadly for our identification no Meriones is laid hard by.

Monastic Customs.*

If an English Benedictine had transcribed and edited the two fine scholarly volumes of Benedictine Customaries, published by the Bradshaw Society, we should speak of it—using a well-worn phrase—as a labour of love. The task must have been almost a painful one. The MS. of the Westminster Customary is part of it destroyed by fire, and the rest of it "more or less burnt and shrunken and blackened". It could only be deciphered by an expert and has exacted, from one who is a leader among them, devoted care and patience. Much of the matter of the text consists of barren details of obsolete choir observance—*rubricæ generales*, such as even monks would leave to the study of official *cærimoniarum* and compilers of their "Ordo," content to be edified and instructed, in such matters, at second hand, and which must have been to the

* *Customary of St. Augustine's Conventual and of St. Peter's Westminster*, edited by Sir Edward Maunde Thompson, K.C.B. Volumes XXIII. and XXVII. of the Henry Bradshaw Society. London, 1902 and 1904.

editor no better than drudge work. What is of interest to the lay as opposed to the monastic reader could have been compressed into the pages of a magazine article. Altogether there are 750 tall, close-printed pages of text. In addition there is a useful glossary, a perfect index and an interesting preface. We offer Sir E. M. Thompson not only congratulations on the completion of his task, but our gratitude. He has done us English Benedictines a service we had no right to expect from anyone outside our own Order. We are grateful because we doubt if any one of us would ever have had the courage to face the task, and also because there is no one living who could have done it so well.

Those who have neither leisure nor vocation to dip deeply into the text of the Customaries would do well to read the editor's preface to the second volume. He will find noted there most of the singularities and customs of general interest. The tone of Sir Edward's remarks and criticisms is kindly and sympathetic. He has a good word for the monk of the thirteenth century—a time when his popularity in England was on the wane. "While there must be," he says, "in the nature of things, this tendency in monastic establishments to pile up rule on rule and regulation on regulation, yet one cannot fail to be struck with the orderliness of the methods followed and the moderation and common sense that govern the whole compilation." As Abbot Gasquet has said in his book above referred to (*English Monastic Life*, p. 8.), "St Benedict's legislation was conceived in a spirit of moderation in regard to every detail of the monastic life. Common sense and the wise consideration of the superiors in tempering any possible severity according to the needs of times, places, and circumstances were, by his desire, to preside over the spiritual growth of those trained in his *School of divine service*." It is noticeable how this spirit pervades the work before us: the utmost leniency in the infliction of punish-

ments, prompt readiness to extend forgiveness to the repentant, courtesy observed in the relations between inferior and superior, obedience in the one, kindness in the other; in a word, humanity in its fullest sense conspicuous in every phase of the conventual life. At the very beginning, at the first mention of breach of discipline, a word is put in to save the feelings of an offending brother from unnecessary humiliation, even the abbot must not utter reproof in the presence of lay folk, a "saving of the face," no doubt, of the Order, but still a concession to individual sensitiveness which is thought worthy to be cared for." We do not suppose Sir E. M. Thompson has more than a mild antiquarian interest in the mediæval Black Monk, but he could not have written of him more appreciatively if he had been one of them.

The Westminster Customary is described as "written by William de Hasley, sub-prior and novice-master, at the command of Abbot Richard de Ware, in 1266." Whether it is a new compilation, or merely an old one newly transcribed and edited is not stated. This, however, is a matter of small consequence. The MSS. do not profess to be more than the codification of existing statutes and practices, the rules of English monastic life brought up to date. Examination shows that the more important chapters have embedded in them, unassimilated, sentences and paragraphs from the decrees or statutes of Lanfranc, promulgated late in the eleventh century. Round these there had been a growth or accretion—much of it best described as a thickening and maturing of tissue, some of it as an accumulation of extraneous matter—which, we suppose, should be termed an evolution. But, in this instance, we may describe the result of the evolution as merely a change from youth to age,—a gain of solidity with a loss of pliancy, an increase of mass and weight with the inevitable sacrifice of mobility and vigour.

The great interest of these Customaries lies in the fact

that they do not tell us of a reform. They show us the monk just exactly as he was at a certain date, as he had grown to be in the course of some centuries. Reforms are interesting enough in their way. They may enable the historian to point the finger at abuses or to call attention to a change of circumstances which has demanded a re-adjustment. But beyond this they tell us nothing historically of the past. They let us know what some people believed a monk ought to be, whilst what we want to know is what he has been or is. They are a restoration, presenting us with a picture of the monastery with its walls scraped down, the mortar-joints freshly pointed and the chipped stones renewed, with all the soft greys and green mosses and worn corners chiselled away or mended, and the history of the past, more or less completely defaced and illegible. Moreover, at the date of the Westminster Customary, the fact that the English Benedictine monk resisted reform is what makes him interesting and remarkable.

It was a period of revolution in England. Only the year before the scribe took up his pen, Simon de Montfort had died on the battlefield. The monks had been bold enough to stand openly side by side with the defenders of the liberties of the people. In the patriotic Parliament of 1265, 122 ecclesiastics took their seats, whilst no more than twenty-three earls and barons had the courage to join them. The monks, therefore, had been bold enough to challenge the displeasure of the king at the very time that the populace was turning against them. For this period is also noted for the invasion of England by the Friars.

Nowadays, it is clearly evident that the Church has room and work both for monks and friars, but, in the middle of the thirteenth century, there were many who had come to believe that there was only one truly Christian type of monasticism, and its representatives were the bare-footed mendicant friars. No one, perhaps, went

so far as to demand the disbanding of the older Orders, or to declare that they were altogether useless and effete. But there was question, even among themselves, whether it would not be well for them and the Christian world that they should be Franciscanized,—not only reformed, in the ordinary sense of the word, but re-fashioned, re-cast in a new mould.

A curious and interesting indication of this movement or tendency—it never grew to be anything more—within the Benedictine order, is found in the Clunian Visitation of the year 1296. At that date, when the popularity of the Friars was at its height, we find the Visitor, at Horton, Montacute, Farley, Wenlock, Lenton and indeed nearly every one of the Priors of the Congregation, ordering that the monks should be clad "*sotularibus corrigiatis*." This has puzzled Sir George Duckett, who has edited a translation of the Visitor's report. He supposes the constantly repeated order to be some innovation, some new addition to monastic dress, and he suggests 'leggings.' The very evident truth is that the Clunian Benedictines had begun to go barefoot in imitation of the discalced Friars. And the Visitor sternly ordered them to revert to the ancient and honoured Benedictine custom in the matter of foot-gear.

No harm can arise now from re-stating the challenge made by the Friars and the response given by the monks—a challenge and an answer none the less public and forcible that they were both unspoken. "Look upon this picture and upon that" was, in effect, the challenge of the Friars; the Black Monks were content to accept and repeat it. The institution of the Friars and their manner of life was clearly intended as a reform of certain monastic abuses and relaxation of discipline; the Customaries of Westminster and Canterbury are as clear a statement that the English Benedictines believed such reformation to be neither needed nor desirable.

To enter a little into detail. First, the Friars would have, in their Order, no titles or dignities. All are to be Brothers, Friars, Friars, Our Lord had said: "Ye are not called Rabbi. For one is your Master and all of you are brethren. And call none your father upon earth; for One is your Father who is in heaven." In literal obedience to the precept "patrem nobile vocari vobis," Franciscan friars were not to be distinguished as Fathers: "omnes autem vos fratres eritis." Further, our Lord said "qui major est vestrum est minor vobis." Let, therefore, the rulers of the Order be called simply "ministers." Secondly, as the Son of Man had not where to lay His head, and we have here, on this earth, no lasting dwelling place, the Friars were to be as pilgrims and strangers wherever they might be, with no fixed home nor roof-tree of their own. In their first days in England, it is related that one of the Ministers "being zealous of poverty, ordered the stone walls of a dormitory to be removed and mud walls put in their stead." Another, in the same spirit, "had the roof of the chapel in London taken off and ordered the embossments in the cloister to be scraped away." Thirdly, they were to be mendicants, journeying on bare feet, with coarse garments, rather having not receiving money. This was in obedience to the precept: "Do not possess gold nor silver nor money in your purses, nor scrip for your journey, nor two coats, nor shoes, nor a staff: for the workman is worthy of his meat." Other minor points of difference between Friars and Monks there were, but these will be sufficient to show how their very institution was an indictment of the great monastery, with its Abbots and obedientiaries, its glorious ministers and churches, its houses and lands, its dignified sections, stately ceremony, rigid and decorous observance. It was so direct a challenge that it seemed to require that the monks should justify their very existence.

What had the monastery to offer in its defence? The answer is given in its blamable and edifying customary. Whatever might otherwise be said of it as a political and social institution, within its walls was a school of the service of God, where men led clean, orderly, penitential, and laborious lives, devoted to the patient and laborious doing of God's work. Such a place could not be otherwise than a house of God and a gate of Heaven.

"Narrow is the gate and strait the way that leadeth to life." It is not surprising that many of the holiest and most learned of those who witnessed the coming of the Friars into England began to doubt if the way to life was the one that passed through the great Abbey gateway. But the troubles that broke out among the Friars and Monks into closer fellowship, and made it evident that the true difference between them was merely one of vocation. Both were followers of Christ whether stud or barfoot, journeying along the same road whether in the mud or on horseback. For instance, St. Francis was hardly laid in his shrine, when a disturbance arose over the election of a minister-general, comparable, in its extent and vehemence, to a quarrel between a lesser Pope and anti-pope. This made the religious world conscious that the same thing if he has authority and privileges, and that the minister-general and ministers-provincial and the guardians and the vicars were only Abbots and Priors under other names. So, again, the Friars were soon found for themselves permanent homes and centres in every important town and city and university, becoming as real and threatening to become as extensive, owners of property

as the monks. Their lands and houses were held in trust for them by laymen or corporations, but this made no difference. It was a transparent, if justifiable, evasion of their rule. Other less notable returns there were to ancient monastic ways, each of which became a new bond of fellowship between Friars and Monks. Soon, the only evident distinction between them was the profession of poverty and mendicancy.

St. Benedict and St. Francis both held poverty in esteem, but the one as removing an obstacle to perfection, the other as a virtue. Hence St. Benedict does not use the word poverty in his Rule, whilst St. Francis makes it the first thought and the distinctive profession of his followers. The Benedictine vows "stability" in his Order or Congregation. He gives up the world and the things of the world when he enters the cloister. He has, therefore, left the dangers of riches and possessions outside the convent walls. The only peril to him is the "*vitium proprietatis*." Hence there is no need for the Benedictine to make a vow of poverty. There is no object in his promising to give up what he has no longer got, and will never meet with so long as he is "stable" and remains a monk. Hence, also, St. Benedict has no hesitation in permitting the monk to have whatever is needful to him, provided that he possesses nothing but what is given him or permitted him by his Superior. He further enjoins that what is needful be freely and gracefully granted, "*ut nemo perturbetur neque contristetur in domo Dei.*"

On the other hand, St. Francis chose poverty as his bride, and one of his early followers has said that the "glory of the Order was bare feet, coarse garments and contempt of money." Poverty may be said to take the place with the Friars of the "*opus Dei.*"

It seems quite certain that St. Benedict would not have considered mendicancy a virtue nor even a safeguard to virtue. It is probable, also, that he had no misgivings

concerning the future growth of his monasteries in lands and goods. If they had more than was required for their own wants, no doubt a wise use would be made of the superfluity. The riches of a monastery should make no difference to its inmates. In the days of poverty they might be called upon to endure hardships, but in the days of wealth they would be permitted no unnecessary comforts. If anything was over and above the upkeep of the establishment, were there not the works of mercy, "*instrumenta bonorum operum,*" by the use and practice of which the things of this world could be exchanged for treasure in Heaven? St. Benedict presumed that the monastery would always be rich enough to have something to give to the poor and needy, and to be spent over the entertainment of the strangers who came to its gates. The greater its possessions the more it would have to give away. Surely, in principle, there was no human institution that could be more safely trusted to use its wealth wisely than the monastery. In actual fact none has been more faithful to its trust. Monastic greed, proverbial though it may be considered, was rarely the complaint made by those who lived in the shadow of a rich abbey. There was some mismanagement of wealth, of course; there were abuses which arose out of it and which seemed inseparable from it. But, in the main, the wealth of the monasteries was the wealth of the nation, and the record of their expenditure is a record of beneficence. Our own country is the richer, the more prosperous and the more beautiful, even in these days, for the riches of the monks of old.

It is not surprising, therefore, that the Franciscan movement failed to do much more than ruffle the surface of Benedictine life in the great monasteries. The monks failed to be convinced that the Gospel of Poverty was to be the salvation of the world. They refused to admit that mendicancy was prescribed by our Lord in His commands to His Apostles. These commands, as recorded by the

three Evangelists, are difficult to reconcile with each other but they clearly do not order the Apostles to live by begging. What has the direction, found both in SS. Matthew and Luke, that the Apostles should carry no staff, to do with poverty? They, indeed, are bidden not to take two coats with them nor shoes. This does seem to suggest bare feet and a scanty sufficiency of clothing. But St. Mark makes it clear that the phrase "no shoes" has no reference to bare-feet, for, with him, Our Lord orders the Apostles to be "shod with sandals." The discrepancies in the three versions of the instructions are puzzling, and the puzzle is not removed by the similar instructions given by Our Lord to the seventy-two disciples. These are bidden "carry neither purse, nor scrip, nor shoes, and to salute no one by the way." If we accept the view that Our Lord is sending out his disciples in the guise of mendicants, what can be the meaning of "salute no one by the way"? The one clear fact deducible from the instructions is that the Apostles and Disciples were commanded not to take certain things with them and to bring nothing back. They were not sent as hirelings and are not to work for a reward. They that preach the Gospel should, indeed, live by the Gospel. "The labourer is worthy of his meat." Where they are wanted they will find a welcome and will be given all they need. When they are not wanted let them shake the dust off their feet and depart. But in this there is no direct suggestion of mendicancy, nor that the apostles are to make a display of Poverty. The probable interpretation of the command not to take two coats, nor shoes, nor a staff, nor yet to salute anyone by the way, is that our Lord was anxious His messengers should not be confounded with certain other messengers,—pedestrians, who had the custom of carrying shoes and a staff and two coats, and were recognizable by these and their form of salutation,—who went long journeys and made a profitable business out of them.

Some people went so far as to see, in the command to the disciples, found in St. Luke, a clear description and condemnation of the professional pilgrim or religious mendicant, with his wallet and purse, his extra cloak for sleeping out, his staff and shoon—the traditional symbols of his profession—and his stereotyped pious salutation.

It is somewhat of a digression, but we may be permitted to say that, as Professor Harnack points out, we have actual knowledge of such religious pedestrians among the Jews, mendicants, known even by the name of 'apostles,' with whom our Lord, most certainly, would not have wished His Apostles to be confounded. These made their rounds not only among "the lost sheep of the house of Israel," but went also "into the way of the Gentiles," which the Apostles were forbidden to do. We do not know if they carried two coats and shoes and a staff, but we do know that they were hired official servants of the Synagogue and that they collected money. There are many references to them in the early Christian writers. The Theodosian Codex (xvi. 8. 14) says "Superstitiosis indigene est, ut archisynagogi sive presbyteri judaorum, vel quos *apostolos* vocant, qui ad exigendum aurum atque argentum a patriarcho certo tempore diriguntur, etc." Epiphanius (adv. hæc. xxx. 4) speaks of a certain man as belonging "to the older of their (the Jews) distinguished men. These consist of men called 'Apostles,' they rank next to the patriarch, with whom they are associated.... He was despatched with epistles to Cilicia and on arriving there proceeded to levy from every city of Cilicia the tithes and first fruits paid by the Jews throughout the province." St. Justin also and Eusebius mention these Jewish mendicant Apostles. The former speaks of them as collecting contributions from the *diaepora*, and the latter as conveying formal letters and swarming everywhere. He adds that "even at the present day it is still the custom of the Jews to give the name of 'Apostle' to those who carried encyclical letters from their ruler."

