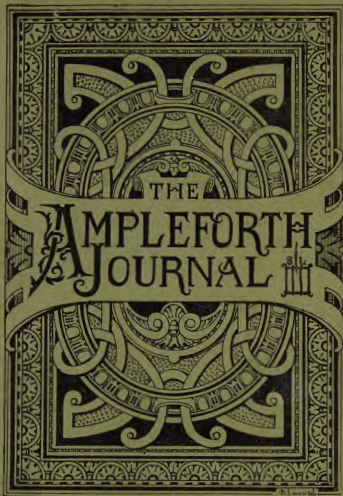


VOL. XII.

JULY, 1906.

PART I.



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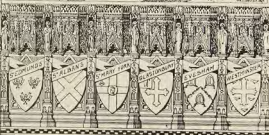


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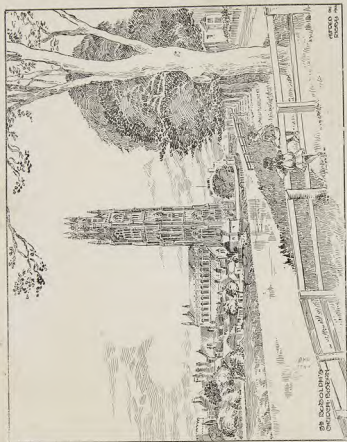
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THE AMPLEFORTH JOURNAL.

VOL. XII.

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PART I.

Hoelanzki; or the Chalk Circle.

THIS is the title of a Chinese drama, one of a hundred composed under the Youen dynasty, between 1259 and 1368 A.D. The French translation used for this article was printed in 1832 for the Oriental Translation Fund, which should be a guarantee of its authenticity. With its blue paper cover it looks like one of those obsolete editions of classics which even the devotee of the two-penny book box is apt to pass over, which may account for the fact that the copy was uncut. In a western nation a document of such remoteness would be precious as a revelation of ancient manners and culture; but one hesitates to apply normal standards of comparison to the hoary east. The writer is ignorant as to what stage of progress or decadence it marks. It has many traits of the family countenance we attribute to the modern race. Autocracy is rampant, in the magistrate and his officials, in the father of the family—in short, everyone wields a merciless sway over those of a lower stage in the social hierarchy, and everybody acknowledges the

authority of the superior with absolute deference. Violence and bluster do not diminish authority in the eyes of its subjects, and even what seems to us injustice is accepted without remonstrance.

Underneath this panoply of feudalism, and in this lies the interest of the piece, runs a current of true human sentiment. This is not what the prevalent notion of Chinese drama would lead us to expect. We can conceive of dramatic situations arising from the clashing of human passion with this dominance of hierarchy and caste; but it comes as a surprise to us to find the interest centred in the endurance of a persecuted woman—for the theme is nothing else than patience of an oriental *Griselda*. This alone would make the drama worthy of interest, apart from the attraction offered by the treatment of incident, the quaintness of characterisation, and the cleverness of the development of the plot. A sketch of the play, however, will be the best exposition of its qualities. It is short; the four acts run to ninety-four pages in the translation. There is no possibility of attaining to any judgment of its literary qualities. The translator assures us that the lyrics are beautiful, but he fails to impress us with the feeling by his version. We laugh at the frequent oddities, which we may assume did not exist for the audience for which it was intended; but this need not interfere with a proper appreciation of the serious elements of the composition.

PROLOGUE. Mrs. Tchang is "discovered." All the characters have an engaging way of announcing themselves; so she begins:

"I come from Tching-Tcheou. My family name is Licou; my husband's name was Tchang. He died very young a long time ago, and only left me two children, a boy and a girl. My son's name is Tchang-lin; I have taught him to read and write. My daughter's name is Hai-tang (she is the heroine of the piece); she can write, draw, play the flute, dance, sing and accompany herself on the guitar. In a word,

there is no talent which she does not possess in perfection."

Then, apparently without a blush, she goes on to say that, having fallen into want, she has obliged this paragon of a daughter to support her by degrading means. This however is no hindrance to the daughter's being asked to accept the position of second wife by a rich neighbour, Ma by name. The daughter is willing, but the mother will not do without her little luxuries.

Such candour of confession is the method of characterisation throughout the play. There is no subtlety of revelation. Hence we are in some uncertainty as to whether the boldness of statement is to be attributed to unconcern in the audience as to the sentiments expressed, or merely to a lack of our modern play-wrights' craft in working by hints and intimations.

Tchang-lin, the son, enters, with the customary announcement of his personality. He then intimates to his mother that her daughter's profession is a disgrace to her ancestors, who have been respectable and even distinguished for seven generations. The mother not unnaturally asks why he does not support her. Hereupon the daughter enters, and having been already sufficiently described, dispenses with the customary autobiography and asks her brother to support their mother. He reproaches her with her profession, strikes her, and announcing his intention of going to an uncle in Pien-King to seek a living, makes his exit with a tag of verse. The translator informs us in his preface that it is customary to mark the climaxes of passion with such verse, which is to be sung, and which he assures us is of high quality. His version does not permit us to judge of this. Here is Tchang-lin's lyric:

"In a transport of wrath, I fly precipitately from the house. Big and strong as I am, I cannot believe that heaven has condemned me to draw out my days in want."

Moved perhaps by this filial outburst, Mrs. Tchang con-

sents to her daughter's marriage. Whereupon the honourable Ma appears and tells us that his surname is Kiun-King and that his family originally came from Tching-tcheou. He is versed in classical and historical literature and moreover well to do. He goes on to make a frank avowal of qualities less honourable. He has always desired to marry Hai-tang, and on learning the brother's treatment of his sister and departure to make his fortune, remarks drily: "We may be permitted to suppose that he will not be back immediately." This then is a suitable moment for a proposal of marriage, "What happiness if heaven favour me and I can realise the charming project. But what do I see? The young lady is actually at her door, brilliant as ever in dress and looks. But soft! let us pay her a little visit."—Really, the atmosphere is genuine Samuel Richardson!—Hai-tang suggests that her brother's absence permits him to demand their marriage of her mother. Ma remarks: "Since Madame is so favourably disposed, I perceive that the moment of my happiness is arrived," an apostrophe which the translator does not mark as a lyrical chant. Mrs. Tchang informs him of her son's violence and departure, and asks for her medicine. Ma makes a liberal offer to her in exchange for her daughter's hand. Mrs. Tchang practically implies that she will be a good riddance, but that as she is to be wife number two, it is within the bounds of possibility that number one may insult and ill-treat her; in which case she would rather keep her child at home. Ma re-assures her, whereupon she consents and recommends her daughter to mend her ways—somewhat coolly, as she has confessed to having been the means of driving her to them. Hai-tang asks Ma to protect her, and breaking into melody, alleges that her mother had hoped she would never marry, and that she loves Ma alone in the world. To which he ungallantly replies that "this is to love too much"; to which she undauntedly protests that what she likes in him is his gentle character and the sincerity of his sentiments. They depart, and the mother, who

fortunately does not sing her avowal, remarks that now that she is abundantly provided for, she will look up some gossips whom she has not seen for ever so long, and have tea in a neighbouring tavern.

Of course much of this seems childish and crude to us, who have come to be ashamed of the primal, elementary passions, and to whom the term "simple" has come to be synonymous with "foolish"; but at least, we cannot deny that we have here the most straightforward exposition of the situation and personages.

ACT I introduces us to the "villain" of the piece, Mrs. Ma. She leads off with the avowal that her charms, so much admired by men, "would disappear in a basin of water"—a sentiment she considers worthy of being put into song. Hai-Tang, she informs us, has a son now five years old. She further confesses to an intrigue with Tchao, villain number two, a clerk of assize, and that her ardent desire is to get rid of her husband. To whom enter Tchao, who prologues in verse that he dearly loves wine and intrigue, and proclaims the ardour of his passion for Mrs. Ma. Upon her avowal of her wish to poison Ma, he states that he has long prepared for such an emergency, and hands her the poison which he has had awaiting the suitable moment, making his exit with no further courtesy than the remark that now he must return to his duties at the tribunal.

Mrs. Ma then recalls with confusion that this is the birth-day of Hai-tang's child, and she must entreat Ma to take the boy the round of the temples, to burn perfumes and gild the statues of Fo. When she retires, Hai-tang enters and tells us that her mother is dead, her brother she knows not where; her son is called Cheon-lang and is brought up by Mrs. Ma. She must go to prepare tea for them on their return from the temples. Since her marriage nothing has been wanting to her happiness. This she descants upon in a long lyric, enumerating the comforts of her abode, her joy at being delivered from her former profession, her devotion

to her husband, with a brief allusion to the jealousy of Mrs. Ma, whom she has supplanted.

Her brother, Tchang-lin, now enters and in a brief verse tells us that he has paid for his experience of things here below, and learnt to trust men rather than fate. He tells his sister that he failed to meet his uncle, and soon exhausted his resources, so that he had to sell his clothes and return home, to find his mother dead and his sister married to the wealthy Ma. He hopes to get assistance from her, and seeing her, offers his "humble salutations." She bids him, stout and well-favoured as he is, retire; and on his asking an interview, hints that perhaps he has come to build a tomb for their mother and console his sister in her grief. He bids her look at his clothes, not at his face, and see that he has hardly enough to satisfy hunger, let alone build a tomb. Hai-tang informs him that she conducted her mother's funeral out of her own resources, and proceeds to beat him, reproaching him with having suffered her to exercise her former profession. She utterly refuses all his demands, saying that she has nothing to give except her clothes and ornaments, which are the property of Mr. and Mrs. Ma. It must be confessed that Hai-tang disappoints us in her reception of her brother; but it is evident that the author saw nothing discreditable to his heroine in it; he gives her an additional advantage in allowing her to sing her part of the dialogue, while her brother is confined to meeky prose. This must be to emphasize the fact, that in spite of her total want of fraternal affection, she is on a higher moral standpoint than he. Finally she leaves him abruptly without any leave-taking. He determines in spite of his cruel reception, to wait for Ma. Mrs. Ma then enters and asks him his purpose. He narrates his condition and his sister's reception of him. She recognizes the bond of relationship between them, and tells him that Hai-tang has a son and administers the household, while she has "no son, nor shadow of a son." She gives him sound advice as to his behaviour

and promises to intercede for him. She questions Hai-tang, who answers humbly and respectfully, and bids her give her brother her garments and ornaments. These Mrs. Ma gives him herself, telling him that she has braved his sister's anger to obtain them. Won over by her kindness, he promises that, should quarrels, as is probable, bring his sister and her before a tribunal, he will "flay the shoulders" of the former with a cudgel; and departs. Hai-tang asks Mrs. Ma to explain her gift to her brother to her husband should he enquire, which she promises to do. Upon Ma's appearance she perfidiously accuses Hai-tang of having given her ornaments to a lover. Ma flies into a rage and beats Hai-tang, while her rival urges him on. Hai-tang dares not open her husband's eyes to the whole truth of Mrs. Ma's conduct, though she has long had to bear her persecution. "Truly," she says, "two so cruel women could not be found in the world!"—This may be taken as a sample of impassioned language throughout the play; it seldom goes beyond the plainest statement. It need not be held up as a model of dramatic expression; but it is surprising how it strengthens the drama of bare facts.—By a touching exaction of simplicity the lyrical repudiations with which Hai-tang meets the prose vituperation of Mrs. Ma, are supposed to be heard only by the audience; by which device her character for silent endurance is safe-guarded. At last Ma, exhausted by his anger and his castigation of Hai-tang, asks for refreshment. Hai-tang brings some broth, which Mrs. Ma tastes and then sends her for salt. Of course she puts the poison in it, and Ma drinks it and dies without even a melodramatic phrase. Mrs. Ma accuses the other of having poisoned him; but Hai-tang shrewdly reminds Mrs. Ma that she had tasted the broth as it left her hands, and was none the worse for it. She is willing to go, and will take nothing with her but her son. Mrs. Ma will not hear of the last condition, and reproaches her with the fact, of which Hai-tang had already informed us, that the care of the child had always been left

to her—"a cheap way of being a mother," she stingingly remarks. Mrs. Ma will let her have the property if she will abandon her claim to the boy; otherwise she will bring her before the tribunal. Hai-tang resists all her importunities and asks to be brought to judgment. Then Mrs. Ma quietly claims to be the real mother of the child. After Hai-tang's departure, Mrs. Ma admits that her desire to have the child was to secure the property, as the one went with the other. She will bribe the judge and witnesses. At this juncture Tchao enters, and she tells him the case. There is little refinement in her statement. "You do not know that I have poisoned Ma. Presently I shall bring Hai-tang before the judge and accuse her of the deed. I want to rob her not only of all Ma's possessions, but also of his only son. Return to the court and prepare all beforehand." Was ever deed of darkness so bluntly and practically expounded? Tchao answers: "Nothing easier; I only see one difficulty—the boy is not your son. Why trouble about him?" She justly replies: "Can a clerk of assize be so ignorant of his profession? All the money goes with the boy." She has suborned all the witnesses; so he "need not trouble about those details, which do not fall within the province of the court." He goes meekly off, and Mrs. Ma brings down the curtain with the remark: "The proverb says: 'The man does not dream of hunting the tiger—it is the tiger which dreams of hunting the man.' But I shall say: 'What man dares to attack an old tiger without leaving some of his skin behind!'"