Finally, there is this remarkable passage in the *Didaché* (xi. 4-6). "Let every Apostle who comes to you be received as the Lord. But he shall not remain more than one day or if need be, two; if he remains for three days (going round, no doubt, from house to house collecting) he is a false prophet. And on his departure, let the Apostle receive nothing but bread, till he finds shelter; if he asks for money, he is a false prophet."

There can be little doubt, we think, that the object of our Lord's instructions to His Apostles was to prevent them being mistaken for these Jewish official mendicants.

Returning to our subject, we have no hesitation in saying that, whilst the Customaries of the thirteenth century show that at that time there was no pressing need of reform in great Benedictine monasteries, they show also how, by the mere march of time, honoured customs may and would be changed into abuses. Take, for instance, the list of the Abbot's household at St. Augustine's Canterbury:—

1. Abbot's Counsel, with socius, esquire, boys and horses.
2. Seneschal of the Court, with boy and horse.
3. Clerk of the Court, with boy and horse.
4. Seneschal of the Hall, with an honest boy and a horse.
6. Marshal of the Hall (Doorkeeper), with boy and horse.
7. Abbot's Carver (Servitor *cultelli* Abbatii), boy and horse.
8. Abbot's waiter (Servitor *Manutergii*), with boy and horse.
9. Abbot's baker, with honest, trustworthy, prudent boy and a horse.
10. Abbot's Shoemaker, with a boy who has knowledge of shoeing horses and one horse.
11. Abbot's master-cook, with honest trained boy, but no horse.
12. Valet of the Abbot's chamber (no horse).
13. Clerk of the treasury.
14. Harper (Citharist).
15. Doorkeeper of the chamber.
16. Abbot's scrivener.
17. Abbot's cupbearer.
18. Under-doorkeeper of the Hall.

19. Warder of the Hall.
20. Abbot's messenger.
21. Huntsman and boy.
22. Six boys for the Abbot's table.
23. Cellarer, with clerk, two boys and two horses.
24. Clerk of the Sacristy with two boys.
25. Clerk of the Church.
26. Clerk of the chamber, with three boys and three horses if acting as Socius of the Seneschal, otherwise with two boys and two horses.
27. Beadle of the Court, with boy and horse.
28. Cook of the Hall, with an honest trained boy.
29. Valet of the Hospice.
30. Stablemen.

We have here a tale of nearly 70 servants in the Abbot's household,—a notable abuse, some readers will be inclined to say. But this would be a hasty, perhaps altogether an unjust, assumption. With a full knowledge of the Abbot's position and duties in those days, we might be forced to admit that he had not even a single attendant too many. A cursory glance through the list shows that some of the household are attached to the Abbot's Court and others again to the Hall where distinguished visitors were entertained. No one would begrudge him a proper staff of officials either in his Court or Hospice. But suppose that the Abbot is no longer called upon to administer justice or to bestow hospitality, or that these duties become of no public advantage and serve only to swell his Lordship's importance, such a household would become, to our modern notions, a crying scandal, at the same time that the Abbot could plead, against a reform, several centuries in undisturbed custom, saintly example and the tacit approval of Chapters and Popes. Or take as a second example, the custom among Benedictines of that century of making their journeys on horseback. In the Chapter regulating hospitality, the Customaries take it for granted that their own brethren will not come to them on

foot, and hence religious horsemen are admitted to full fellowship and unstinted hospitality. The mendicant Friars, on the other hand, who are classed among "pedites regulares," are admitted only to the hospice outside the enclosure, "hospitium domo exteriore admittantur." This looks to us objectionable; giving first-class hospitality to those on horseback, and second class to those on foot. But the Customary says, further, that the pedestrian, monk or friar, "si trutanus sit aut ordinis sui desertor," is to receive no more than a day's victuals out of charity and be refused admittance within the doors,—a clause which shows that all pedestrian religious were in those days under suspicion. As a matter of fact it was not yet decent for a monk to travel on foot. He would perforce be thrown into mixed and undesirable company. He could not always secure proper shelter for the night. He might be compelled to herd it with undesirable bedfellows in the public sleeping room of an inn. If he made use of a barn or an out-house it was nearly as objectionable, and the hospitality of devout cottagers and farmers could only be considered as a little less undesirable. The attitude of the thirteenth century Customaries in this matter is therefore easily explained and defended, and yet the time was close at hand when the fact that he rode on horseback was cast against the monk as a reproach.

The Franciscan idea to create a new world by preaching poverty, both by word and example, was a beautiful one, and the world did not fail to appreciate its beauty. But it made little change in its ways. It was the same with the monks. They loved St. Francis only a little less than his children did. They took some pains to educate popular preachers and to send their promising young men to the Universities. But otherwise they went on exactly as before. We may be allowed to think that this was a pity. Though there was no very urgent need of a reform just then, there were lessons which the monks could have learnt

and should have learnt from the Franciscan revival. We do not suggest that it would have been more edifying if they had taken off their sandals and sewed patches in their habits. We should have been distressed above measure if they had defaced and removed the ornaments of their churches. We do not believe they would have been the holier if they had lived by begging. "Melius est dare quam accipere." They asked for nothing and gave liberally. But we think the very existence of the Friars should have taught them that the world had moved on since the days of Lanfranc. Why was the advent of the Friars hailed with such rejoicing? Not altogether nor chiefly because of their barefeet and rusty habits and profession of poverty. It was because they supplied a great want; there was a work for them to do which others had left untried. The true glory of their Order was not the "bare feet, coarse garments and contempt of money." It was their ministry amongst the poor, their popular preaching, their labour in the lazaret houses and hospitals, their going to the people and not waiting for the people to come to them. The older religious Orders were edifying enough, but they had grown out of touch with the national life. The reproach that may be cast against them is not for anything they did, but for what they had failed to do. They had wrapped up their talents very carefully in a napkin and buried them out of sight. They were tied hands and feet by their elaborate observance. The Friars should not have been needed. All their work and every portion of it—the work which has won for them the love and admiration of all men, Catholic and infidel, might have been done and should have been done by the monks.

J. C. A.

St. Aelred, Abbot of Rievaulx.

(Amplified from the 1d. biography published by the Catholic Truth Society.)

(Continued.)

V. Helred the Preacher.

"Preachers," reflected the Saint, "who announce the burden under which the world is groaning, are bidden not to lie in the lowly places, but to dispose in their hearts to ascend by steps, that they who preach the things that are above, may mind the things that are above; and so, set upon a mountain, and not thrust down in the depths of the valleys, they may practise what follows: '*lift ye up a banner, exalt the voice.*' (Is. xlii, 2) Let him think that he whose doctrine is sublime, should also in his life be sublime and not crawl with his hands upon the earth, while his tongue is busied about heaven, nor lie prostrate among the things that are beneath him, while in his speech he soars above himself." (*Serm. IV, On the Burdens.*)

"It is the duty of preachers, to pray for those to whom they preach*; first that they may hear, then that they may believe, lastly that they may persevere in that same faith and in good works. It is their duty none the less not to

* Compare the following prayer of St. Anselm:—"Grant me, O Lord, a most meek and wise eloquence, in which I may not know how to be puffed up and be extolled, on account of Thy gifts, above my brethren. Put into my mouth, I beseech Thee, the word of consolation, and edification and exhortation through Thy holy Spirit, that I may be strong to exhort the good to better things; and to recall to the straight line of Thy righteousness, those who walk perversely. May the words that Thou givest to Thy servant, be as very sharp darts, and burning arrows, which may pierce and fire the mind of my hearers to the fear and love of Thee. Amen."—(*Meditation XVIII.*)

do the contrary to what they teach, that mind, voice, and hand may be in agreement with intention, word and action. . . . Accordingly, they who turn the duty of preaching or the gift of prophecy, or the grace of miracles, the works of justice, or light of knowledge, to the vanity of human praise, or the avarice of shameful gain, neither lift up the voice, nor raise the hands." (Isa. xlii, 2) "Therefore, dearly-beloved brethren, be ye zealous for the better gifts, humility, patience, charity. Better these surely, because more useful." (*Serm. V. On the Burdens.*) "For he who speaks the word of God to others, should aim not to make boast of his knowledge, but rather to edify his hearers. . . . For our fishermen showed forth the great and wonderful things, which they knew of God, in words few and simple, but with the testimony of great actions. They knew themselves to be debtors, not to the wise only, but also to the unwise; not to the clever only, but to the ignorant; and so they spoke simply, that all might be able to understand, they proved what they said with deeds so manifest, that all might be able to see. We ought to imitate them; suiting our words to the profit of the simple, for the glory of Christ, and for their advancement." (*Serm. III, On the Epiphany.*)

On this account the Saint himself was to the lay brothers simple and homely, to the professed more mystical and deep, to all full of unction, earnest of purpose, direct in appeal. Sometimes he preached even in the evening after Matins, with so great vigour, that at the close his strength and voice were well nigh exhausted.

Owing to the peculiar nature of St. Aelred's audience,* a modern preacher will find, perhaps, more in his other works suitable for quotation to an ordinary congregation than in his sermons. And yet his moral sermons

* See St. Bernard's exordium of the first sermon on the Canticle: "To you my brethren different things are to be said than to others who are of the world or at least in a different way. To them indeed, he gives milk as drink, not food, who in teaching keeps to the Apostle's form."

may be said to form one long discourse upon the text, "*what exchange shall a man give for his soul?*" (*Math. xvi. 26*) None can read them without realizing how strong and perfect, amounting almost to clear vision, was the faith of the saints, how exactly it fulfils St. Paul's definition, as being "*the substance of things to be hoped for, the evidence of things that appear not, the very life's-breath, indeed, of the just*" (*Heb. x 38 : Rom i 17.*);—making in them, as it did, the eternal truths solid, practical and energizing. How clearly it showed them that man's most precious possession in this life, is the grace and friendship of God; that temptation is a most frequent, real, and awful danger, and concupiscence, its ally, most insidious and powerful; that to save the soul, and to rout its enemies, no means, how drastic soever, should be neglected, no effort can be too great: while, on the other hand, to those who contend manfully, God has assured the victory. "How long O Lord," it caused them to cry out with St. Aelred, "how long will the torment of these passions and temptations rage against me? How long will Moab, whom I thought I had escaped in the very beginning of my conversion, stir up fresh wars against me?"

How sensible and loud to their faith was the voice of God, not a gentle whisper, but a clarion-sound of battle, "Shaking the limits of vice, and filling us with a horror of it. How often have I heard this cry of His with the ear of my soul, when as the tumult of vices raged all around, He confronted each, and when they told of their delights, with His cry He silenced theirs; setting a term, that is a limit, to such delight, laying bare its foulness, and putting before the captive soul the sweetness of spiritual delights." (*Serm XXVII. On the Burdens.*)

Very much, too, may be learned by a study of Aelred's treatment and method. His first discourse on the Nativity of Blessed Mary affords an excellent example of the use of a text, in its primary meaning of something *interwoven*

with the sermon, of a golden thread on which the thoughts are strung, and thus bound together.

"Come over to Me, all ye that desire Me, and be filled with My fruits (Vulgate, *generationibus meis*). For My spirit is sweet above honey, and My inheritance above honey and the honeycomb. My memory is unto everlasting generations." (*Ecclus. xxiv. 26, 27.*)

"These words which we have just spoken are written in a certain book in the person of Wisdom. For Wisdom calls us and says, 'Come over to Me.' Now you know, brethren, that our Lord Jesus Christ is the power of God and the wisdom of God. These, therefore, are the words of Christ, Who calls us to Himself, and says, 'Come over to me.' See brethren, He stands, as it were, on some high mountain, and sees us placed in the valley, and He says, 'Come over.' Either there is a wall between us and Him, or a sea, or something of the kind which we must pass, that we may come to Him. . . . Now we know, brethren, that this sea which is between us and God is this world, of which the Psalmist says, 'This great sea, which stretcheth wide its arms.' Unless we cross this sea, by no means can we come to Him Who says, 'Come over to Me.' Some are drowned in this sea, others cross it. They are drowned who are on this sea without a ship, or who leave the ship, or who are thrown out by a storm. That ship, without which none can pass this life, is the profession of the Cross of Christ. Without this wood none can cross the sea. . . . Let us not listen to the devil's inventions and lies [the storm]. Let us keep ourselves in the ship, let us cling to the Cross of Jesus, that we may come to Him Who calls us and says, 'Come over to Me.'"

"There is still a wall between us and God, which we have built up of divers vices and sins and many stones, of which the Prophet says, 'Your iniquities divide between you and your God'" (*Is. lix*). That wall we cannot pull down and destroy, save with a tool, and a sharp one. This tool is

repentance. . . . But still a cloud keeps us back. The cloud is ignorance, by which we are often blinded, so that in many things we know not what we ought to do. Let us turn our eyes to that lamp, of which the Prophet says, 'Thy word is a lamp to my feet, and a light to my paths.'

. . . . Therefore, brethren, do not stand still, but pass over to Him Who calls us and says, 'Come over to Me.'

"But Who says this? who are they whom He calls? Hear ye: 'Come over to Me, all ye that desire Me.' Clearly they only can come over to Him who desire Him. Therefore, not they who desire gold, or silver, or the riches of this world, or honours can come over to Christ. But what is it to come over to Christ? There are three passages to Christ, one in this world, . . . to imitate Him, . . . one after death, . . . to rest with Him, . . . a third on the Day of Judgment, after the resurrection . . . to reign with Him. The Most Blessed Mary heard that voice, heard and followed it. She in a perfect way passed that sea of which we have spoken, that wall, that cloud. So she came in a perfect way to Wisdom, Who calls out and says, 'Come over to Me all ye that desire Me.' Therefore, it is that these words are read on her feast. . . . Without doubt, the Most Blessed Mary precedes all who cross the sea, that is this world. She precedes in dignity, precedes in sanctity, precedes also in mortification of the flesh. But also in this she preceded because she crossed first of all; for she was the first of all the human race who escaped the curse of our first parents. . . . Therefore, dearest brethren, let us imitate, as far as possible, our Most Blessed Lady: let us desire Wisdom, let us pass over to Wisdom, Who calls us and says, 'Come over to Me, all ye that desire Me, and be filled with My fruits.'

. . . . Therefore, dearest brethren, let us imitate, as far as possible, our Most Blessed Lady: let us desire Wisdom, let us pass over to Wisdom, Who calls us and says, 'Come over to Me, all ye that desire Me, and be filled with My fruits.'

In a similar way he develops the remaining members of the text, understanding *generations* in its primary meaning of *births*, and thus winds up: "Therefore brethren, to finish

at last our sermon, let us pass over these earthly and perishable things, that we may arrive at wisdom, and may be filled with her fruits, that is, with those virtues by which she is born in us. Let us taste, so far as we can, that her spirit is sweet, and her inheritance above honey and the honey-comb. Let us transport, so far as we can, our memory from this world, and transfer our heart to eternal things, that by the intercession of our Most Blessed Lady Mary, whose feasts we keep to-day, We may eventually be able to arrive at the things that are eternal, through the grace of our Lord Jesus Christ, who, with the Father and the Holy Ghost, liveth and reigneth, God for ever and ever. Amen."

Others of his sermons are little else than a concordance of texts strung together, leading up to a powerful exhortation. The following is an example.