THE SECOND ACT brings us to the tribunal of Tching-Tcheou. The governor first introduces himself, and then sings gaily to the effect that he does not know a single article of the code and only loves money; thanks to it, any plaintiff can gain his cause. The inflexibility of many learned judges has been the undoing of numerous persons; but as for him, it would be impossible to count the number of those whom he had saved. Having expressed his surprise at finding himself at work so early, he calls for the cause list. Mrs. Ma

drags in Hai-tang and her son. Once more she offers to release her if she will renounce the parentage of the boy. Hai-tang again refuses, and trusts to the absence of motive on her part for the imputed crimes to win the case for her. The judge then calls them before him and bids them kneel. Mrs. Ma proclaims the rank of her husband, and the judge makes her at once rise; but an attendant informs him that the title was honorary only, whereupon he bids her kneel again. There is a stronger flavour of burlesque in this act than in any other part. Possibly there is exaggeration for the purpose of covering the unjust judge with ridicule. The judge, whose cue throughout is sheer buffoonery, praises Mrs. Ma for her fluency, but declares that he has not understood a word of her accusations. He sends for Tchao, his clerk, who, after Mrs. Ma has repeated her charges, interrogates Hai-tang. She goes through her story, with which we have every means of being familiar by this time; for a Chinese audience seems to be expected to have a fair share of her patience. There is something attractive, however, in this compliance with what we may presume to be accustomed formalities, which compensates for the tedium. Plaintiff and defendant indulge in a short exchange of recriminations, of which Tchao remarks that such bagatelles have no proper place in an examination in chief. Hai-tang gives a dramatic account of the death of Ma. Tchao persistently urges her to confess her guilt both as to this and to the abduction of Mrs. Ma's son. She asks to have her neighbours summoned to bear testimony to her being the child's mother. Tchao acknowledges the reasonableness of this and summons them. Four men and women answer the summons, and one of them confesses to having been bribed by Mrs. Ma to deny the truth, and exhorts the others to support him. They too answer that they have already learnt their cue. So both neighbours and the child's nurses give testimony in favour of Mrs. Ma. They are able to point to the fact that she took the boy to the temples on the

anniversary of his birth. The boy is interrogated and witnesses in favour of Hai-tang. Tchao simply protests that his evidence cannot be received against that of the others. Then the murder charge is brought up. Hai-tang persists in the profession of her innocence, so she is flogged till she faints. Again and again is she flogged, until at last she confesses to all the charge-sheet. Tchao bids the ushers put on her a heavy cangue and lead her to K'ai-long-fou for condemnation. Sou-chun, the magistrate, seems to wake up to the fact that he must do something, and repeats the order, pointing out "a new cangue weighing nine and a half pounds." Hai-tang is led off protesting that heaven is too high to hear her protest—the nearest approach to poetic expression in the piece. Sou-chun adjourns the session with a characteristic confession of his total ineptitude. In spite of the broad burlesque, which might well have suggested a popular comic opera, in spite also of the common-place treatment of detail, one feels satisfied that there has been a legitimate and in a sense artistic development of the action. The author has a trick of making the incidents come as a surprise, obvious enough afterwards, but effective at the time. There is enough characterisation and sufficiency of interest to make one overlook the broadness of exaggeration and puerile device. As has been said, the obvious purpose of burlesque for the making the unjust judge contemptible, inspires a respect which goes far to excuse the clumsiness of stage-craft by which it is effected. Furthermore, a suspicion arises that for strong dramatic effect, the plainest and most direct phrasing is as potent as any subtlety of invention or brilliancy of imagery.

THE THIRD ACT takes place at a wayside inn. Two gaolers, who are not left in the discourteous anonymity of our drama, lead in Hai-tang. Heavy snow is falling, and her journey and the harsh treatment of the officials have reduced her to the last stages of exhaustion. One physical faculty, however, is unimpaired—she is as profusely

lyrical as in her happiest fortune. The gaolers continue their inhumanity (Chinese actors must have had Spartan qualities), but there is a reasonableness now and again in their reply to her remonstrances. She falls on the slippery ground; whereupon one of them remarks that an army of men could walk over it without falling. He proceeds to prove his assertion and comes to grief: upon which he remarks drily that "after all, it is a little slippery," and gains somewhat in our estimation by neglecting to punish Hai-tang for his mishap. Chance leads her brother on to the scene, and as we might expect, he meets her appeal to him at first with blows and reproaches. However, when she has explained all Mrs. Ma's treachery and informed him that the ornaments the latter gave him as her own gift were in reality hers, he changes his bearing to her. He seems to have forgotten, by the way, that Hai-tang herself had told him originally that the ornaments were not hers. So he retaliates on the gaolers, who, receive his blows submissively because, as they say, his master is superior to theirs; but as Hai-tang cannot put forward that plea, they avenge themselves on her. Tchao and Mrs. Ma now appear. The former confesses that he has bribed the gaolers, who are notorious characters, to make away with Hai-tang on the journey: but not having had news, they have started out to learn the actual facts. Hai-tang points them out to her brother, who bids the gaolers seize him. For some cause his order seems to be valid enough, but the gaolers frustrate his purpose by giving a signal to the couple, who are thus able to make their escape. Tchao-lin upbraids the gaolers and seizes one of them by the hair of the head, whereupon the latter promptly does the same to Hai-tang, and in this way they make their exit. The innkeeper calls for his payment, which the second gaoler administers in the shape of a sound kick. Whereupon the inn-keeper closes the act with a lament over the hardness of his lot. The poor fellow is somewhat scurvily treated, for, beside losing his

payment, he is not allowed to have a name, or to treat us to any details as to his parentage and career. He does tell us, however, that he is sick and tired of his trade. In spite of his constant fraud,—and he tells us of a very nasty trick he plays with the wine which he serves to his customers,—he can't make it pay; so he will throw it over and trade in water-fowl, which at all events are paid for in ready money. The knave somehow reminds us of the porter in Macbeth, being, like him, the one solitary piece of intentional fooling in the play.

THE FOURTH ACT brings us at last to the Governor's tribunal. This official, who is to vindicate the sacred majesty of the law, opens with a lengthy recitation of his virtues, which are recognised by the emperor and the people. He describes the court-house, in which he has had engraved "By Order of the Emperor," and "Silence in Court" in prominent places, with the effect of inspiring everybody with respectful fear. He alludes to his acacia avenue, which he has furnished with "four and twenty cangues of the largest dimensions, and some hundreds of spike-studded clubs." No wonder that "the very birds restrain their noisy cries as they pass." He states that he has received details as to Hai-tang's imputed crimes, but that he detects weaknesses in the accusations. What was her purpose in carrying off the woman's son? Moreover, there is no talk of an intrigue with a lover in the case. So he has secretly ordered both the accusers and witnesses in the suit to be brought to court.