"*Send forth, O Lord, the Lamb, the ruler of the earth.*" (*Jt. XVI. 1.*) Behold, dearest brethren, our Lord Jesus suddenly made manifest breaks forth from the very dense wood of allegorical words, in the dark closeness of which He has so far lain hid, as the prophet says: "*Send forth O Lord, the Lamb, the ruler of the earth, from Petra of the desert, to the mount of the daughter of Sion.*" Behold the beloved standeth behind our walls, looking through the windows, looking through the lattices. Who does not know that the Lord Jesus is to be sought in the Scriptures? He is heard saying in the Gospel: *Search the Scriptures, and the rest!* But between us and Him, as a kind of wall, is the obscurity of the Scripture,—enigmas of words and figures of histories. But those spiritual workmen, who built up this wall for us, have varied its surface with windows and lattices, through which very often the Beloved shows Himself to the gaze of those who love Him, so that no one may doubt that He is everywhere present in the parts that conceal, who is so clearly shown out in those that reveal Him. He says then, '*Send forth, O Lord, the Lamb,*

the ruler of the earth! Perceiving in spirit that even the wise ones of the world are to be subject to the power of the cross, by the foolishness of its preaching those that believe are to be saved, and nevertheless that the wisdom of this world is to be destroyed, and the prudence of the prudent rejected, and the rest, which is set out in this burden, the prophet is heated with desire, pleads against delay, wishes Christ now at hand, to fulfil the promises, and make good the prophecies. Turning to the Father, he demands the coming of His Son with fervent emotion, saying, *'Send forth, O Lord, the Lamb.'* This is that Lamb who speaks by the mouth of Jeremias, saying, *'And I was as a meek lamb, that is carried to be a victim.'* Of whom also this same Isaias says: *'He shall be led as a sheep to the slaughter, and shall be dumb as a lamb before his shearer.'* Whom John the Baptist knew by the revelation of the Holy Spirit, saying: *'Behold the Lamb of God.* Of whom David also sang; *'He shall rule from sea to sea, and from the river unto the ends of the earth.'*

"From Petra of the desert, to the mount of the daughter of Sion." He calls, I think, *Petra* (rock) of the desert, that cave which contrived in desert places by nature, or in the rock by art, gave shelter to Lot when he fled from Sodom. From this rock of the desert, with great admiration he says, the Lamb is to come, because in it was begotten Moab, of whose race was born Christ. Now, He is sent forth from the rock of the desert to the mount of the daughter of Sion, because when born of the Virgin at Bethlehem, he visited with his presence Jerusalem (in which, literally, is Mount Sion; or else we are to understand the mount as the excellence and glory of Sion, that is of the Synagogue, in the nobility of the Temple).

Out of it came the apostles, who by their preaching carried to the gentile people the Lamb, who took away the sins of the world, that He might rule over the whole world. So that from the Synagogue was born the

Church, as it were the daughter of Sion, whose mark is loftiness of faith, sublimity of hope, the more excellent way of charity. . . . Or at least the Lamb, the ruler of the earth was then sent forth from Petra of the desert to the mount of the daughter of Sion, when Christ passed over from the shadow of the law, to the truth of the Gospel; when from the rock of the desert, of which the children of Israel drank, he transferred the sacred sign of our redemption, to the truth of his own sacred Body and Blood, when drawing aside the veil of the letter, he laid bare the secret of spiritual understanding to the preachers of the new Covenant. . . ."

"My fugitives shall dwell with thee, O Moab. (v. 4) In this place by Moab understand the wise, who, as we said in a former sermon, were the more prudent in divine things as they had been more acute in worldly wisdom. . . . Such was the most blessed martyr Cyprian, such was Ambrose, such, Augustine and Jerome, who carried over for the strengthening and advancement of the Church, all that they had derived from secular learning.* Being such, they did battle more effectually against heretics, by their doctrine they protected all the weak from the molestation of self-styled apostles. . . . Forthwith he continues; *the dust is at an end, the wretch is consumed (v. 4).* The doctrine of the devil is compared to dust, which then in a sense came to an end, when the Gospel shone out, and the world received the teaching of Salvation. Elegantly does the prophet call the devil a wretch, for whom is prepared damnation in everlasting fire, whose wicked breast is torn with cares, who ever toiling and in nothing succeeding, ever thirsting for the souls of the elect, and unable to perpetually subject any of them to himself, is accounted the more wretched by all, as he, though a spirit of heavenly origin and immortal, is routed by beings earthly, and mortal. Truly, wretched, who is

* Cf. St. Thomas Aquinas *Contra Gentiles* I, ii.

pressed down by angels, mocked at by all, despised by the perfect, overcome by the weak. Therefore the prophet says; "the dust is at an end, the wretch is consumed," and hence he ends, "he hath failed that trod the earth underfoot."

"Let us give thanks, dearly beloved brethren, to the Lamb, who, sent forth from the rock of the desert to the mount of the daughter of Sion, snatched the earth that from the beginning had been trodden underfoot by the destroyer, from his tyranny, nay, laid low the one who had trodden, beneath the feet of the spurned, giving them the power of treading upon serpents and scorpions, and all the strength of the enemy. Whence the apostle says to believers, "God crush Satan under your feet speedily" (Rom. xvi, 20). By the earth indeed is meant the holy company of all the saints; earth, surely, fertile and productive, bringing forth fruit, some thirty-fold some sixty-fold, some even a hundred-fold. This earth truly the old enemy trod beneath the feet of his malice, even to the coming of our Saviour, on account of the guilt of the first transgression, exercising even against the elect the right of the condemnation of wickedness; until exceeding the handwriting upon which he relied, he laid impious hands on Him who was held on no warrant of sin, and did to death Him, in Whom no cause of death could be found. Hence, not undeservedly, the violator of the handwriting and agreement, because he had laid claim to due and undue alike, forfeited his sentence at the bidding of justice, over greedy and unjust claimant that he was. Therefore he hath failed, that trod the earth underfoot; for God, blotting out the handwriting that was against us, and fastening it to His cross, despoiled the principalities and powers, triumphing openly over them in Himself. So, overcoming the enemy, He led captivity captive, receiving (sic) gifts among men. For which cause God hath exalted Him, and hath given Him a name which is above every

name. Thereafter then began to be fulfilled what the prophet adds; "And a throne shall be prepared in mercy, and one shall sit upon it in truth in the tabernacle of David, judging and seeking judgment, and quickly rendering that which is just." (Is. XVI. 5.) *Mercy and judgment I will sing to Thee, O Lord.* (Ps. C. 1.) Let us approach brethren with confidence to the throne of mercy, which He has prepared inwardly in the tabernacle of David, that is, in the Church, because now is the time for mercy which the time for judgment assuredly shall follow." (Scrm. XXVIII. *On the Burdens.* Preached to the choir monks only.)

The following passage from the peroration of his second sermon on the Feast of SS. Peter and Paul is fairly representative of Aelred's style of exhortation to the whole community: "Therefore, brethren, let us imitate these our holy fathers, let us study to do well, to despise the world, to keep a good conscience, that we may be able to go and join their company. But because it avails nothing to begin all these things, if we study not to persevere in them, it is necessary to imitate the perseverance of these holy fathers. Perseverance is recognized only at death. For, although a man begin early to serve God, it profits him nothing, if, for even a short time before death, he leaves off the good which he had begun. And although a man lives badly for a long time, if in his health he be converted to God, however short a time he may survive, yet has he persevered. Hence, it seems to me, to persevere is nothing else than to end life in a praiseworthy way. Therefore, brethren, so long as we live, no one can be secure, no one can presume about himself. For if, as is said, all praise is perceived in the end, in perseverance alone does our salvation consist. But of this perseverance no one can be secure before death. Hence there is nothing better than to give ear to the words of the Apostle: *With fear and trembling work out your salvation* (Phil. ii. 12.) Now we ought to know, that the more tribulations and pains a man

suffers in the service of God, so much the more praiseworthy is his perseverance.

"On this account very much to be praised are these our fathers, who endured so great hardships for Christ, and persevered so perfectly. It is no great thing to persevere with Christ in joy, in prosperity, in patience; but this is altogether great, to be stoned, to be beaten, to be buffeted, to bless; to be persecuted and suffer it; to be blasphemed and to entreat; to be made as the refuse of this world, and for Christ in all these to persevere with Christ. It is a great thing with Paul to be reviled and to glory in it. How much is the perseverance of Paul to be praised, which in some things held out! Almost always was he either in prison, or in chains, or in hunger, or in cold or nakedness; and in all these things he persevered with Christ, he murmured not, he was not sad, nay then he pleased himself when he bore such things, as he himself says: *I please myself in my infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ* (2 Cor. xii. 10). At the last, on this day he put the last perfect stroke to his perseverance when he hesitated not to suffer death for Christ.

"What shall I say of Peter's perseverance? And if he had sustained nothing else for Christ, this were enough, that to-day he was crucified for Christ. And how much to be praised is this, that he would not be crucified just as was our Lord; but he wished that his feet should be upwards, and his head down. Well he knew where He was whom he loved, for whom he longed, to whom he aspired. Where, but in Heaven? For what reason therefore did he so will it that his feet should be placed at the top, except that he might openly show that by his passion he was to go to God? His cross was, as it were, the way. And truly, brethren, let us set before our eyes the life and death of these saints, and their reward; and let us consider, that if we here imitate their

sufferings, so far as we can, without a doubt we shall come to their society. And this, through their merits, may our Lord Jesus Christ grant us, who with the Father and the Holy Ghost liveth and reigneth for ever and ever. Amen."

And how well in the following paragraph does he connect the mystery of the Blessed Eucharist with that of the Incarnation! "Much might be said about this sign—given to the shepherds by the angel—but because the hour has passed, I will say some little upon it and briefly. Bethlehem *the house of bread*, is holy Church in which is ministered the Body of Christ, that is the true bread. In Bethlehem the manger, in the church the altar. There are fed the creatures of Christ of whom it is said: *In it shall thy animals dwell* (Psa. lxxvii). Of this table it is written: 'Thou hast prepared a table before me' (Ps. xxii). In this manger Jesus is wrapped in swaddling-clothes. The wrapping of the swaddling-clothes is the sacramental veil. In this manger, under the appearance of bread and wine, is the true Body and Blood of Christ. There Christ Himself is believed to be; but wrapped in swaddling-clothes, that is, invisible under the sacred signs themselves. No sign so great and evident have we of the birth of Christ, as that daily at the holy altar we receive His body and Blood: and that daily we see immolated for us Him who was once born for us of the Virgin. Therefore, brethren, let us hasten under the manger of the Lord; but, so far as we are able, let us first prepare ourselves by His grace, so that made comrades of the angels, and in a pure heart, and a good conscience, and an unfeigned faith, we may sing to the Lord in our whole life and conversation, *Glory to God in the highest, and on earth peace to men of good will*. Through the same Jesus Christ our Lord, to whom be honour and glory for ever and ever. Amen." (*On the Nativity.*)

Finally, it is worthy of remark, that whatever the saint's

peroration might be:—whether it was an exhortation to greater love of God, more perfect imitation of the saints, or of their Queen, more fervent recourse to their intercession, to perseverance in virtue, or abhorrence of vice; whether it was a prayer for his hearers, or a request for their prayers to obtain him divine aid in a deeper study of the obscure topics of his sermons;— his constant practice was to wind up by showing his credentials, referring all to the Eternal Word, whose unworthy mouthpiece every true preacher is, “Jesus Christ our Lord, who with the Father and the Holy Ghost lives and is glorified, to whom be honour and dominion for all ages. Amen.”

A. J. S.

(To be continued.)

An Awakening.

“The thought of our past years in me doth breed
Perpetual benediction.”

Wordsworth.

It was the first, full triumph of the spring,—
A golden April day, with silver clouds;
And I, who long had travelled bare of hope,
With wintry frost all round about my heart,
Was loitering in the fields. The warm, bright sun,
The radiant sky, and the soft vernal breeze,
Worked with sweet influences on my thought,
Till it flew back to childhood suddenly,—
To a green dale in Kent, where such things were.

Dear Heaven that helpst us! Once more I lived
Through long, long, blissful days,—as long as years
Are now,—each like an epoch in strong joy:
As erst, I saw the flowers,—sweet primroses,
Pure wood-anemones, and orchids wild;
Saw banks of long, cool English grass, where bees
Murmur among the thyme,—where oft I lay,
While overhead, the unwearied, mounting larks
Warbled full-throated in a cloudless sky,—
And narrow path-ways through the low, young corn;
Gorgeous vanessas, still among the clover
Ranging from bloom to bloom, like Joys embodied,—
Lords of their own sweet wills, the live-long day:
A garden, long-forgot, with ever-greens,
And flaming beds, the lofty purple-lilacs
Shedding their faint, sweet smell across the lawn;
While, from an echoing hill, the cuckoos shout.
All these I knew, with childhood's eyes,—all things,
Like these, immortal, if for ever vanished,—
Living for aye, and momentarily revealed.
Ah, while such gifts the Past bestows on us,
Like showers along the dusty roads of life,—
Or welcome sunbeams on some bleak, gray morn,—
Cheering the soul in her long pilgrimage;
Should we not hope, in spite of frost, or heat,—
Learn Hope, by gazing back to look on Heaven?

C. W. H.

Dom Gregory Browne, R.J.P.

ON the 21st of January this year, our Community was made the poorer by the death of one of its members, the Rev. George Gregory Browne.

The youngest child of a family of seventeen, of whom but two now survive, he was born in Liverpool on the 11th of July 1853, and went to Ampleforth in 1866. His career as a student, though not marked by any striking abilities, was one of patient application to study combined with a great taste for reading. His character unfolded into one of much amiability, gentleness and kindness, such as won for him many admirers and many friends. His piety was such that no one was surprised when in 1872 he asked for the habit and was admitted to the Noviciate.

He was ordained Priest at Port Augustus in 1879, but his love for Ampleforth, as great as it was life-long, drew him back thither as soon as he was free. In due time he passed to the mission. He was Assistant at Warrington, Assistant and afterwards Rector at Maryport, and from the November of 1902, Assistant at Cardiff. Here he was destined to end his days, in the 52nd year of his age, the 26th of his Priesthood, and the 33rd of his Religious Vocation.

Always in seeming good health, he went about his usual duties until the day before his death. He said Mass on the Thursday morning and gave Benediction in the evening. On Friday, mid-day, he had to retire to bed, complaining of weakness and cold; by the same hour on Saturday he was dead. The end came so unexpectedly that there was but just time to give him the hurried Absolution and last Anointing. He expired without saying a word.

It seemed strange that one who, during the past twelve-months, had given the last rites of the Church one hundred and twenty times, should himself be debarred from the full reception of them. And yet it may be that, under God's Providence, such deprivation in the case of a priest stands as a last penance and atonement for any negligence in his ministry. Certainly a Priest's daily life is a preparation to die; and so it was with Fr. Browne. Always regular in his Mass, Office and spiritual duties, ever patient, obedient and kind to the poor, he could lay down his burden at any time and leave behind an assurance of a merciful hearing in the giving of his account. His character never changed; and he died in the same quiet way as he had lived.

Many letters of condolence from the Public Bodies of the Town, from Officials, Ministers and others, testified to the wide respect in which he was generally held. As to his own flock, they laid no perishable wreath upon his coffin; but young and old, rich and poor, brought, instead, in a most generous way, the unfading tribute of Masses for the repose of his soul.

At his funeral, some twenty-five Priests of the Diocese and a large number of sorrowing people assembled. The Bishop of the Diocese, the Rt. Rev. J. C. Hedley, O.S.B., sang Pontifical Mass of Requiem, and spoke some touching words. He called to mind that this was the first Benedictine in modern times to find his grave in Cardiff; "but," he said, "as the hearse made its way to the cemetery it would pass close by the spot where, in more faithful days, a Benedictine house had stood, and where the ashes of many former Brethren still lay awaiting the final call to life."

Nicholas Hayes. R.J.P.

We ask the prayers of our readers for the repose of the soul of Nicholas Hayes, the father of three members of our community. He was born at Preston in 1845, and was educated at Stonyhurst.

His genial disposition endeared him to a large circle of friends in and around Preston and Chorley, where the greater part of his life was passed. He possessed an exceptionally fine bass voice, which he devoted almost exclusively to the Church. His long years of faithful service to the Village Choir of South Hill, Chorley, have been recorded where records are most worth. His life, which throughout had been that of a staunch and truly edifying Catholic, came to a peaceful close, after twelve months of suffering, on February 12th last. May he rest in peace.

Notices of Books.

THE SANCTUARY OF THE FAITHFUL SOUL. By
ABBOT BLOSIUS. Translated by Fr. Bertrand
Wilberforce, O.P. Art and Book Co., 2/6 net.

The Catholics of England owe a debt of gratitude to the late Fr. Bertrand Wilberforce, O.P., for the zeal with which he has popularized the writings of Abbot Blossius. The good Abbot called this little book now given to the English public 'A Spiritual Mirror,' and no doubt intended it to be used by the faithful souls living in the world, in a manner similar to that in which he would have those living in the cloister use his better known book, 'The Mirror for Monks.' Though this little book cannot be compared with the Book of Spiritual Instruction, none the less is it full of that simplicity and directness of teaching which characterize Abbot Blossius' other books. It brings before the reader facts and considerations familiar indeed to most, but often lost sight of in the worry of daily life. The sixth and seventh chapters will perhaps be of most use to the pious reader. The description of Paradise in the 14th chapter, II. 2. gives in detail the Abbot's idea of heaven and is rather amusing reading. We recommend the book to the pious reader with a confident belief that, if read with the simplicity of the author, it will not fail to be of great and lasting use. The publication and printing are in the excellent style that we are accustomed to expect from the Art and Book Company.

A CALENDER OF SCOTTISH SAINTS. By DOM MICHAEL BARRETT, O.S.B., Printed and Published at the Abbey Press, Fort Augustus. pp. 180. Price 6d.

Here are collected together the Series formerly published in the pages of *The Catholic Times* of very brief lives of the Saints, whose cultus has left so many traditions, customs and memorials in different parts of Scotland. The facts of the Lives have been carefully sifted by the author, and will be interesting especially to those who are acquainted with the districts. It is remarkable how many wells recall the memory of a local saint, sometimes proving, where other evidence is lacking, the scenes of the saint's labours. Especially interesting is the origin of so many place names. Leo XIII. restored fifteen of these feasts to the Scottish calender, mostly in 1898. The printing is excellent. The book deserves a wide circulation in Scotland.

THE ANGEL OF SYON. By DOM ADAM HAMILTON, O.S.B. Sands & Co. 3/6 net.

The book before us is the life of Blessed Richard Reynolds, "the religious, learned and virtuous father of Syon," as Sir Thomas More called him, who was martyred at Tyburn, in 1535, along with the three Carthusian Priors, Houghton, Webster, and Lawrence, and beatified by Pope Leo XIII in 1886. The circumstances of his death are well known. A sympathetic hand has now filled in the details of the picture of the singularly beautiful character of one 'whose angelic countenance and angelic holiness of life strikingly impressed those who have left on record their personal converse with him' and gained for him the name of 'Angel of Syon.' To his sanctity friends and enemies alike bear unanimous testimony. His brilliant acquirements have caused a modern writer to style him

"one of the foremost scholars of the day;" his eloquence in the pulpit, perhaps, earned for him in his own time a greater reputation than his learning. Especially interesting to us now is the sketch of his life at Cambridge. He was one of the first scholars of Christ's College, which was founded in 1503 by the Countess of Richmond. For at least a year before leaving Cambridge he was a Bridgettine novice. "Strange as it must appear to our ideas, it is nevertheless a fact that by the approved statutes of the Bridgettines before the Council of Trent, after a novice had been admitted, he passed his year of noviceship, not in the cloister, but under proper direction in the world."

The story of the trial and death of the martyr is followed by an account of the wanderings, after their suppression in 1539, of the Syon Community which, "alone of all our pre-Reformation religious Communities, has maintained its unbroken conventual existence down to the present day." The 'History of the Wanderings of Syon,' written early in the seventeenth century, is still in the possession of the Bridgettine Community at Chudleigh. The present volume contains the very interesting Preface, written by Father Parsons, and now, it is believed, printed for the first time.

Feb. 2. Candlemas Day. By a curious coincidence the gas supply gave out during Mass. Thus the holding of the lighted candles became useful as well as symbolic; which led some of the smaller boys to think darkness constituted part of the ceremony.

The Month-day recreation was taken. As the Bootham matches had been postponed the day was athletically uneventful.

Feb. 8. The football Eleven played the first match against Harrogate College on our ground and made a more encouraging start than last term. Each school was assisted by Masters. Soon after the commencement we opened the score by Br. Benedict converting a well placed corner from Br. Basil into a goal. The next point was gained through some good play by H. Chamberlain, who left Fr. Maurus an easy chance. The score was further augmented by three clever goals from Fr. Maurus, who still plays quite in his old style; two were shots, the third was headed through from a centre received from the right wing. The final goal in our favour was due to a too violent pass of our opponents' full-back to the goal-keeper. Thus we retired easy victors by 6 goals to nil.

Feb. 9. A general meeting of the School was called for the introduction of A. Primavera's government bill concerning official duties which sadly needed revision.

Feb. 11. Fr. Lawrence Buggins left amid general regret for St. Alban's, Warrington. We wish him every success in his new missionary life. Band and Choir unite in lamenting his departure.

Feb. 12. We offer our sincerest condolence to Fr. Bernard and Br. Benedict on the sudden death of their father. R.L.P.

Feb. 15. An interesting game was anticipated in the return match against St. John's, York. We have witnessed but few such hard-fought struggles on our ground of late years. It was quite worthy of two good teams and very keenly contested throughout. As the equalizing goal of St. John's was scored within the last few minutes, we were rather unfortunate in not gaining the victory. The defence was weakened by the absence of Br. Benedict. For the first half of the game we pressed, and had it not been for inaccurate shooting, we should have scored more than once. Just before half-time, however, Fr. Maurus scored with a good shot. Shortly after play was resumed St. John's equalized. The

excitement became intense. An accurate corner placed by Br. Basil was neatly headed through the goal by Fr. Maurus. We continued to hold the upper-hand and play ruled almost entirely in front of our opponents' goal, but their defence was very strong and a few minutes before time their forwards broke away and a miskick by one of the backs allowed them to equalize. Hardman's safe tackling and fine kicking constituted the prominent feature in the game.

Feb. 25. Fr. Joseph's feast was kept to-day. In the morning nearly all went to a Meet, but the First and Second Forms joined in deadly combat on the football field. The fray was, however, more deadly still for the First Form, who lost by 12 goals to nil.

The First Eleven went to Pocklington to play the Grammar School. We won the toss and P. Ward kicked off. Our first efforts almost met with success and H. Chamberlain put in a splendid shot which was just saved; but a penalty for handling was awarded to Pocklington from which they scored. At half-time the score still stood one goal—nil against us.

In the second half play was fairly even, though the ball was more frequently in our half. Just before time Pocklington scored again from a scramble in front of goal. Score 2—0.

An interesting game was played at home by the Second Elevens. Neither team had scored by half-time, but shortly afterwards our left-outside, L. McGuinness, scored from an easy position. Five minutes later V. Ugarté, after some skilful dribbling through all opponents, passed the ball to W. Wood, who secured a second goal. Our team, though smaller in size than our opponents, played well, and the energetic tackling of C. and H. Farmer as half-backs went a great way towards victory. Score 2—0.

March 2. Monday. In the morning a keenly contested game between Lancashire and The World ended in a draw, each side scoring three goals. The usual speeches were very successfully delivered in the evening.

March 4. The Shrovetide Holidays. Monday was devoted to class outings. The members of the top class spent a pleasant day at Gormire. Br. Placid conducted the Fifth Form to Roper Moor. Br. Ambrose and the Fourth visited Coxwold. Br. Anselm with the Higher Third journeyed through Harome to

Kirkdale and returned through Helmsley. Brandsby was the destination of the Lower Third under the guidance of Fr. Joseph. Br. Benedict refreshed the Second Form by taking them to taste the waters of Hovingham Spa. The remaining Classes with the help of Mr. Robinson managed to reach Coxwold.

In the evening the farce *Chindling* was re-produced, under the management of Fr. Maurus and Br. Romuald. It is an old farce but the spirit of the actors made it breathe anew. V. Giglio's acting of the part of the short-sighted (both physically and intellectually) punctilious old Dr. Stonecrop was extremely good. Lythgoe, as the Artist, is the latest comic talent Fr. Maurus has discovered. E. Emerson, as Trotter, acted with great life. R. C. Smith, as the Doctor's niece, seemed to appreciate the humour of the situation. The members of the Lower School were entertaining and amusing in two short pieces entitled "The Dark Conspiracy of the Gunpowder Plot," and "Father can't do wrong." The acting of the small boys was full of life, and three or four of them showed great promise. Our best thanks are due both to the actors and those who trained them; also to Mr. Robinson for two recitations in the intervals.

The event of Tuesday was the Helmsley match. In spite of very unpleasant weather, the whole school accompanied the Eleven to our opponents' ground. The early stages of the game were all in our favour, but our forwards were weak in front of goal. At length, after some skilful maneuvering, H. Chamberlain scored from a good high shot. Beyond one or two dangerous attacks our opponents caused us little trouble. During the second half, our forwards made a combined rush and W. Williams scored from a long high shot well placed above the goal-keeper's head. Desperate efforts of the Helmsley team proving in vain, a victory of 2-0 fell to us. The backs and centre-half formed a sound defence, but the forwards were off colour.

On two of the evenings, Fr. Benedict continued his lectures on geological formations, and on the evolution of animal life as each of the great geological periods succeeded one another. They were illustrated by a good series of lantern slides.

March 7. A public meeting of the school was held in the Upper Library, with Br. Ambrose in the chair. After an interesting discussion over six complaints against the government,

we were informed by H. Chamberlain of the intention of some of the Lancashire boys to form the midsummer vacation cricket team into a club. This change, he said, was desirable, as 'scratch' teams had a bad name and many clubs did not care to play them. The fact, too, of having an established club (at least on paper) with responsible officials would greatly conduce to the satisfactory arrangement of matches, and result in an organized vacation team on a surer basis than when Elevens were got together by private enterprise. The Head-master had kindly consented to act as President, and Fr. Joseph Dawson the Prefect, Messrs. Chamberlain, Barton, Hesketh, F. Marwood, J. P., and J. Ainscough as Vice-presidents. A committee would be chosen and fixture cards printed, (several matches were already arranged). He asked those who would be in Lancashire in the vacation and who wish to play, to send their name and address to the Secretary, his brother, G. Chamberlain, Fairholm, Grissen-dale, Liverpool.

March 12. The usual match was played against the Masters. Fr. Maurus, their centre-forward, was absent. The first half of the game was in favour of the Eleven and it was not long before J. Jackson opened the scoring. The forwards, who played well throughout, made repeated attacks on the opposing goal and H. Chamberlain secured a second point. In the second half, however, the game was more even. Although the Eleven scored a third time they were driven to play a more defensive game and Fr. Joseph shot a goal for the Religious. The wet state of the ground no doubt told in favour of our light forwards, but on the play we think we quite deserved our victory.

March 13. Feast of St. Gregory. After High Mass the Fourth and Higher III. Forms ended an interesting struggle in a drawn game of three goals all. A sadder tale comes from another quarter, for the Second Form, with the assistance of a member of the First Eleven (perhaps it is better not to mention names) submitted to a defeat of six goals to one from the Lower Third.

We have to thank Mr. R. Giglio, who was paying us a short visit, for inviting the members of the Upper Library to tea at Helmsley.

March 19. A strong team, composed chiefly of Masters, opposed the Boys' XI, weakened by the absence of L. Rigby and P. Millers. At the end of the first half the score was 3-1 in favour of the

latter. But after the interval the 'scratch' team pressed, and Fr. Joseph scored once and again a second time just before the whistle. Score 3—3.

March 21. Feast of St. Benedict. Favourable weather greeted the match v. Pocklington Grammar School. We were hoping to avenge the defeat we sustained at Pocklington, and had it not been for a lack of determination on the part of our forwards to score in the first half, we should have won without great difficulty. Until half-time the play was almost entirely confined to our opponents' half. Our shooting was not accurate but eventually W. Williams scored our first goal. Up to half-time the game continued to rule in our favour, but in the second half Pocklington were a different team. They scored early and it required every effort to save the match, which ended in a draw 1—1. Williams was the best forward in the field and Hardman's splendid kicking at full back was invaluable to us.

The Second XI played on the Pocklington ground. An even game here again ended in a draw. The Grammar School scored first, but shortly afterwards we were leading by two goals. Our opponents, however, drew level and each side after this registered a fourth goal. P. Ward was responsible for the first three goals and R. C. Smith for the fourth.

The Eleven in most matches during the season has been composed of:—P. Millers, goal; L. Rigby and E. Hardman; R. Barretr, A. Primavera, P. Neeson; T. Barton, W. Williams, W. Wood, H. Chamberlain and J. Jackson. Of the 12 matches, 4 were won, 4 drawn and 4 lost; with 26 goals for us, and 29 against. Our thanks again to Mr. Robinson for acting as referee in our home matches.

March 28. The members of the Choir and Band had the privilege of a holiday, postponed from last autumn. They spent a pleasant day at Rievaulx and enjoyed a convivial (and unofficial) musical gathering in the evening.

April 2. We wish to congratulate Frs. Placid Dolan and Dominic Willson, who were raised to the priesthood to-day; also Br. Basil Mawson, who was ordained deacon, and Brs. Anselm and Edward Parker, Alfred Dawson, Justin McCann, and Romuald Dowling, who received the Sub-diaconate. A Confirmation Service, also, was held by his Lordship, the Bishop of the diocese.

A ten-days mission, preached to the Ampleforth parishioners, was brought to a close to-day. Canon Woods, O.S.B., drew large audiences and several of us availed ourselves of the opportunity of hearing him preach.

April 3. A meeting was held in the evening to continue the discussion of the Captain's bill. It was resolved, among other things, that the practice of entering events of interest in school life in the "Record Book" should be again restored.

April 6. The proverb 'one cannot burn the candle at both ends' or rather that one must burn it at one end, came home to us this week when we had to resume the usual studies on Monday—traditionally the ordination recreation day—and on Thursday, the Monthday according to our calculations based on custom and the Calendar. It is, we suppose, necessary from the authorities' point of view that some of these holidays should be discontinued in view of the fortnight's vacation now granted at Easter. But the news of the granting of an Easter vacation from the first reminded us of the Greeks' gift of the wooden horse to the Trojans. We fear the authorities even when they bring gifts.

April 9. Recreation was granted in the afternoon to the government officials. A racquet tournament was arranged. The final between W. Williams with H. Speakman, and P. Ward with T. Barton, after several repetitions of game-ball, ended in a victory for the former.

The usual monthday speeches did not share the fate of the recreation and were delivered in the evening. Of the small boys, F. Long's 'Peter Brown' was clearly given, and L. Williams' 'The Giant' was very forcible. V. Ugarte was very self-possessed in his rendering of one of Canterbury's speeches from Henry V.; whilst J. Clancy, O. Chamberlain and L. Hope introduced us to Mr. Gilbert Murray's inimitable translation of Aristophanes' Frogs by reciting an extract—the contest in Hades between Aeschylus and Euripides. The music was above the usual monthday standard and all the musicians thoroughly deserved the praise bestowed on them by Fr. Abbot.

The monthday speeches are thus brought to a close for the year. We owe our thanks to the Head-master for re-introducing an old custom which provides those of us who have not to speak with an enjoyable hour at the end of a recreation day, though

we believe this was not entirely his intention in re-instituting the speeches.