Hai-tang and her brother come forward. The latter gives her the advice to be silent when she does not wish to answer, and to leave the matter to him. He vouches for the wisdom and integrity of the governor, who is "a bright mirror, reflecting everything placed beneath him." Scarcely has he heard any case but at once he understands every detail as though he had seen it. One of the officials now asks that the gaolers be at once dismissed, that they may return and

report the faithful execution of their commission to their master. The governor wins our esteem by commanding that our old friends wait for the conclusion of the case, that he may send them back with his judgment. Hai-tang is not able to make any reply to the governor's questions, so her brother answers for her that it is the first time she has been before so illustrious a judge, and she is too overcome to speak. The judge wants to know who he is, to dare to speak, and has him promptly flogged. He answers, somewhat late, that he is her brother, and gets permission to speak. He deserves his fate, for he is an official of that court and ought to have known his business better. Meantime Hai-tang musters up courage, and in reply to the dry, business-like questions of the governor, gives a final and lengthy lyrical account of all the previous acts of the drama. Then the principals and witnesses for the plaintiff are brought in, and briefly the two claimants of the child and the witnesses are questioned. Then the judge asks for a piece of chalk and the grand denouement approaches. He has a circle drawn with it and orders the child to be placed in its centre. The two mothers are to draw the child from opposite sides. "As soon as the true mother touches it she will easily draw it out of the circle; the false mother will not be able to draw it to her." The trial takes place, and Mrs. Ma is successful. The judge proclaims that it is evident that Hai-tang is not the mother and orders her to be beaten, and then bids them try again. Again Hai-tang fails. The judge declares that he has had the trial repeated because he saw that Hai-tang made no attempt to draw the child; he orders her to be beaten more violently and to make another attempt. Hai-tang then makes a touching protest of her love and care for the child; she cannot bring herself to drag at the poor child, because its tender body would be torn in pieces. The governor then, with an unnecessary parade of his penetration, announces that the device of the chalk-circle has succeeded, and proved Hai-tang to be the real

mother of the child. It is Solomon's judgment, but whether copied or original in the Chinese version, the latter seems equally or even more ingenious. How we should like to hear a Surrey-side audience's appreciation of this clever vindication of innocence.

The various culprits receive condign punishment. Tchao makes the sorriest figure, as he tries to put all the blame of the perversion of justice in the original trial on his block of a master; and when taxed with his intrigue with Mrs. Ma, protests with indignation against the notion of being supposed to have been captivated by such a painted mask. She retorts justly that he is not worthy of the name of a man, boldly proclaims her guilt, and extorts some admiration by asking what there is to fear in death, which will only unite them hereafter. She and Tchao are led off to be put to a slow and ignominious death, each of them to be cut into one hundred and twenty pieces—a sentence which shows that the executioner was expected to be something of a mathematician. The judge recapitulates his verdict in a legal lyric, and Hai-tang closes the piece with a vindictive ditty of triumph over her adversaries and a compliment to the judge. "Lord, this story of the Chalk Circle is worthy of being spread to the four seas, and proclaimed through all the empire." *Valete et plaudite.*

T. LEO ALMOND.



A Southumbrian Mission.

SPILSBY.

A WIDE plain bounded only by the far horizon,—great open spaces of ploughed or grass land dotted over with rows and clumps of trees, cut up by long straight dykes of stagnant waters or slow-moving streams,—a few great roads straight as arrows, and many winding lanes wandering aimlessly over the plain,—the red roofs of sparsely scattered hamlets, villages

with square, squat towers just rising above the trees, and one tall tower, the Boston "Stump," cutting the distant sky-line like a beacon,—frequent windmills flinging arms round joyously or lazily as the breeze blows fast or light,—a desolate featureless coast-line, with long mounds winding round the shore, separating soil from sand, beating back the ocean that ever strives to regain its lost domain,—gay or grey tones on land and sea, beneath a wide vault of bright or lowering sky through which the keen wind blows searchingly. This is the typical Lincolnshire landscape wherever the wolds of Lindsey sink down into the fens; it is the prospect, for example, that shows from the low ridge over-looking wide marshes whereon stands the market town of Spilsby.

Calm and deep peace on this high wold,

Calm and still light on yon great plain.

As the field of the latest Laurentian missionary enterprise Spilsby may have some interest to readers of the *Ampleforth Journal*. The little town is mainly made up of one street, the high road from Horncastle to Skegness, that widens out into a quaint market place, its symmetry marred by two or three groups of buildings thrown hap-hazard about its face. In one of the open spaces stands the ancient Butter Cross; a statue of Sir John Franklin dominates another. A few houses straggle down roads leading to the railway station on one side, and on the other to Skendleby. On the west the town joins on to the village of Hundleby, its aristocratic quarter; on the east it fails by barely a mile to reach another small village of Halton Holgate. Of Spilsby's chief buildings, grouped together at West End, the parish church of St. James is the most conspicuous; the exterior has been restored and much altered, but its massive and dignified tower, pin-nacled and embattled, has looked across the fens for nigh five hundred years. Over against the church appears the pediment of a Doric temple, really the facade of the Sessions House, an unexpectedly fine piece of architecture recalling the glor-

ious times when Spilsby could boast of a county gaol! Those palmy days having long passed away; Spilsby in exchange for its gaol has now to put up with a Catholic chapel; for alongside the venerable parish church, from which it is separated only by the vicarage, stands a pretty little Gothic chapel of nave and north aisle, with chancel still unfinished, built of red brick, fresh-looking and somewhat aggressive, but evidently come to stay!

If the neighbourhood of Spilsby be not particularly picturesque, the fine open country to south and east at least offers far-reaching views over a fertile plain where once "stretched wide and wild the waste enormous marsh;" whilst to north and west, where the first chalk hills bound the horizon some four or five miles away, the folds of the wolds enclose charming bits of scenery. Dr. Johnson, who used to visit friends at Partney, recalls with pleasure the prospect from Langton hill on a summer's day. A little further on, nestling at the foot of a wooded hill, lies Somersby, the goal of many a pilgrimage, in whose gray old grange Tennyson was born and bred. The countryside is fraught with memories, of the poet,—the wolds, heaths and marshes, "the woods that belt the gray hillside," "the long low dune and lazy plunging sea," inspired his verse, and early exercised his descriptive powers:—

a full fed river winding slow
By herds upon an endless plain,
The ragged rims of thunder brooding low,
With shadow-streaks of rain.

A still salt pool, locked in with bars of sand,
Left on the shore; that hears all night
The plunging seas draw backward from the land
Their moon-led waters white.

Here in his own village lived the Northern Farmer, the May Queen, the Gardener's Daughter and others of the poet's

earlier and homelier heroes; from these hills, the "haunt of coot and hem," the Brook that he has sung "makes its sudden sally," and winding its way through grassy banks glides by Spilsby towards Wainfleet and the sea.

By thirty hills I hurry down
Or slip between the ridges,
By twenty thorps, a little town,
And half a hundred bridges.

With many a curve my banks I fret,
By many a field and fallow,
And many a fairy foreland set
With willow weed and mallow.

I steal by lawns and grassy plots,
I slide by hazel covers,
I move the sweet forget-me-nots
That grow for happy lovers.

A faithful picture of the local landscape,—the peaceful, fertile countryside of rich meadows and luxuriant pastures, of gardens, woods, hills and mills, with farm and homestead and manors that are "haunts of ancient peace."

The county of Lincoln, like that of York, is made up of three divisions, the chief of which Lindsey, as its English suffix indicates, was originally a great island and remained so virtually until the reclamations of recent centuries. Bounded on three sides by the Humber, the North sea and the Wash, with the Witham and the Trent running through wide marshes on the west, Lindsey was almost completely insulated so long as the southern fens remained swamps. A second section of the county, Holland, or the hollow-land, recalls quaint features of its continental namesake,—canals, watermills and windmills, and a fertile soil which only constant struggle saves from the sea. But Lindsey, the isle of Lindum, was the nucleus of the shire; its people the Lindis-

war as fixed their chief colony at Lincoln; its staple product perpetuates the name in the homely "linsey woolsey". On the face of this land every invading race has left some mark. The earthworks and barrows of Pictish settlers are dotted about its wolds, and the county is the only spot in Britain where woad is still grown as a dye, if no longer used for the purpose which gave its first settlers their name! Then the Romans came ruling straight roads through the land, cutting "droves" to drain its marshes, building long banks to keep out the ocean, whilst their camps and forts frowned from the hills and grew into modern towns. Ermine street, Saltway and Fossway, the Foss-dyke and Carr-dyke, Horncastle, Burgh and Caistor still tell of the strong hand that dominated Britain for nigh four hundred years. When the English colonised Southumbria, as the district was once called, they brought in a new tongue that is spoken still, and soon received a new faith whose temples are still the pride of the shire. Paulinus preached at Lincoln. Partney and Bardney built their monasteries as early as the seventh century. Bede writing of an abbot of Partney who knew an old man whom St. Paulinus had baptised in the Trent. When Bardney was destroyed by the Danes three hundred monks perished in the slaughter. Bardney revived under the Normans and flourished exceedingly till the Reformation; the fate of Partney is unknown: the monastery went down before the Norse invaders and never rose again; but its market survived until the sixteenth century, and was then transferred to Spilsby as a place of greater importance.

If the Anglo-Saxons left their language and their faith in Southumbria, yet these Danish marauders and settlers have scored deep and lasting marks on the place names and customs of the county. The twenty square miles between Horncastle and the sea, of which Spilsby is the centre, is perhaps the most Danish district in England,—a veritable Danemark, for the healthy ridges of the wolds were studded with *bys* and *thorpes*, the homesteads and hamlets, where

viking, scald or warrior settled down after battles and wanderings to agriculture or the chase. One third of all the *hys* in England are found in this narrow space; and a queer collection of names they are. As an example of Norse nomenclature, interesting if not pretty, take the following list: Aby and Swaby, Beesby and Bigby; Claxby, Clixby and Croxby; Hanby and Danby and Manby and Ranby; Driby and Riby, Tealby and Healby, Spilsby, Bilsby, Legsby and Lusby; Gunby and Gumby, Humby and Tumby and Mumby; Sotby and Otby; Sloothby, Sutterby, Salmonby and Scremby, Grebby and Strubby; Walesby, Wragby and Wrawby! Irby and Orby have quite a pontifical sound; and when a little while ago the same incumbent held the two parishes and blessed his little flock, it was almost a Papal benediction that he bestowed—Irby and Orby!

There are few parts of England where the monk has not left his mark, and the Benedictine finds memories of his past even in Spilsby. The homestead of some Scandinavian settler, Spilla, (unless it comes from *spilla* meaning open waste land or common) Spilsby is mentioned in *Momesday* together with Eresby as a hamlet in Hundelby, and part of the manor that the Conqueror had bestowed upon William of Saint Calais, the Norman abbot who became Bishop of Durham and built its glorious minster. An adjoining estate fell to Remigius, a warrior monk of Fecamp whom William made Bishop of Dorchester. Later on Remigius, transferring his see to Lincoln, began on that commanding hill-top the Cathedral which in grandeur of site is Durham's nearest rival. Thus the revenues of Spilsby and Eresby aided in the hands of two Benedictine bishops the building of these two famous minsters. A little later the manor of Eresby passed by gift of the bishop of Durham to the bailiff who managed his estates in the county of Lincoln, "by service of being steward to him and his successors and to carry the messes of meat to the table on the day of their consecration, and also at Christmas and Whitsuntide." Erected into a barony in

1294 the manor was fortified by the first Lord of Eresby, the honours passing next through an heiress to the Willoughbys, whose descendants hold the land and the title to this day. These lords of Eresby were valiant soldiers, conspicuous statesmen, faithful friends of their Sovereign in council, court and camp. Wherever fighting was going on they were in it, either at home or abroad. They served in the Holy Land, in Wales, and in Scotland; one fought; at Crecy, the next at Poitiers, another at Agincourt; one fell at Stamford, another at Edgehill. They built the Church at Spilsby, or Eresby as it is more rightly called, and endowed a college of twelve priests now leebly represented by the Grammar School. A series of their monuments, remarkable for beauty, for number, for preservation, fill their ancient chantry, from the tomb of the Catholic warrior with hands clasped in prayer, guarded by praying monks, to that of the bigoted Protestant couple whose huge renaissance monument, set up in parody of a Christian altar, blocks up the old chancel arch, the very abomination of desolation in the holy place! The barony of Willoughby de Eresby ranks amongst the oldest in England. Being tenable by females, it has preserved its existence to the present day, though sometimes passing into new families and often merged in the loftier titles of Earls of Lindsey, Dukes or Earls of Ancaster. The present bearer of the courtesy title is son of the Earl of Ancaster, and represents the Homecastle division in Parliament. At Eresby itself nothing is left but the moat and pond and a few foundations of the Tudor mansion which stood about a mile to the south of Spilsby, and was destroyed by fire in 1760. A long broad avenue of ancient trees leads to the ruins,—the leafy choir of a vast minster where novice birds chant heaven's lauds at early dawn and dewy eve, and where the hermit dwelling hard by can pace in peace, musing on bygone days!

No English shire lacks historic interest where all have

borne a share in the making of England and the breeding of its famous men. The neighbourhood of Spilsby is no exception. Hidden in a fold of steep hills a few miles to the south west lies Bolingbroke, whose ancient castle, built by William de Romara, was the home of "time honoured Lancaster," and the birthplace of King Henry IV. With the accession of the latter to the throne, Bolingbroke passed to the Crown and grew in importance, for as late as Elizabeth's reign "they kept the audit for the whole Duchy of Lancaster in a room of one of the towers, Bolingbroke having ever been the prime seat thereof, where the records for the whole country are kept." The Castle is now but a phantom of the past. It stood a siege for the King in the Civil Wars, and nothing is left of it but a medley of moats and mounds and masses of fallen masonry. Hard by on Winceby moor a forgotten battle was fought during this siege which nearly altered the course of history; for at the first charge a certain Colonel Oliver Cromwell was unhorsed in the mêlée, and as he rose was knocked down again and nearly slain. The Ironsides won the day however, six hundred Cavaliers being slaughtered and over one hundred drowned in fens and mires.