As Easter is later this year, the rounders season has been unusually long, and the game has thus become less of an incident in our athletic world and has been played with more enthusiasm. The captains of the sets were:—1st set, A. Primavesi and H. Chamberlain; 2nd set, E. Emerson and R. Marwood; 3rd set, H. Rochford and W. Clapham; 4th set, H. Weighill and J. McKillop. A casual visit to the playing fields of the fourth set led to the discovery that the game as played there is not the game the first play, but is governed (?) by a totally different set of rules, which seem to be made as each fresh emergency arises.

April 17. The athletic sports were brought to a close to-day. The table of results will show that the contests in the first set generally ended in victory for E. P. Hardman. All the results except the weight and high jump were good, and it is remarkable that he could carry off seven firsts and two seconds. His 440 yards has established a new record. L. Rigby's throwing the cricket-ball also deserves special mention. In the third set, H. Rochford broke a record, running the 220 yards in 28 seconds, and R. Blackledge in the fourth, by running the same distance in 28½ seconds.

First Set.

	Time, Height, &c.	Records since 1887.
100 Yards.	E. P. Hardman, V. Giglio, 11 sec.	10 sec.
220 Yards.	E. P. Hardman, V. Giglio, 24 sec.	23 sec.
440 Yards.	E. P. Hardman, V. Giglio, 51 sec.	51½ sec.
Half-Mile.	E. P. Hardman, V. Giglio, 2 min. 7½ sec.	1 min. 53½ sec.
Mile.	E. P. Hardman, V. Giglio, 5 min. 3 sec.	4 min. 37 sec.
High Jump.	W. Williams, E. P. Hardman, C. Rochford, 4 ft. 8 in.	5 ft. 3 in.
Long Jump.	E. P. Hardman, L. Rigby, 18 ft. 1½ in.	19 ft. 10 in.
Pole Jump.	W. S. Sharp, L. Rigby, 7 ft. 10 in.	9 ft. 1 in.
Weight (60 lbs.)	E. P. Hardman, T. Barton, 27 ft. 6 in.	37 ft. 3 in.
Cricket Ball.	L. Rigby, E. P. Hardman, 301 yds. 1 ft. 10 in.	114 yds. 2 ft. 6 in.

Second Set.

	Time, Height, &c.	Records since 1887.
100 Yards.	Jos. Darby, J. G. Blackledge, 12 sec.	11 sec.
220 Yards.	Jos. Darby, J. G. Blackledge, 24½ sec.	24 sec.
440 Yards.	Jos. Darby, R. Barrett, 60½ sec.	56 sec.
Half-Mile.	J. G. Blackledge, R. C. Smith, 2 min. 19 sec.	2 min. 17 sec.
Mile.	J. G. Blackledge, R. C. Smith, 5 min. 30½ sec.	5 min. 16½ sec.
High Jump.	Jos. Darby, E. Keogh, 4 ft. 2 in.	4 ft. 11 in.
Long Jump.	V. Ugarte, O. McGuinness, 15 ft. 8½ in.	16 ft. 5½ in.
Pole Jump.	V. Ugarte, E. Keogh, 6 ft. 6½ in.	7 ft. 10½ in.
Weight (14 lbs.)	O. McGuinness, V. Ugarte, 26 ft. 8½ in.	26 ft. 9 in.
Cricket Ball.	S. Lovell, H. Weissenberg, 80 yds.	87 yds. 0 ft. 6 in.

Third Set.

100 Yards.	H. Rochford, W. Darby, T. Huntington, 12½ sec.	11½ sec.
220 Yards.	H. Rochford, W. Darby, 28 sec.	28½ sec.
440 Yards.	E. Cawkell, J. Robertson, 61 sec.	58 sec.
Half-Mile.	E. Cawkell, A. Clapham, 2 min. 30½ sec.	2 min. 19½ sec.
High Jump.	R. Morice, O. Martin, 4 ft.	4 ft. 4½ in.
Long Jump.	R. Morice, A. Clapham, 13 ft.	15 ft. 1½ in.
Weight.	A. Clapham, R. Morice, 34 ft. 3½ in.	29 ft. 6 in.
Cricket Ball.	R. Morice, O. Martin, 61 yds. 1 ft.	74 yds. 2 ft.

Fourth Set.

100 Yards.	R. Blackledge, B. Hardman, 12½ sec.	12 sec.
220 Yards.	R. Blackledge, B. Hardman, 28½ sec.	29 sec.
440 Yards.	R. Blackledge, B. Burgess, 67½ sec.	63½ sec.
High Jump.	F. Long, J. McKillop, 3 ft. 2½ in.	4 ft. 4½ in.
Long Jump.	F. Long, J. McKillop, 11 ft. 7½ in.	13 ft. 7½ in.
Weight.	D. Russell, L. Williams, 16 ft. 8 in.	27 ft. 10 in.
Cricket Ball.	D. Russell, J. McKillop, 46 yds. 1 ft. 10 in.	62 yds. 2 ft. 7 in.

We wish to take this opportunity of sincerely thanking Lieut. Johnstone, who has been spending a few days with us, for a handsome prize he has kindly given for the first set 100 yards.

In the evening the distribution took place of a few prizes gained during the term. Prizes had been offered (1) in Classics, (2) in French and Geometry, to those who are preparing for the Lower Certificate; in the former P. Neeson and J. McElligott were the successful competitors, in the latter J. Smith and E. Emerson. For an essay, written by members of the Higher and Lower III. Forms on a subject in chemistry, H. Speakman and E. A. Robertson were awarded prizes, and E. Keogh and F. Parle received honourable mention. Our best thanks are also due to the Head-master for offering a prize to the member of the Senior Debating Society recognized by his companions to have given the greatest support to the debates. The honour fell to W. S. Sharp.

The following books were presented to the Upper Library this term:—Morley's *Life of Gladstone*; *Shakesperian Tragedy*, (Lectures on Hamlet, Othello, Lear and Macbeth) Prof. Bradley; *The World of To-day*, A. R. Hope Moncrieff, Vol. I. (The Gresham Publishing Company); Chatham (Twelve English Statesmen) Frederick Harrison. Might we remind the authorities that this, though the last volume of the series, is the first that has been put in the Library?

Our readers will remember that last year Mr. Wyse offered a bat for the best all-round cricketer of the First Eleven. We have now to mention a most munificent gift of the same gentleman. He has provided for a guinea bat to be given annually to the best all-round cricketer of the First Eleven. This he has done to perpetuate the memory of his son Charles' connection with the College, and we know of nothing that would be more in accord with the wishes of our late captain than this handsome gift. We beg to thank Mr. Wyse most cordially for his kindness to us.

T. BARTON.
H. CHAMBERLAIN.

Literary and Debating Society.

The first meeting of the term was held on January 22nd. After the secretary Mr. L. Rigby and the committee, Messrs A. Prinsavesi, T. Barton and H. Chamberlain, had been elected, Mr. Perry read a paper on Oliver Cromwell. Having sketched in outline his life and personal appearance, he gave in detail the history of his proceedings in the Civil War and Protectorship, and concluded with a favourable view of his character. Fr. Hildebrand discussed Pride's Purge and the execution of Charles I.; Fr. Edmund commented upon Cromwell's position as a foreign minister and as the founder of our Colonial System.

January 29. Mr. Hardman rose to support the motion that the British Colonies are a source of strength to the mother country. He divided the opinions on this subject into two schools, namely the sentimental, in which loyalty is the great factor, and the pessimistic, which calls for the abandonment of the colonies. He pointed out that there were two kinds of colonisation, one in which the colonies become separate states as in olden days, clinging to the mother country like fruit, only until they are ripe; the other where, as with us, they are joined to the mother country and are a support as well. Their support was considerable during the Boer war, as both Canada and Australia sent troops. The colonies moreover are a source of strength; they are places which consume the manufactures of the mother country and in return supply her with wheat and provisions. Such colonies as Aden and Gibraltar are great defences, and St. Helena and Hong-Kong are invaluable as coaling stations.

Mr. Neeson in opposition said that in three ways the colonies are a source of weakness to the mother country. Firstly, in peace, they act as a drain, taking away those who might work in the mother country. Secondly, in war they are a weakness, as

they are often the cause of the war. To protect them great expense is incurred in transporting soldiers, etc., as in the Boer War. Thirdly, in commerce they do not return as much as is expended and they do not help to support the army and navy.

Mr. Primavesi maintained that the colonies support their own garrisons; and thus they are not a source of weakness in that way. The colonies are the greatest consumers of our manufactures; hence they are a source of strength. They are also useful as convict stations.

Mr. Hesketh, speaking on the same side, said that we get bread from the colonies and also gold, and thus we are strengthened by them.

Mr. Buckley said that our ships in war would not be able to coal at foreign ports, but the colonies would be the coaling stations. Manitoba is the greatest wheat producing country in the world and we are supplied from there. Africa acts as a receptacle for our goods. Mr. Emerson pointed out, with true colonial feeling, that they could garrison their own towns; that Canada sent out 35,000 troops to the Boer War; that they do not cause expense in being protected since they are worth more than what is paid for their protection.

Mr. McElligott also said that the colonies supplied men who were valuable because they were accustomed to a hard life, which enabled them to understand, for example, the Boers' method of warfare. Messrs. Millers and Giglio also spoke for Mr. Hardman's view; Mr. Sharp for Mr. Neeson's.

Mr. Barton thought that the colonies would be faithful, and excused the separation of America. India provides the material for the textile manufactures of Lancashire. Napoleon wanted colonies and he was the greatest general the world has seen.

Fr. Hildebrand then rose to support Mr. Neeson. He said that the colonies are no support to the navy, that colonial troops may have helped us in the Boer War, but they needed twice the pay of our soldiers. Canada refused to exchange ten per cent. for wheat, and when it wanted ploughs it sent to America not to England.

In reply, Mr. Neeson said that the convicts brought us into trouble with Australia which objected to having them, and Mr. Hardman that England maintains her position as the first

country in the world. This would be impossible if the colonies are weakening her as well as all the other countries. The motion was won by 15-6.

February 12th. Mr. Hope rose to support the motion "that Trade-unions, as they are worked to-day, are injurious to the industry of the Country." He first wished to make it clear that he was not blind to their great benefit to the social life of the kingdom, but he condemned the action of the unionists in trying to force the non-unionist to join in their agitation. He gave instances to show that the unions are mismanaged. The excuses for the strikes are often very feeble, namely that unionists would not work beside non-unionists. They cannot work together; therefore one has to leave. Unionists demand as much wages for the old men as for the young and able, which is obviously unfair.

Mr. O. Chamberlain in opposing said that Trade-unions are a benefit to the country. They benefit society in helping the members in sickness, in providing tools, and in seeing to their proper burial. They regulate the conditions of labour and see that no injustice or extra work is enforced by the foreman, and supply those out of work with an allowance of money. They look to the proper ventilation of workshops, and thus benefit their members. Trade-unions are rapidly increasing and have reached a high place in public opinion.

Mr. Perry pointed out that they are a growth from the guilds but a degeneration, good in theory but not in practice. The unions are in the hands of a few men, who force others to join on promise of strike-pay, and when the strike comes refuse to pay it.

Mr. McElligott said strikes are not really to be put down to the fault of the labourers. The labourers must have some power, or else their wages would be lowered.

Mr. H. Chamberlain pointed out that the guilds were the predecessors of the Trade-unions, but their degeneration in England was due to the loss of Catholic principles. They insure their members, and the doctors they supply are a great boon. In the cotton trade the men get low wages and refuse to work; if they do not strike they cannot work

independently, owing to the division of labour. They are a great benefit to moral training and bring the men together by their clubs.

Mr. Blackledge did not think unions were a benefit to the working class as a whole. When in a factory the trade unionists strike, non-unionists are employed and contention is the result.

Mr. Sharp pointed out their immense staying power. In a coal strike of Westphalia a German capitalist said he would win since he had the capital; but he would not have done so if there had been Trade-unions.

Mr. Primavesi said that they are not worked properly. Unionist men are the best paid workmen and produce the least labour for their pay. There must be something wrong if they strike. It would be better if instead of striking they would send their petitions to Parliament.

Mr. Lythgoe urged that the workmen would not get a fair wage, at the first employment, if they did not join in unions. They could not get an Act passed, as the managers would be in the majority in Parliament.

Messes Buckley, Hardman, Smith and Millers also spoke, and the mover and opposer replied.

Fr. Edmund summed up and the motion was lost by 14—9.

February 19. Mr. Sharp read a paper on 'Sarawak'. Before commencing, he distributed some neatly drawn maps in order that the House might follow him during the paper. He divided his remarks into the physical and political aspects. On the physical side he gave the chief features of the country and the productions. On the political side he distinguished the Sea from the Hill Dyaks, gave a detailed account of the Rajah Brooke and lastly commented upon the religion. His answers to questions displayed an extensive knowledge of the subject.

February 26th. Mr. Giglio rose to support the motion that "motors are a benefit to locomotion." He said that prejudice is strong against motors, but it would end as it had done with the railways. Motors are only dangerous if the drivers are reckless. They are stronger than horses, need less keep and are

speedier. They are a decided improvement on trams and do not require unsightly poles and wires. In sanitary matters they are much better than horses. Unlike electric trams they are independent of a central power station, and thus general stoppages cannot occur.

Mr. Chamberlain rose to oppose. He said that electric trams are better, and since they have been adopted the rates have considerably decreased. The chief objection in expense in motors would be the tyres which are extremely dear. Trams are better; they have one position in the road and do not interfere with the rest of the traffic. Electricity, not petrol, will be the great power of the future.

Mr. Sharp urged that motors are useful on water as well as land and great speed has been attained by motor boats. The great advantage of motors is their speed and cheapness. Mr. Hardman said that motors are dangerous and cannot be depended upon. The practice of motoring tends to make us effeminate.

Mr. McElligott said that there would be no security in travelling at night in motors as they have no fixed tracks. In trains there is no fear of going wrong and consequently the comfort of the traveller is greatly added to.

Mr. Millers gave several reasons why horses are better than motors; for example they do not blow up. Messes Marwood, Blackledge and J. Smith also spoke.

The motion was lost by 13—12.

March 12th. Mr. W. Williams rose to support the motion that "Conscription would be a benefit to England." He said that conscription provides a bond of unity. In Germany, Bismarck established a strict conscription, yet Germans call their country the Fatherland and consider it right of their country to demand their services. In countries where there is no conscription emigrants do not return to defend their country. England now has a large frontier to defend in her colonies, too large for our navy if we have a European war. Conscription morally and physically improves men.

Mr. Lythgoe rose to oppose. He pointed out that a navy is necessary for a naval power. Heavy taxes are required to support the navy; that we cannot support a large army as well,

Military bullying and duelling are encouraged by conscription. Socialism is spread and trade is injured, for the men are training as soldiers at the time they ought to be learning a trade. Our patriotism is so great that we can make an army with volunteers.

Mr. Sharp said that in the Boer war the volunteers were of no use; that the colonies need an efficient defence, and conscription would supply these defects.

Mr. Buckley speaking on the same side said that the British army is small, and if the navy were conquered there would be little hope for us. Conscription is good because men are drilled and improved. Mr. Perry speaking against the motion said that it would cause great discontent. A commission which suggested it met with such violent opposition that it had to withdraw the proposal.

Mr. Hesketh, on the same side, said that in the Boer war there were few regular troops and we won. The Americans and Swiss do not need conscription.

Mr. Chamberlain said that the wickedness of the army was well known and men forced into it would be morally ruined; that it would raise the taxes and our patriotism revolts against it. Reform in the army was necessary.

Mr. Emerson argued that the candidates for the navy would have to join the army, unless they had special privilege; that the Russians can put three million men in the field through conscription; but the usefulness of these millions is doubtful in the present war.

Mr. Primavesi pointed out that the Germans do not like conscription but leave their country to avoid it. In the Boer war the scouts, not the volunteers, were at fault. Volunteers are not cowards and they would not join.