At Revesby, a few miles further west stood a Cistercian Abbey founded by William de Romara, Earl of Lincoln, and dedicated to St. Lawrence, of which St. Ælred was abbot for a short time before returning to Rievaulx. Though the monastery lasted till the Reformation, even less survives of it than of Bolingbroke;—a few wrought stones are built into the modern church; and not even a mound or ruined wall betokens the abbey's site. If we mention Scivelaby, a little further on, as the seat of the Dymocks, hereditary Champions of England, our youthful readers must not confuse these chivalrous personages with either the "flannelled fools at the wicket or the muddled oafs at the goal." An hour's walk to the north of Spilsby brings one to Langton, whence the famous Cardinal is said to have sprung, who headed the barons in their struggle with King John and won the Great Charter.

There are still Stephen Langtons in the place, but there are other villages of the same name about the country. Wainfleet again, an extinct haven ten miles to the south east, boasts the birthplace of a great Bishop of Winchester and Chancellor of England, the munificent founder of Magdalen College (1458); the free school which still survives there in buildings and endowments commemorating William of Wainfleet's interest in his native town. Not far away lies Burgh, an old Roman Station, with a fine Perpendicular Church, and a clock that bears the curious legend:—"Watch and pray, for ye know not what the time is",—which is not saying much for the clock! The number of these village churches is a feature of Lindsey, many of them large and stately, though not comparable in size and magnificence with the churches of the fens. Henry VIII had a project for destroying every church within five miles of another; this with other grievances helped to excite the insurrection that began at Louth in 1536, in which the sturdy yeomen and gentry of the district took up arms in defence of their faith and freedom. Not being duly supported the Pilgrimage of Grace ended disastrously for all, its principal leaders and victims being the Vicar of Louth and the Augustinian abbot of Barlings. Spilsby suffered in other ways from the Reformation. The suppression of its College of priests injured the town materially; nor was the loss compensated by the endowment of a Grammar School with part of the revenues stolen from the chantry. The ministers of Edward VI had an easy way of getting credit for benevolence and love of learning; and the old saying slightly altered might well be inscribed on these royal foundations:—

"Edward the Sixth of his great bounty
Built this school at the expense of the county."

Some of the ministers of Edward VII seem inclined to follow the example, and to foster education at the expense of religion!

Spilsby stands midway between two rising watering places,

Woodhall Spa and Skegness, a dozen miles to east and west respectively. The former is fashionable, the latter popular, and each has a struggling Catholic mission. The Spa at the former indicates its chief source of attraction, a spring of natural mineral water, tasting like concentrated sea water, and boasting strong medicinal virtues. The growing town of villas and hotels, with its baths and Pump-room complete, is prettily laid out among woods and plantations of pines, and in the neighbourhood the patient can find much to interest him whilst the cure is in progress. The church and castle at Tattershall close by are two of William of Waynflete's notable works, designed by him at least; the castle keep, a square embattled tower one hundred and twenty feet in height, being an almost unique example of early brickwork, with beautifully sculptured fireplaces that were copied for the Houses of Parliament. As for Skegness, art has done little for it, except the art of advertisement; and nature even less. "Haave yer bin ter Skegness? it is graand, there is'nt a tree fer ten mile"! Built on the dyke which the Romans made to keep out the ocean, with a flat marsh behind it and sand and sea in front, Skegness depends for its vogue on the enterprise of the G. N. Railway and the fine bracing air, supposed to be unrivalled on the east coast. Tennysonian associations however lend some literary interest to this dreary district:

— a tract of sand,
And someone pacing there alone,
Who paced for ever in a glimmering land,
Lit with a low large moon.

Here and at Mablethorpe the young poet often came brooding thoughts too deep for words, or watching how—

the crest of some slow arching wave,
Heard in dead night along that table shore,
Drops flat, and after the great waters break

Whitening for half a league, and thin themselves
Far over sands marbled with moon and cloud.

Tennyson's may be the greatest literary name of the district, but it is not the only one; for county scenes and incidents have been further illustrated by the graceful pen of Jean Ingelow. Born beneath the shadow of the "Stump", as the good folk of St. Botolph's town call the beautiful lantern tower of their noble church, Miss Ingelow's most popular poem tells of a high tide on the Lincolnshire coast and of its flooding the low-lying fens.

The old mayor climbed the belfry tower
The ringers ran by two, by three;
"Pull, if ye never pulled before;
Good ringers, pull your best, quoth he:
Play uppe, play uppe, O Boston bells!
Play all your changes, all your swells,
Play uppe, 'The Brides of Enderby.'"

* * * * *

Alle fresh the level pasture lay,
And not a shadowe mote be seene,
Save where full fyve good miles away
The steeple towered from out the greene;
And lo! the great bell farre and wide
Was heard in all the country-side
That Saturday at eventide.

* * * * *

The olde sea wall (he cried) is downe,
The rising tide comes on apace,
And boats adrift in yonder towne
Go sailing uppe the market place.
* * * For lo! along the river's bed
A mighty eygre reared his crest,
And uppe the Lindis raging sped:

Then banks came downe with ruin and rout
Then beaten foam flew round about—
Then all the mighty floods were out !

So farre, so fast the eygre drave
The heart had hardly time to beat
Before a shallow seething wave
Sobbed in the grasses at oure feet ;
The feet had hardly time to flee
Before it brake against the knee,
And all the world was in the sea !

Spilshy's own particular hero in later times is Sir John Franklin, the Arctic explorer and discoverer of the North-West passage, where "they forged the last link with their lives."^{*} He was born in a little house in the High Street now a stationer's shop, and died in the Arctic Sea on June 11th, 1847. Archbishop Ullathorne writes in his autobiography: "My mother was a native of Spilshy. Sir John Franklin was her cousin and next door neighbour in their youthful days. She well remembered Sir Joseph Banks of Captain Cooke's exploring expedition, under whose influence young Franklin went to sea." Proud of her strenuous son Spilshy has given him a monument; at one end of the market place the ancient Butter Cross is still standing, as appendant at the other end rises the statue of the Polar hero in Captain's uniform gracefully leaning on a ship's anchor. Franklin's persistent efforts to find the North Pole, (he died on his fourth Arctic expedition) will not appear singular to the stranger who comes to Spilshy in the early spring,—

When the long dun wolds are ribbed with snow,
And loud the Norland whirlwinds blow.

* From the inscription on the monument in Spilshy church. The memorial tablet to Franklin in Westminster abbey bears the following lines written by Tennyson:—

The gallant Captain must have been trying to discover where the bleak north-easter came from, or was possibly seeking for a warmer climate than that of his native town !

In more recent days religious pioneers have broken their way into this frigid zone, fired possibly by Franklin's example, undeterred by his fate. These missionary attempts



have been more varied than successful. One of the more remarkable was the projected revival here of the Order of St. Gilbert of Sempringham, the foundations of which were laid in a loft over the stables of the Bull Inn; but beyond the exhibition of a religious habit more pictur-

Not here; the white North hath thy bones, and thou,
Heroic sailor soul !
Art passing on thy happier voyage now
Towards no earthly pole.

esque than authentic, little progress was made. In English Benedictine enterprise Lincolnshire has not yet been fertile, the series of venerable anchorites at Barton on Humber being for long the solitary representatives of the Order in the Nottingham diocese. Of late other pioneers have pushed their way further inland to Skendleby and Spilsby;⁹ and although their gallant efforts have not met with the success which they deserved, their labours have not been without fruit. A small and earnest flock is gathering round the unfinished church; three Sanctuary lamps are already burning where ten years ago Cimmerian darkness prevailed; and the old Eresby college with its twelve chaplains and a dean is now replaced by a resident incumbent and a convent of twelve exiled religious from France! Whether the many vicissitudes of the mission have come to an end remains to be seen; but whatever may be its future fortunes, whether its clergy be secular or regular, many or few, the Catholic mission at Spilsby is not now likely to fail.

Floreat et crescat!

J. I. C.

⁹ The Spilsby mission owes its inception to the zeal of W. D. Gainsford, Esq. of Skendleby Hall who, in addition to a domestic chapel at his own house, has built the Church in Spilsby.

The story of the last Irish epic.

THE romantic, historical and epic tales of Ancient Ireland form a vast, important and interesting subject. It is probable that the greater part of these have not yet been translated, but even such as have been rendered accessible to English readers, exist in great number and variety.

The historical romances of Ireland group themselves into cycles, as in "The Tale of Troy Divine," but some may truly be called Epic Poems, constructed more or less in accordance with classic models; that is to say, narratives of some one great national event, with characterisation in the personages, development in the story—diversified with episodes strictly subordinated to the main theme—and ending with a catastrophe which is gradually worked out.

The life and leisure of an average student, and the many other calls upon his time, will not enable him to gather any clear idea of more than, say, one of these old epics; and I, therefore, propose to make a short study of one such National Poem, telling its story briefly, and extracting from it what information we can, both as regards the education of the author and that of the age for which he wrote.

The particular Epic which I select is the famous one called "The Battle of Moira" (I adopt throughout the simplest form of spelling)—a story partly in verse and partly in the best prose of the 12th Century. It has been fully translated by Dr. O'Donovan, and turned into modern romantic verse by Sir Samuel Ferguson, with the aid of somewhat incongruous ornaments.

This great Battle, which is strictly historical and quite as important in its consequences as the Battle of Clontarf, was fought in the year 638. The exact day of the week and the age of the Moon are correctly given by the Author.

THE STATE OF EUROPE.

But before telling the story of the Battle, it would be well to glance briefly at the state of Europe at that epoch; as, unless history is viewed comparatively, we gain a very unfair impression of the condition of any country which we may be studying.

England was still divided, about equally, between Pagans and Christians, who were in active war with each other. In fact Christianity in the North had been almost crushed, and Irish Missionaries had recently established themselves at Lindisfarne, which was to become the headquarters of a fresh evangelical campaign. It was in that very year that a famous Irish Mission landed in the East of England, and it was not until two years afterwards that heathen idols were broken in the kingdom of Kent, and many more years yet before the great heathen, King Penda, was defeated and slain.

France was at that time under the Merovingian Dynasty, than which a rule more corrupt and sanguinary is scarcely to be found in history. Spain was in the hands of the Visigoths, and Italy was sorely troubled with the Lombards. Mahometanism had arisen and overwhelmed Jerusalem and Syria. The Roman Empire at Constantinople was a constant scene of revolution and assassination. Nowhere do we find a dynasty more settled and stable than that of the Nialls of Ulster. Most of the great Schools of Ireland had been founded by this time. St. Columbanus had not long since died in Italy, but St. Gall was still labouring in Switzerland and St. Aidan in England. The Kings of Northumberland in those days spoke Irish and acted as interpreters to the Irish Missionaries.

THE ORIGIN OF THE QUARREL.

To turn, however, to the great Battle, we find that the causes and circumstances of that event are distinctly, but justifiably, coloured by the Bard for the purposes of his work, as is the fashion of Epic Poets generally. His hero is Donall, Monarch of Ireland, whom the writer clothes with all the heroic virtues, and with every mental and personal charm.

King Donall, this just and worthy Monarch, had thought proper, while restoring Congal, a Prince of Ulster, to his justly forfeited Province, to retain some part of the latter's dominion in his own hands. Now, at that period of Ireland's History, Tara, so long the seat of Kings, was under ecclesiastical displeasure and was left empty and desolate. King Donall, therefore, built for himself a spacious Palace on the banks of the Boyne, and gave a great banquet to celebrate its completion. Wine, mead and ale, with every kind of food, were provided in abundance, but it was also thought necessary to lay in a stock of goose-eggs (perhaps as a ceremonial usage) in order to set them before every guest of a certain rank.

Why goose-eggs were considered so important does not appear, but the name of the King's Palace was "The Fort of the Geese." It may be noted that great Roman dinners always began with eggs, as ours do with soup. Anyway, great efforts were made by the King's stewards to collect these eggs, and among the rest, a stock of eggs belonging to a certain holy man, was unjustly seized, and the good man, when he returned and found his dinner gone, did not fail to call down imprecations upon the coming banquet.

THE BANQUET.

Other omens occur. The King has a warning dream, which was interpreted by his druids as unfavourable for his foster-son Congal. He had also been informed of the holy man's curse and was full of forebodings of ill. In his

anxiety he sends for the twelve apostles of Ireland, as they are called—or their representatives—and in they come from all the ecclesiastical centres of Ireland, each attended by a hundred clerks, but their pious efforts are without effect.

At length the great day arrives, and the Monarch sat on his golden throne, while the Kings, Queens, sages and bards of Ireland assembled in full numbers, including Congal, Prince of Ulster, still sore from his loss of territory. At the banquet nothing went right for Congal. He was not placed at the King of Ireland's right hand, which he considered his proper position; he was addressed by the High Steward as some ordinary guest; and when the ceremonial goose-egg was placed before every King and Prince, in a silver dish, Congal saw before himself only a hen's egg on a wooden platter. At this unintentional insult (which is fully explained in an early episode) the wrath of Congal overflowed. Leaving his seat he advanced to the King's gilded couch, and poured forth the history of his great services to the King and of his wrongs and indignities, in a fiery and noble address,—which rather reminds the reader of the hot speech of the angry Achilles when insulted by Agamemnon, King of Men, in the first Book of the *Illiad*.

Offering his over-king wage of battle, and refusing every other form of satisfaction, Congal rushed from the Banqueting Hall, followed by his adherents. The Monarch, who was the foster-father of Congal, and loved him tenderly but wisely, despatched his Priests and after them the Poets of Erin, to try to make peace.

The Priests are the first to try their hands, and they go so far as to threaten to curse Congal with Bell and Crozier, but he threatens them in turn with his redoubtable sword, and they retire to tell the result of their embassy in a lugubrious strain of verse.

Next come the poets whom he receives much more courteously, but while he loads them with presents, he declines their intervention.

It appears from the course of the Poem that these ambassadors had offered Congal the amplest amends, an increase of territory, his own terms in gold and silver, not to speak of vats of goose-eggs; and they even promised that the King should publicly help Congal to his horse and should give him a banquet served only by Kings and Queens,—but all is in vain.