Mr. R. Giglio, present as a visitor, spoke for the motion. He said that in Belgium and Holland they had a conscription which was not so strict as in Germany and France. There a man draws a number and can get another man to serve on payment of about £60. There is less expense in war with conscription. The motion was lost by 16-9.

On March 19th, Fr. Edmund presided and Fr. Hildebrand and Brs. Ambrose, Aselm and Paul were present. Mr. H. Chamber-

lain read a paper on Wordsworth. He pointed out that Wordsworth belonged to the romantic school, of which Shakespeare was the leader. Milton was typical of the opposite, the classical school. He then gave a sketch of the life of this the senior lake-poet and the character of his poems, reading several extracts as illustrations.

Fr. Edmund thanked the reader for his paper and enlarged upon many of Mr. Chamberlain's points, in the course of his remarks defining poetry as truth speaking through the emotions.

Br. Ambrose threw further light on the spirit of Wordsworth and took Mr. Morley to task for his disparaging remarks on Wordsworth's 'impulse from a vernal wood.'

On March 26th, Mr. Ward rose to support the motion that "the Bishops should be excluded from the House of Lords." He pointed out that in the first place they were the cause of the Civil war in the time of Charles I., and Wolsey brought about the demolition of the monasteries in the reign of Henry VIII. The Bishops in the House of Lords attend to politics to the neglect of their dioceses. Their presence is not desired by the lay members, as was shown by the Grand Remonstrance. Their position is unfair, because there is no balance of representatives of other religions.

Mr. Millers in opposition said that the bishops must be clever and loyal to sit in the House of Lords. Without them the church would not be represented, and consequently lay members would govern ecclesiastical matters. There have been many famous bishops, as Lanfranc, etc., and therefore their part is honourable.

Mr. Perry argued that the bishops are nominated by the Prime Minister and therefore are not representative. If all religions were represented, the House of Lords would become a centre of religious disputes.

Mr. Barton remarked that, when religious matters are discussed, the bishops can defend religious interests and thus form a guard against secularism.

Mr. Sharp on the same side said that in the past they have done good. If they were not present the laity would govern the Church, and thus religion would be sacrificed for state matters, as has happened in France.

Mr. Primavesi, for the motion, said that Bishops in Catholic times were representative but now they are not, because only Protestant Bishops are in the House of Lords.

Mr. Chamberlain against the motion said that it would disestablish the church of England if the bishops were excluded, and people would become socialists. They act as a check on the lay members.

Fr. Hildebrand congratulated the House on the choice of subject and went into some historical detail. It has been the custom of all Northern nations to include them since Edward I., with the exception only of the Lombards. They are able men and extremely well educated, witness Stubbs and Creighton.

Br. Paul observed that the whole power of the House of Lords is in the hands of the judicial four and so the Bishops do nothing. But if the House of Lords is retained, the Bishops may as well be retained. A great many splendid men have been included in their number, like Thomas à Becket, the first resister of taxation.

Fr. Edmund summed up, and the motion when put to the vote was lost by 16—9.

On April 9th, Mr Buckley rose to support the motion 'that Japan's complete success would be a danger to Europe.' He said that Japan's success would give the Eastern nations confidence and more knowledge of their powers. They would unite, and China would form an army of millions trained by the Japanese. England would be forced to give up Hong Kong and Germany Kiao-Chau; and there would be no coaling stations for European fleets in the East.

Mr. Clancy in opposition said that Japan must ally with some large naval power, and that power is England. The alliance therefore between Japan and China will not come about as the Chinese fear the English.

Mr. Perry said that India would join the Japanese and this would be a great danger.

Mr. Millers pointed out that England and France are near neighbours and both strong, but that they were not in the least friends.

Mr. Sharp, speaking against the motion, said that the Japanese were fighting for their national existence, and their own interests make them regard the strong powers of Europe. If the proposed

triple alliance between England, America and Japan were effected, China and other eastern countries would sink into insignificance.

Mr. Primavesi observed that when the Turks invaded Europe they only had swords and light arms to carry. Now Japan would have to bring heavy ammunition a very great distance over land, as their fleet is too small to carry it by sea.

Mr. Hardman thought that Japan's success would rouse China, and the two would get into India, and thus to Europe. With a well guarded railway they could easily bring supplies.

Mr. McElligott said that Japan would join the two greatest nations, England and the United States rather than China, whose men are undrilled and whose only advantage consists in their numbers. Fr. Edmund then summed up and the motion was lost by 15-9.

Fr. Edmund then spoke of the term's work. He thought that it had been very successful. There had not been a dearth of speakers. He therefore offered a prize to the boy whom the house voted to have done the most for the debates of the term. A vote of thanks to the Chairman closed the meeting. At the last meeting of the term, held on Sunday, April 16th, Mr. W. Wood read a paper on the Samoyads, and Mr. McElligott one on "Humour of Shakespeare."

L. RIGBY,
Sec.

Junior Debating Society.

The First Meeting of term was held on Sunday, Jan. 22nd. In Private Business Mr. Jackson was elected Secretary and Messrs. Barrett, Keogh, and Lightbound to serve on the Committee. Public Business consisted of a Jumble Debate.

The Second Meeting was held on Sunday, Jan. 29th.

Mr. Clapham moved that "Railways ought not to be in the hands of the Government". Of all his arguments he laid most stress on the loss of competition, and pointed to the evil effects of the government management of railways, as shown in Germany. He deplored the extent, to which not only the national government but also city corporations had already gone in usurping undertakings which should rightly be left to individuals.

Mr. Barrett seconded and Mr. Speakman opposed. The latter said that the change would result in the lowering of fares and the increase of conveniences of many kinds. The competition between the existing Railway Companies was often very ruinous and did very little good to anyone.

Messrs. Miles, Lightbound, Anderton, McLoughlin, Keogh, Hines, Leonard, McGuinness, Jas. Darby, and C. Farmer supported the motion; and Messrs. C. Smith, A. Smith, and Swale opposed. The motion was carried by 18-4.

The Third Meeting was held on Sunday, Feb. 5th.

In Public Business: Mr. A. Smith moved that "Ancient warfare was more deadly than modern warfare." He quoted statistics to prove his point and added that the greater mortality in the battles of ancient times was due partly to the close quarters at which operations were carried on, partly to the greater skill in the use of weapons, and partly to the fact that captives and wounded were so often killed. Mr. Barrett seconded. Mr. C.

Smith in opposing, said that all the changes, which had been made in warfare, were made solely with the view of inflicting greater loss on the enemy. In the days of old, the two armies had to come to close quarters before any damage could be done at all. Nowadays this was not necessary and heavy losses could be inflicted by an army at a distance of several miles from the enemy. He gave several instances from the Russo-Japanese war to support his argument. Messrs. Clapham, Lovell, Lightbound, Speakman, Anderton, Weissenberg and Jackson spoke against the motion. Messrs. McLoughlin, Ugarte, Hines, and Miles supported it.

The Debate was continued on Sunday, February 12th. On being put to the vote, the motion was lost by 19-4. A Jumble Debate was afterwards held.

The Fourth Meeting was held on Sunday, February 19th. Mr. Lovell moved that "A Monarchy is better than a Republic." He compared the condition of the average king with that of the average president, much, of course, to the advantage of the former, who both by birth and early training would naturally be the better ruler. No president, however good, could command the influence and the affection, enjoyed by a good king. Mr. Wood seconded. Mr. Keogh, in opposing, contended that the president of a republic was much more likely to have a real capacity for ruling than a king. He had to fight his way to the front and prove his worthiness before the position was bestowed on him. He gave many instances of kings of England, who were admitted to have been quite unfit to rule.

In the debate that followed almost all the members of the House took part. The motion was carried by 19-8.

An extra meeting was held on Tuesday, Feb. 21st, and was devoted to an interesting Jumble Debate.

The Sixth Meeting of term was held on Sunday, Feb. 26th.

Mr. Weissenberg moved that "Destitute Aliens should not be allowed to enter England." He said that England was already overpopulated and these aliens only increased the evil. They taught us nothing and gave us nothing. They took work out of the hands of the English. Aliens should only be allowed to

enter the country after giving proof that they were not destitute. Mr. A. Smith seconded. Mr. Lightbound detailed many advantages which England had received from her reception, at different periods of history, of destitute aliens and said that some of our best industries had been introduced by aliens. England had always been known as the friend of the oppressed, and it would not only be foolish but also cruel to shut them out now.

Messrs. Swale, Lovell, C. Smith, Miles, Huntington, Jas. and Jos. Darby, Anderton, and Speakman supported. Messrs. Leonard, B. Wood, Ugarte, McGuinness, Cawkell, Hines, McLoughlin and Williams opposed the motion.

The Seventh Meeting was held on Thursday, March 2nd. Fr. Prior, the Head-master and the members of the Senior Debating Society attended by invitation. The meeting being held to celebrate the fiftieth meeting of the Society, the two senior members had been asked to lead the Debate. After the Chairman had welcomed the visitors and expressed the pleasure which it gave him to see so many of the original members of the Society present, Mr. McElligot moved that "Town life is better than Country life." In his arguments he confined himself almost entirely to the lower classes, since the upper classes were able to combine both town and country in their lives. He showed that the country labourer worked longer hours and at lower wages than the town labourer, and that in addition to this the necessities of life were cheaper in the town, whilst the facilities for education and recreation were much greater. There good schools, libraries, and theatres were close at hand. It was, indeed, not surprising that agricultural labourers migrated to the towns, wherever it was possible for them to do so.

Mr. Jackson in seconding said that the inconveniences of country life were greatly increased during the colder seasons and argued that country people do not live so long as town people.

Mr. J. Smith opposed and said that, on the contrary, it was admitted that country life was the healthier of the two. Not only was the air breathed purer and the food better, but there was a total absence of all the jar and rattle of the town, which was so enervating. Work in towns was done in crowded

and stuffy workrooms, whilst in the country men worked in the open. There were many sports, also, which even the poorest could enjoy in the country. The scenery of the country was a factor to be considered. It had a great influence on the character of those who lived in it. It refined and educated the mind and this could not be said of the squalor and the ugliness of the ordinary town.

Fr. Prior and the Head-master made eloquent speeches which were much appreciated. Messrs. Sharp, Chamberlain, Miles, and Perry also spoke. The motion was lost by 6-13. Messrs. Chamberlain and Miles in very appropriate speeches supported a special vote of thanks to the Chairman who, as the former speaker pointed out, had occupied the chair, since the first meeting of the Society.

A most successful meeting closed with a unanimous vote of thanks to the Prior and Head-master for attending and taking part in the Debate.

The Eighth Meeting was held on Sunday, March 12th.

Mr. Barrett moved that "Vivisection should be abolished."

His speech was almost entirely devoted to proving the cruelty of vivisection, and he argued that the same results could be attained by post-mortem dissection. Mr. C. Smith seconded and Mr. Wood opposed. He said that vivisection was not cruel, as people supposed; since the subject was under an anaesthetic. Many discoveries most useful to the whole world had been made through vivisection, and many lives and much suffering had been saved by it. Messrs Miles and Ugarte supported and Messrs Speakman, Parle and Williams opposed. The motion was lost by 11-13.

The Ninth Meeting was held on Sunday, March 19th.

Mr. C. Farmer moved that "An Aristocratic was better than a Democratic form of Government." He relied mainly on the arguments that the members of an Aristocracy were better educated and more incorruptible than those of a Democracy.

Mr. Clapham seconded. The opposer, Mr. Martin, said that, in a Democracy, the rights of all classes of people were respected, and as everyone took a real interest in national affairs there was greater patriotism. He pointed to America as an instance of a good democracy.

Messrs Williams and Barton supported, and Messrs Speakman, Miles, R. C. Smith, Lightbound, Wood, Darby, McLoughlin and Jackson opposed. The motion was lost by 9-16. Mr. Kealey was the visitor.

The Tenth Meeting was held on Sunday, March 28th. Mr. Leonard moved that "The Soldiers of antiquity were braver than those of modern days." He said that, in the ancient times, men had to fight at close quarters and actually face the foe. Nowadays most of the fighting was done at so great a distance that the enemy could scarcely be discerned with the naked eye. He related many deeds of individual bravery, done by ancient heroes, which could not be paralleled in modern times. Mr. Lightbound seconded. Mr. Williams opposed. He said that the modern soldier required more bravery to face modern weapons than soldiers in ancient days to face the comparatively harmless weapons of those days. Most of the instances brought forward by Mr. Leonard were legendary and could not be proved. In modern days, he said, we had heroes like General Gordon, and many who had won the Victoria Cross. Most of the members of the Society spoke in the ensuing debate. The motion was carried by 19-8.

On Sunday, April 2nd, there was a special service in the Church after supper and the Society did not meet.

The Eleventh Meeting was held on Sunday, April 9th. Mr. Miles moved that "Conscription would not be beneficial to England." He said that conscription would dislocate trade very much and would result in a considerable lowering of the moral tone. This had been the effect of conscription in other countries. We had not so much need of large armies, since our fleet afforded us all the protection that we wanted. When we required men, as we did in the last Boer war, many volunteered, and men could be trained to shoot well, which was the main qualification in modern warfare, without conscription. Before sitting down he congratulated Fr. Dominic, who with Br. Edward took part in the debate, on his recent ordination to the priesthood.

Mr. Williams, the seconder, said that conscription would kill the feeling of Patriotism, and though it might increase the size of our army, it would decrease its effectiveness.

Mr. Cawkell, in opposing, said that the English Army was, for

its size, the most expensive in the world and he quoted figures to show that conscription would increase the size of our army without adding very much to the cost. He contended that the training of two or three years would be an excellent thing for most of our young men.

Messrs Speakman, C. Smith, Anderson, Lightbound and Swale supported, and Clapham, Ugarte and Wood opposed.

The motion was carried by the casting vote of the Chairman.

The Twelfth Meeting was held on Sunday, April 16th. Mr. Swale moved that "The French Revolution did remedy the existing evil." Most of the evils of the time arose from the worthlessness of the nobility. They oppressed the people and made life unbearable for them. The excesses of the Revolution were, of course, not excusable. Mr. Wood seconded. Mr. Ugarte opposed, and said that the evils of the time were not remedied by the Revolution but only slightly changed. France had behaved very badly since the Revolution and now was in a dangerous position. The expulsion of the religious orders was a sign of the times.

Messrs. J. Miles, Chapham, C. Smith, McLoughlin, Robertson and McGuinness supported, and A. Smith, Williams, Barton, Jos. Darby, Lightbound, Forshaw and Martin opposed. Fr. Flacid (who was suitably congratulated on his recent ordination by Mr. Swale) and Br. Adrian also took part in the debate.

The motion was carried by 14-13. The meeting concluded with votes of thanks to the officers.

Natural History Notes.

MANY of the migrants returned this year before their usual time. The Willow-wren was observed as early as March 17th, being the first of the travellers to appear, and forestalling even the Chiff-chaff which usually leads the way. It is to be feared,

however, that the cold weather of the last week or so has either killed or driven the newcomers away again. The swallows in their prudence have not yet appeared, and unless the weather changes suddenly again will probably be very late this year. Snipe are staying with us in considerable numbers and many have been seen lately on the rough field by the Lion-Wood and near Willow Pond. The Herons seem to be doing a great deal of harm to the fish there. The scales of a fine carp were found a few days ago on the island. One of our fishermen reports that, fishing in the early part of the term, he put a perch on his tackle, and that this fish, on being cast into the water, immediately took the offensive and seized hold of a passing member of its own tribe, with the intention of devouring it. This true fisherman's tale (an apparently contradictory combination of epithets) seems to prove that live-bait are not seriously incommoded by the tackle.

A finely marked Stoat was caught alive near the Bathing Wood in February and kept for several weeks. It was white on the body and black on the head and tip of the tail. A discussion has lately been raging in the Yorkshire Post as to whether Stoats do change colour in winter. It is surprising to find that many, apparently close observers, maintain that no change of colour ever takes place.

Much confusion often arises from variations in nomenclature. In this locality, for instance, the Wren is called the Tom or Tommy Tit, while the Tit itself is always Billy Biter.

It is pleasant to see that the Kestrel still holds its own here. Only ignorance can lead to its destruction. The Magpie, despite constant persecution, does not seem to diminish in numbers. At least one pair is nesting very near to us. A pair of Green Woodpeckers is again trying to find a house in the College Wood. Last year a pair of the same birds tried without success. The old tree by the Green Lane is still regularly tenanted.

The Natural History Society has a good programme ready for next term. The card containing the list of papers may be obtained from the Secretary, L. Rigby.

Notes.

THE Catholic Record Society has been good enough to send us an Ampleforth Diary of the year 1816. We are grateful for it. It has no literary merit, and is of little historical value, but it has an interest of its own,—an interest not unlike that of the scribble on the fly-leaves or margins of an old book. It begins "Revd. R. Nihell, O.S.B., A Memorandum of Events for the Year 1816, January 1st." There never was such a person. But the Diary is not a hoax. Revd. R. Nihell, O.S.B., was a school-boy, who came from Antiqua to learn English and other things at Ampleforth, and he has added the Revd. and O.S.B., to his name for the very same reason, whatever that may be, that the novice, who finds in the sacristy a Bishop's mitre and takes it up for the first time, is sure to try it on his own head.

We were in hopes when we began to read the M.S. that it would prove a bad boy's Diary. But we were disappointed. There are no mischievous pranks recorded in it; and we find no trace of College slang. Mr. Nihell even calls his companions by their true names. He mentions a certain "Mr. Marchall's son, surnamed Young Monkey"—of course, the father was called Old Monkey—but he was not a school companion. He remarks that "Ruster preached," but we are left in doubt whether this is a real nickname or a misspell for Rishton, the Prior. In fact he was innocence itself. At the beginning he shows that he did not know the difference between a duck and a goose. When first introduced to punch, he is so unfamiliar with it that he spells it 'Tunch!' But his education progresses. Towards the end of the diary, he is able to inform us that "Mr Dehenne's poney (spelt originally with a double 'n') folded," and is able to give the recipe for the brew to which Anselm (Brewer) treated the school: "we drunck 3 bottles of rum and 3 of wine."

The only thing bad about him was his spelling and this was only bad "in parts," like the parson's egg. Or, rather, it was like the little girl, who "when she was good was very very good, but when she was bad, she was horrid." For instance, 'immediately' is spelt in one place correctly and in another, on the same page, 'immediotly.' Probably the variations are accounted for by the absence or near neighbourhood of a dictionary, or of his accomplished chum, George Kelly. Many of his misspells are distinctly traceable to an excess of zeal or over elaboration. We have, for instance, 'continues', 'retreat', 'scenes' and 'professed.' Fr. Placid Metcalfe's posset is sweetened by the addition of another 's' and becomes 'posset.' But most of them are rash phonetic guesses like 'mucical', 'cubord', and 'brouwt' for brought. He boils down the entry of "a little rain" into "a litrain." His proper names often need a key to decipher them. But most ordinary words he gets right at decent intervals. 'Whensday,' however, comes up unblushingly even in the last week. Once he wrote it without the 'h' but carefully put it in afterwards.

They were the days when Baines and Burgess had risen to eminence. Rishton was Prior, but he only played third fiddle. The order of importance in the boy's mind is clearly shown in the entry, on June 5th, "Mr. Bains, Burgess, Rishton went to drink tea at Westwoods." The Prior comes in for a good deal of notice, but always incidentally; as when he "treats" the tailors and workmen in "the new taylor's room in order to christen it" and they go on "singing and bauling till 12 o'clock at night." One suspects a disrespectful variation of his name in the "Ruster preached." But Baines is 'Mr. Baines'; no familiarity is possible even with his name. Burgess is always 'Laurence' when written of individually, except on one occasion when we read "Mr. Burgess forgave us our marks,"—a faint indication, perhaps, of some transient boyish resentment. It is "Mr. Baines" who conducts the examinations and reads out the places. It is "Mr. Baines" who reorganises the whole school system, changing the breakfast hour from after Mass to "immediately after studies," ordaining "20 minutes play in the forenoon and 20 minutes in the afternoon" and introducing "tokens, cards,

etc." Mr. Baines preached "a most excellent sermon all about Protestants"—Laurence only preaches a 'curious' sermon and the rest of the many sermons are not considered deserving of an epithet. Then we have the entry on May 1st. "Mr. Baines opens the New Chapel at Sheffield at which were a great number of Calvinists, Protest(ants) and all kinds of People." It was this sermon which brought the famous preacher first into public notice.

'Laurence' is evidently kind and friendly, but he is always the prefect. He is the subject only of most dignified mention. His little absences are for the sake of visiting the sick, or he goes "out in the evening to convert some people at Helmsley and Revis." He only once takes some of the boys out for a walk and then it is to Oswaldkirk Wood "to teach us to measure Timber." 'Mr. Slater' (afterwards Bishop Slater) treats him on one occasion with scant ceremony. On May 31st "about 9½ as we are all in the study Mr. Slater came to see the Religious (probably from Fairfax's Castle; he went about this time to Rome with Mr. Fairfax for the sake of his health) and forces Laurence to give us play. Laurence resist him, but Mr. Slater drives us out of the study." 'Laurence,' however, reasserts himself after Mr. Slater is gone, and we have the melancholy entry "we only have play in the morning."

There is a casual mention of a visit from President Brewer, then in his 74th year. He is simply described as 'the Old Doctor.' This was on May 15th "whilst we were at play during the quater." Two days later we have the most elaborate, thrice-commended note in the diary. It is headed 'Pedestrianism' (underlined). *Mr. Dehenne, the famous professor of French at Ampleforth, undertook to walk three miles and a half in less than an hour, and was backed by the Doctor against Mr. Rishton, who laid half a bottle of wine and the Frenchman the other half. The time first upon was after supper, so that if he gained he might meet with the acclamations of everyone. At 7 o'clock, which was the time proposed, the pedestrians set out and performed it in 10 minutes less than the time fixed upon. And immediately the whole hous together with the boys on the Terrace rung with their repeated applauses

in praise of the noble hero." The last words are underscored perhaps in sarcasm. Three and a half miles in an hour could only have been an exceptional record with an exceptional person. But the enthusiasm may be genuine. The Abbé Dehenne was the boy's real hero, probably his particular master. We think the good Old Doctor's sporting interests are new to history.

On May 20th, there is a further reference to him, rather too meagre for satisfaction. We read "The Doctor left us and went to York. The York Races begin to day." Does the youthful diarist intend to insinuate a connexion between the two events?

We are not at all sure that the boy was incapable of delicate innuendo. On March 23rd, he tells us that "Mr Brady, an Irishman, exhibited his readings before the Religious and two or three of the boys. He read several poems out (of) different Poets and some of his daughter's compositions." Then he adds, as a postscript, "I took phisic."

Besides the President, a future dignitary of the Order has honourable mention, Peter Ignatius Greenough, Provincial of the North Province for some years. The diarist after a first, creditable attempt, which looks sometimes like 'Greenory,' gives up the proper spelling of this name and makes use of the phonetic 'Greene.' We learn that in his youth the future Provincial was a poultry fancier. The first entry concerning the matter is abrupt and enigmatical. "In the morning (March 26th.) Laurence forbad the ducks, but give them leaf afterwards to keep them, on condition not to bring them in." We, however, learnt more of these 'ducks' in a later entry. On April and we have: "Very fine day. The Geese began to sit on the 28 of last month." We are still a little in the dark, but we know now that the ducks are geese and that they began to sit on something. Finally, on April 30th, there is a "N.B. Greene's geese had young ones on the 26st."

Fr. Greenough is mentioned again in quite another connexion. The entry runs "I, Duke (Marmaduke Langdale) and Greene went to Ampleforth to buy treckle for toffy." All that we can fairly deduce from this is that Greenough's firm manufactured that peculiar variety of the sweetmeat which is called 'treckle-

toffee.' Let us hope that it satisfied the youthful critics who tasted it. Of another toffee maker, John Prest, the diarist writes that his confection "was the best we ever had as yet."

R. Nihell was, as one may judge, a privileged boy, possibly because of a delicate constitution. The early entries, recording heavy frosts and snows for most of a month, have a suspicion of complaint in them. He takes note of a new grate in the Refectory and Play-room, and three days later of the stove in the Play-room being again changed. He says, on the 11th of February, "We were turned out of the Study and Lecture Room and even from the house, court and other places and confined in the new damp Playroom. Placid (Metcalfe) send more than half the boys to bed last night and gave each a posser. He continues freezing very hard." But on the 18th things were made more comfortable for him; then "Edmund (Kelly), George Kelly and I had our fire," though he adds, inconsequently, "which was very bad."

Of Old Schoolboy ways we learn only a little. There were frequent walks. The "one day for skating when the ice bears" was liberally interpreted and on one occasion there was lunch on Fairfax's pond with dinner at 5 o'clock. There is mention of gardens, dancing, swings and bird-nesting—very mild entertainment according to modern notions. The Ball Place was building; Spence is putting up the battlements on May 14th. There were Punch nights, and on April 23rd, the Georges (Kelly, Waterton and Henry) treated the school to Punch and coffee and some amateur conjuring by the first-named. The great event was a Play, on Feb. 26th, which "commenced about half-past 7 o'clock and was performed to the great *éclat* of the actors. It was not finished till half-past 11, and afterwards a farce called Longhead. Mr. Rishton treated the actors with rum and gin, biscuits and buns."

The Diary contains even less of historical interest. The Organist in those days was Mr. Hargitt. There was a College Orchestra which played in the Chapel after High Mass on Whit-Sunday and Monday—"violins, flutes, bass, &c." "Bede (Day) left us to go on the Mission near Wigan" on May, 24th, and the last entry, on June 9th, tells us that "The Religious began to wear cassocks."

Through the death of Abbot Snow, we, the English Benedictines, have lost one of our most eminent men. For thirty years he had been a leader among his brethren and was foremost in watching over the interests of the Congregation, planning, advising, helping, guiding and defending it, during what has been the most prosperous and, at the same time, most anxious period of its existence. As a subject, he was always willing and ready to take on himself difficult and laborious tasks; as a Superior, he would never ask anyone else to do what it was possible for him to do himself. He was a wise counsellor, a kind, sympathetic helper, and a staunch friend. St. Gregory's, his Alma Mater, had no son better deserving of love and confidence. Her advancement and prosperity, her honour and distinction and welfare were always his chief thought and the inspiration of his writings and labours.

The patient courage which he had shown throughout his life, and which had enabled him to bear the stress of work and responsibility, helped him to face the slow but certain approach of death with brave resignation. During his year's sickness he hoped for the best as long as hope was possible, and he refused to believe the worst until death laid its hands upon him. He would not let the thought of the inevitable result of his illness worry him, because he was always ready for it and did not fear it. He passed away peacefully on the 17th of January, and was buried at Downside Abbey among his brethren. R.L.P.

We regret that we omitted in our last number to ask the prayers of our readers for the repose of the soul of one of our oldest Amplefordians, Captain Francis Henry Salvin, of Sutton Place Guildford, who died at the Manor House, Sutton Park, on October 2nd, in his eighty-seventh year. He was the fifth and youngest son of William Thos. Salvin, of Croxdale Hall, Durham. He entered the school at Ampleforth in 1833, and, on leaving, joined the 3rd Battalion of the York and Lancaster Regiment from which he retired, after ten years' service, with the rank of captain. Withdrawing to his beautiful old manor house of Sutton Place, which he had inherited through his mother, he lived a simple and unostentatious life, in which the resources and pursuits of the country, and specially the old English sport of falconry, absorbed a large share of his enthusiasm. His devotion to the cause of

charity, and his readiness to co-operate in all charitable works, will long be remembered. He was buried in the little church of St. Edward, which he himself had built in the park adjoining Sutton Place.

All Amplefordians will cordially join in the congratulations which are being showered upon His Lordship the Bishop of Middlesbrough, who has recently celebrated the silver jubilee of his consecration. Bishop Lacy is a familiar figure at Ampleforth, which he has visited from time to time for many years past, to attend great festivals or to confer ordination upon the monks. The members of St. Lawrence's have not been slow to take their part in the jubilee rejoicings. They were represented by Fr. Abbot at a great meeting held in the Town Hall, Middlesbrough, on December 20th, to express the good wishes of the diocese towards its Bishop, and to present him with a handsome sum of money. That His Lordship may yet rule over this diocese for many years to come is the heartfelt wish of every Laurentian.

Let us congratulate one of our oldest and best friends, Father Ildelfonsus Brown, on the celebration of his golden Jubilee. May his health and good spirits continue to defy time. Our readers all know him so well that there is no need to tell them of him. But to show how the event was marked in his own neighbourhood, we quote a passage from a local paper:—

"The Rev. Father Brown of Parbold, who is so widely known and highly respected, has recently reached the Golden Jubilee of his membership of the Benedictine Order. The rev. gentleman, who was born in Wigan in 1835, was sent in 1844 to the college attached to the Benedictine Monastery of Ampleforth in Yorkshire. After pursuing his school course with distinction, he was clothed with the habit of the Order on January 23rd, 1855. Fifty years have now elapsed since that date—years full of work, and Father Brown may be found at his post youthful still, genial and kindly, cheering and guiding his devoted flock at Parbold. His ability and tact won him the esteem and affection of his brethren. A noteworthy instance of this may be found in the fact that the community of the sister monastery at Downside near Bath, to which his services had been lent by his superior, elected him to the position of Prior. After ruling successfully

the destinies of the monastery for some time he relinquished the post, and for upwards of 30 years he has laboured in his native country. After a short period of work among the poor of Liverpool, in St. Peter's parish, Seel-street, he was transferred to Hindley, and here he quickly gained the goodwill and affection of his people. Although he was not left long among them, they were so attached to him that, when his superior sent him to Brindle, a deputation left Hindley for Northumberland with the object of prevailing upon Provincial Allanson to leave their good priest among them. Though their mission was unavailing it stands out as a proof, if proof were needed, of the place occupied by Father Brown in the hearts of his people at Hindley, Brindle, near Preston, and Grassendale, near Liverpool, were the scenes of his subsequent labours, until in 1892 he came to Parbold. His work and his influence there speak for themselves, and he is revered and loved by all. The event of his Golden Jubilee was not allowed to pass without a striking manifestation of the esteem in which Father Brown is held, not only by his own flock, but by his many friends in the district, and recently a deputation waited upon him and presented him with a purse of gold and a beautiful clock (Westminster chimes)."

A Golfist writes:—

"Owing to the exceptionally fine weather since Christmas, our links have been in a condition quite unprecedented in the history of the A.G.C. At Christmas a very successful tournament was arranged for which twelve entered.

Fr. Theodore Rylance defeated Fr. Placid Dolan on the thirteenth green in the final round and so maintained the supremacy of the senior golfers.

We read with interest the accounts of the golf matches in the *Stonyhurst Magazine*, and we were glad to see some golf notes in the last issue of the 'Races'. One wonders if the 'R.G.C.' have yet adopted the 'Martin flier' ball. It should win a reputation for itself if given a trial. Some samples sent to us at Christmas proved quite as durable, perhaps more so, than either Haskells, Arlingtons or Wizards.

The other day, whilst glancing over the pages of past numbers

of the *Journal* I came across an interesting sketch of some of our greens, drawn by an old member of our club. In the notes opposite the illustration there is an account of a tournament won by Fr. Edmund Matthews. It may interest readers to know that his total of 102 for the 18 holes has been improved upon. The record now is 82. The record for the 9 holes now stands at 39, for in February of the present year one of the cards returned read thus:—

5; 4; 4; 4; 4; 4; 4; 4; 6.—39.

On the same occasion, W. Williams, starting at the third hole and playing to the ninth, scored as follows:—4; 3; 4; 4; 4; 4; 4.

We are sorry to miss our annual Easter fixture this year with Messrs. Chamberlain and Marwood's team.

We cannot close this brief note without a word of thanks to Fr. Bernard Hayes for his encouragement and goodness to the golf club. His successor, Fr. Joseph Dawson, has consented to our having a green on the upper cricket ground. We appreciate his interest in the 'royal and ancient' game."

From a *Roman Correspondent*:—

When the students returned at the beginning of the scholastic year, they found a visitor of some note staying at Saint Anselm's, in the person of Geha II, Patriarch of Antioch, Jerusalem and Alexandria. A venerable old man of middle height, he presented a picturesque appearance, with white flowing beard, bronzed face, and scarlet silk dress. When replying to speeches in his honour he used Arabic, speaking in a deep reverberating voice, with graceful and dignified gestures that were a pleasure to behold. He with his suite formed an interesting group, notable in which were two Oriental Archbishops wearing blue soutanes with red girdles. These three with two priests celebrated Mass all together each morning, according to the Greek-Melchite rite. His Beatitude is high in the favour of the Sultan, so high that those who watch with interest the vicissitudes of the movement for the reunion of the Eastern and Western Churches, augur well from this fact. Geha II. stayed with us for the celebrations of the Immaculate Conception Centenary, but left soon after.

The chief interest of the year has been centred in this Century, and the canonizations and beatifications that it brought

in its train. On the feast day itself, Rome was illuminated. The Piazza di Spagna, where stands the monument raised at the time of the definition of the dogma to commemorate the event, was beautifully decorated with festoons, and at night brilliantly illuminated. The façade of St. Peter's was also illuminated, but we had not an opportunity of appreciating in the reality the poet's words:—

"...higher still and higher, as a runner tips with fire,

When a great illumination surprises a festal night

Outlining round and round Rome's dome from space to spire."

In the record of those who took part in the Marial Congress and read papers, the Roman Correspondents of the English papers failed to include the name of our Procurator-General in Curia, Fr. Benedict Mackey. His paper dealt with the dogma in the days of St. Francis de Sales and the celebrated Irish Franciscan, Fr. Luke Wadding, and called attention to a work of historical interest and importance, published by the latter in connection with the Legation, of which he was a member, sent by Spain to induce the Holy See to define the dogma of the Immaculate Conception. The paper has been printed, with additional notes, in the *Douai Magazine* for December, 1904.

Dr. Weikert, O.S.B., Professor of Oriental Languages at Sant' Anselmo's, has put before the Biblical Commission, of which he is a member, suggestions for the collation of the various codices of the original text of the Old Testament. He calls attention to the numerous MSS. existing in private libraries and elsewhere, which are, at present, out of the reach of Biblical students, and which if taken into account would certainly yield much of value.

At an audience which Fr. Weikert had with the Pope lately, His Holiness spoke in strong terms of the disgrace it is to Catholics that our students are obliged to use a Hebrew Bible published by Protestants. He said it is a shame that no Catholic edition is to be had, and that the work of preparing such an edition would receive his sincere approbation and cordial benediction.

The advent of a new professor of Moral Theology introduced a new text book which is perhaps worth noting. It is the work of Fr. Noldin, S.J., of Innsbruck, and the high praise accorded to it for clearness of style and arrangement, up-to-dateness, good

printing, etc., is quite borne out by a closer acquaintance with this publication, which has rapidly run through many editions.

Fr. Hildebrand Dawes spent a week in Rome at the beginning of the year. He was received in private audience by the Pope, being introduced to His Holiness by Mgr. Bisleti. He celebrated Mass in the Crypt of St. Peter's, at the tomb of the Prince of the Apostles.

Our readers will be pleased to read the following account of "A York Artist's Studio," taken from the *Yorkshire Herald*.

"York has been the home of many men who have gained honourable distinction in the profession of painting, and in the present day no name stands higher than that of Boddy. For about half a century Mr. J. Boddy has been producing transcripts of views, not only in and around York, but in various parts of the United Kingdom, and these scenes have been selected with the eye of a true artist. If it is true that a poet is born not made, the aphorism may, with equal truth, be applied to an artist, and Mr. Boddy was born with the love of art deeply imbued in his nature. His pictures are not the mere reproductions of pretty scenery accurately portrayed, but they are replete with deft and subtle touches which evidence the artistic soul and give to them life and vitality. Mr. Boddy's studio is at Lendal Chambers, next to the York Post Office, a central and convenient position, and what must strike the visitor on entering the apartment is the air of refinement and culture to be seen in the arrangement and furnishing. The walls are covered with the results of Mr. Boddy's labours at his easel, and they include three or four which have been exhibited at the Royal Academy. Mr. Boddy has been a frequent exhibitor at the Academy, and was fortunate enough to find ready purchasers for his exhibits. Amongst those which are now to be seen are two views of the interior of York Minster. One, painted in 1865, is taken from the east end of the choir before the old stone altar rails were removed. The painting is noticeable for the boldness of the treatment, the fine breadth, the exquisite colouring, and the masterly handling of chiaro-oscuro. The other is a view of the Lady's Chapel from the north-west corner and looking across to the south east. The same skilful work is here observable, the accurate treatment of the texture of

the stone work being a great feature in Mr. Boddy's architectural subjects. Another very important work is that of St. Edmund's Chapel, showing the entrance to Henry VII. Chapel, Westminster Abbey, which finds a companion in a large drawing of the Poet's Corner, Westminster Abbey, from the choir aisle. In music the crescendos and diminuendos give beauty to a note which, however sweet, would become painfully monotonous if sustained without the rise and fall. So with painting. The gradations from light and shade, and from shade to light impart that effect to a picture which is so much needed to make it pleasing to eye and to give the due proportions of the building which is sketched. It is here that Mr. Boddy displays an ability of the highest order. Another picture of the interior of Westminster Abbey, the north aisle looking from east to west, is a successful study in perspective, and gives an accurate idea of the great length of the building."

"Mr. Boddy is a versatile artist, and if his architectural pictures display far more than ordinary talent he is no less successful in landscapes and seascapes. Clovelly, that unique village on the north coast of Devon, built on the face of the cliffs, with its principal street consisting of a series of steps, has furnished a subject for numerous artists, but it may safely be said that it has never been more effectively treated than it has been by Mr. Boddy. The picture is characterised by splendid breadth, a clear bright atmosphere, and a delightful warmth of colour. A large frame containing thirty-four little gems of drawings of places of interest in York is sure to attract the attention of visitors and demand their unstinted admiration. Most of Mr. Boddy's works are in large albums and portfolios, and it would be impossible to notify the whole of the whole subjects which his busy brush has produced. Suffice it to say that in all he has evinced the great talent he possesses as a colourist—a section of the work in which he would be difficult to excel, his ability in producing bright atmospheric and sky effects, and the strict adherence to nature being manifest in every sketch. This notice would be incomplete if no reference were made to the brush work with Indian ink. Two views of St. Leonard's Hospital, York, are especially noticeable for the texture of the pillars, and a large picture of Christ's Church, near



View
from
the
Bournemouth
Cathedral
W. Boddy

Bournemouth, has a marvellously fine sunset effect. This may appear a strange phrase to apply to a monochrome drawing, but so admirably has Mr. Boddy dealt with his subject that, without the use of colours, he has produced such a scene that the rich warm glow which the setting sun has shed over it, is very easily imagined."

Another interesting note from the *Yorkshire Herald*, February 18th.

MARRIAGE OF MR. W. SWARBRECK.

The wedding of Mr. W. Swarbrick, clerk to the Thirsk District Council, and Miss Alice Lancaster, of Kilton Hall, Brotton-in-Cleveland, took place very quietly on Thursday, at the church of St. Mary Magdalen, Mortlake, Surrey, the ceremony being performed by Rev. T. O. Swarbrick, O.S.B. of St. Alban's Warrington, assisted by Rev. C. Hogan. Mr. J. T. Hartley, jun., Sowerby, was best man, and Miss Janet Lancaster bridesmaid.

The bride was married in her travelling costume of dark blue cloth, with white satin vest embroidered in gold, and grey felt hat trimmed with mauve clematis.

After the ceremony there was breakfast at the residence of the bride's aunt, Miss Lancaster, Barnes, S.W., and afterwards the happy pair left for Charing Cross Station en route for Folkestone, where the honeymoon is to be spent.

There was a large number of presents.

We offer them our warmest and best wishes.

We have a short but pleasant tale of scholastic successes to unfold. Br. Justin McCann has taken Second Class Honours in Classical moderations at Oxford. Robin Woodwis has passed his final Dental Examination (L.D.S.) and Henry King his final Solicitor's Examination (he is going to practise in Malta). M. Gregory and B. Bradley also have passed some minor examinations. We congratulate them all and hope that these are only the heralds of fresh successes.

From our Oxford Correspondent:—

The term has been an uneventful one. Little has occurred to stir much interest outside the small circle of academic life. Within that circle the perpetual bickering over the Greek question continues to furnish matter for interested speculation.

In the exceptional weather which has brightened the year, we are indeed lucky to have the beautiful wood of Wytham at our disposal. It is situated some two miles away and commands one of the best views of Oxford. Lord Abingdon, at the request of Fr. Oswald Hunter-Blair, has granted a permission to members of the Hall to roam about his estate there.

Early in the term, the 'Newman' listened to an interesting paper on William George Ward by the Cathedral Prior of Belmont. The audience displayed an enthusiastic appreciation.

Unluckily the representation of the 'Clouds' of Aristophanes took place in the theatre and we were in consequence unable to be present. The plot is somewhat heavy and would probably have gained considerably by the classical surroundings of the Bradfield College Theatre. By the way, the quarry on the hill has of late assumed a more amphitheatrical aspect, with its rounded sides and level lawns. Will the midsummer ever come when we shall be invited to mount the hill to witness a drama of Shakespeare or even listen to a chorus of Euripides?

One of the most important events outside the immediate interests of University-life was the welcome accorded to the Bishop of Birmingham not long ago on his visit to Oxford. His arrival was made the occasion of a Catholic reunion in the town-hall. Amongst other speakers, Mr. Urquhart of Balliol pointed out the interesting—not to say disconcerting—fact that Oxford had originally been chosen as the seat of a university because it was the place, in the diocese of Lincoln, furthest from the episcopal residence and consequently least open to undesirable episcopal interference. It would seem indeed to have owed its early fame, in part at least, to this same fact. Foreign students sought there a refuge from the too near supervision of ecclesiastical superiors. Now our only regrets were that we saw so little of his Lordship.

A certain Pandit Shyāmāji Krishnavarmā has recently endowed a 'Herbert Spencer' lecture at Oxford. Certainly he might have found a more sympathetic atmosphere in which to carry out such a purpose. Mr. Frederic Harrison was chosen to inaugurate the course. The traits of character and habits of work, drawn from his personal recollections of Herbert Spencer, with which he commenced his address, were the most interesting and in some respects the most instructive portion of it.

The late Herbert Spencer would seem to be a wonderful example of what can be effected by concentrated rather than prolonged hours of study. Subject on the smallest excitement to some kind of cerebral disturbance utterly incapacitating him for work, only able to fix his attention for two or at the most three hours a day—sometimes indeed only half-an-hour—and compelled at times to abandon his work entirely for weeks and months together, Mr. Spencer had, nevertheless, achieved a marvellous work and taken his place amongst the synthetic philosophers of mankind.

Whether that synthetic philosophy can stand was the chief enquiry to which Mr. Harrison devoted his attention. Trained in the School of Comte and the Positivists, he compared his own position with that of Spencer, working upon the moral and even religious feelings of his audience, emphasizing thereby the nobler tenets of his own school. The foil was a good one. The lecture took an upward course and evoked some little enthusiasm for the teaching of the French philosopher. That teaching had a hollow sound for all that. It did not ring true at times. On the whole Oxford is scarcely the place to preach a philosophy which expressly excludes religion, or rather refuses to recognise in religion anything more than a mere emotion.

It is a pleasure as well as an encouragement to remember that, in establishing a house of studies at Oxford, we are but carrying on the work of our predecessors and meeting now very similar difficulties to those they once had to face. It adds, too, an air of respectability, and a certain sense of proprietorship to our present position there. One felt this when, not long ago, before a very mixed audience, Fr. Oswald told the tale of the Black Monks in old Oxford. The meeting was that of an architectural society, though the subject was treated rather from an historical point of view. Durham (Trinity), Gloucester (Worcester) and Canterbury Colleges were touched on in turn; their small beginnings, the gradual growth and coalition of different monasteries, some glimpses of the monks' life therein, and lastly, the arrival of the commissioners to draw up reports and lists of plate. The 'rem. nil.' (remanet nihil—nothing remains) with which these latter concluded, seemed for a time true not only of the plate but also of the Order. But happily that was not to be. Something did remain; and to a very appreciative audience Fr.

Oswald told of the deed of Fr. Sigebert Buckley within Westminster walls, of the sojourn in other lands, the return to England even to Oxford. They were in fact seated at that moment in the pioneer house sent there by the revived congregation of Westminster. The members of the society showed their appreciation by requesting that the reader of the paper should treat them to further Benedictine reminiscences in the coming year.

Have our readers heard of the "Ampleforth Orchestral Society"? It has its home at Streatham, in South London, and gave its "First Grand Orchestral Concert" (Fifty Performers) on April 4th, 1905. The name of the conductor, Mr. Archie Easton, will explain its connection with St. Lawrence's. The concert had a great success and the *Bristolian* has a column of congratulatory notice of the Society and its work. Mrs. Archie was the solo violinist. She played Sarasate's "Spanish Dance" and "Zapateado." Mozart's Symphony No. 5, and pieces by Tschaiikowsky, Schubert, Rossini, Elgar and others were played in a style "worthy of a professional orchestra." Harold and J. Pike acted as stewards.

In this connexion we may mention the name of Mr. Arthur Catterall, whom some will remember playing, as a youthful violinist, at an Exhibition some years ago. After studying in Germany, he made his first appearance in London and is described by the *Westminster Gazette*, as "carrying the house by storm." The *Times*, *Daily Telegraph* and other papers gave him a most flattering notice.

A few changes have taken place on the missions since our last issue. Fr. Bernard Gibbons has taken the post, left vacant by the sad death of Fr. Gregory Browne, of assistant to Fr. Cody at Canton. Fr. Lawrence Buggins has commenced his missionary duties by succeeding Fr. Bernard at St. Alban's, Warrington. Fr. Placid Wray's failing health necessitated a change from his responsibilities as novice-master at Belmont and Fr. Bernard Hayes, for four years Prefect of the School, has taken his place. We are pleased to hear of the steady improvement in Fr. Placid's health. He has temporarily taken up missionary work at Lee House, Preston.

Fr. Burge has written and printed, at the request of Abbot Gasquet, our President, a letter on "The Execution of the Plain Chant." We are also pleased to learn that he has been invited by the President of the International Gregorian Congress, to be held at Strasburg in August, to join the Committee, and has accepted.

We desire to offer our sincere thanks to Fr. Ildephonsus Brown for kindly presenting to the library a copy of Lees' Flora of West Yorkshire.

We beg to acknowledge the receipt of the *Dowside Review*, the *Dowai Magazine*, the *Stonyhurst Magazine*, the *Ratcliffian*, the *Ushaw Magazine*, the *Beaumont Review*, the *Revue Bénédictine*, the *Oratory School Magazine*, the *Raven*, the *St. Augustine*, Ramsgate, the *Studien und Mittheilungen*, the *Oscotian*, *De Maria-Groel*, *Bulletin de St. Martin*, *St. Andrew's Cross*, the *Georgian*, the *Noverian*, the *Adelphian*, *St. Patrick's College Annual* (Ballarat) and the *Salesian Bulletin*.