All this, again, brings to mind the embassies sent by the Greeks to pacify the wrath of Achilles. But Congal, like Achilles, will hear of no terms, but insists on battle and victims; thus forfeiting the sympathies of the reader.

THE EXILE OF CONGAL.

And so Prince Congal went into exile, with about a hundred adherents, in order to gather forces for a military expedition. This exile, with its consequences, is strictly historical, as are most of the leading characters in the tale, although many Kings whom he visited have been, by the fancy of the Poet, provided with individualities, and some with names.

Congal, as a historic personage, must have been a commanding type of man, fitted to be the hero of a tragedy. During the nine years of his exile he contrived to keep together his party in Ireland, and to persuade Picts, Scots, Britons, Saxons and Franks to lend him a considerable force in men and ships to support his claims.

In the course of his quest he becomes the hero of various episodes which somewhat enliven the poem, and excite attention while delaying the catastrophe. The "King of Scotland" offers him, for instance, his four sons-in-law with their adherents and sends him to the "King of Britain" (Cumberland), who also espouses his cause, as also do the other peoples just mentioned.

Landing, at length, in Ireland at the head of his miscellaneous forces, he is at once joined by his own people, but finds the wise and brave Monarch of Ireland quite ready to

confront the invaders, but still anxious to spare the person of his foster-son.

And now, before entering on the story of the great battle, the poet breaks into a rhapsody of patriotic praise, which is very rare with him.

"Ah me!" he says; "it were pleasant for friend or stranger—to travel through Erin at that time,—in consequence of the goodness of her laws,—her tranquillity; the serenity of her seasons;—the splendour of her chiefs, the justice of her judges;—the genius of her poets, the varied musical powers of her minstrels. Then, indeed, her physicians had medical skill,—then her artisans were noted for handicraft;—then the mild bashfulness of her maidens, the strength and prowess of her chiefs, the hospitality of her dwellings were at their highest point."

To this time he attributes the legend, so well known to us from Moore's exquisite verse of the maiden decked with gold and jewelry, and in the pride of her beauty walking unharmed from one end of the country to the other.

THE BATTLE.

King Donall, on learning the landing of Congal and his army, assembled his Council and his subordinate Kings, whom he addressed in verse, recounting all he had done to maintain peace.

They unanimously supported him, and strongly advised him not to submit to any unreasonable conditions. At their head he marched north and took up his position at Magh-Rath (the Fort of the Plains) now Moira in County Down.

He then reviews his forces, no less than three times, exhorting each tribe to remember its ancient prowess and the fame of its champions. Here it may be explained that the snatches of verse which are often introduced are of an archaic character and much more ancient than the prose in which they are embedded.

Fight the battle bravely
Both King and Prince;
Let the host of Ulster be defeated,
Long shall they remember their attempt;
Fight the battle bravely
Both King and Prince!

Ye splendid soldiers of Erin,
Lo! I am at your head!
Ye high minded kernes of fame
Give battle round the King of Tara,
Fight the battle bravely,
Both King and Prince!

One of the Donegal chiefs, however, takes great offence at being "exhorted;" "Donegal men do not need exhortation—all they require is to see their enemies' faces and the arms brandished in their hands; this is enough for Donegal!" The Monarch gently remonstrates with him and brings him to a better sense of discipline.

Congal, on his part, sleeps calmly in his tent until awakened by the reproaches of his druids—for the druids had not disappeared before the light of Christianity, but long retained their influence and importance. They tell him plainly that he will be beaten, but he is superior to such considerations, takes the fatalist view that no man can anticipate or delay his destined end, and, though conscious of wrongdoing and coming failure, adopts every precaution.

He makes a spirited speech to his adherents, his principal grievance being their loss of territory, and rouses their courage and indignation by every argument:—

Advance to the Battle field
Ye Ulster men and allies!
Avenge your insults and my own!
Even should we avoid this battle,
Yet flight has never saved a wretch yet;
Vain is it to fly from death.

And here follows quite a Shakespearian effect by an anticipation of 400 years.

Scarcely had Congal finished his address, than a messenger arrives to report the position of the King's forces. He describes the royal army in glowing terms of praise, and especially the appearance and conduct of the Monarch himself. This cannot but remind the reader of a very similar scene in the first part of Henry IV, where a messenger extols the youthful pride of "Harry Monmouth" and his army. Congal is quite as angry as Hotspur on hearing the praises of his enemy. He exclaims:—

"May thy body be the feast of wolves!
Thou hast almost subdued the senses of our heroes with
the strength of thy description!"

While Hotspur says:—

"No more, no more!" Worse than the sun in March
Thy praise doth nourish ages!"

The resemblance of the two incidents is singularly close.

Both sides adopt what appears to us to be a strange expedient to prevent panic and flight, but one that is mentioned as not uncommon. Congal having ascertained by a sharp-sighted scout that King Donall had fastened together many of his soldiers with chains, practically adopts the same plan himself, in the case of those whom he found to be failing in courage. But this idea, if not entirely due to the fancy of the writer, must, from the necessities of the case, have been of only partial application.

The Battle itself (which history assures us lasted six days) consists of a long series of single combats, told at great length, between Princes and leaders—small account being taken by epic poets of the common soldiers of an army. These contests, and the arrays of both armies, are found valuable by genealogists, unlike those of the later Latin epic-

poets, who invent pages of names (neatly falling into Latin prosody) for their heroes to slay. We find no notice of surgeons or of the healing art, in either host, although there are many treatises on medicine in ancient Irish.

There is the usual epic exaggeration in descriptive details. The sun is darkened by the long hair shorn off by the sword; the passes from the field of Battle are blocked up by the mountains of the dead, and so forth.

The long-drawn Battle ends at length by the defeat of Congal and the complete destruction of his army. Congal himself, after being mortally wounded by an idiot, is still able to perform prodigies of valour and slaughter. In that state he still kills upwards of 1,000 foes belonging to fifty-seven different tribes. I took the trouble to add them up. At length, after further wounds he dies in singing a final chant, in which he acknowledges that his disobedience to his good foster-father, King of Ireland, had caused his ruin.

At once there is a panic and flight among Congal's army, and the pursuit and slaughter of the invaders are told with great force and fire, but with a copious and redundant torrent of words that, with a modern reader, add but little power to the description. All the Ulster men are slain except about six hundred, and of the foreign allies it is said, in a concluding verse:—

"There passed not alive of this host over the sea
Which had come over with Congal, son of Scanlan,
But one hero alone, who went frantic with horror
Having his dead companion-in-arms fettered to his leg."

So ends the story of the six days' battle, a battle not fought in vain, as, for 200 years after this event, no foreign enemy troubled the shores of Ireland.

A striking episode tells us of the sudden insanity of one of the Princes on the national side, who maddened with the scene of slaughter, rushes frantically from the field of battle to become the centre of future romances.

THE POET AND HIS TIME.

The writer of the *Battle of Moira* is unknown to us. From internal evidence, he probably wrote about the end of the 12th Century, before the landing of the Normans in Ireland. His language, we are told, is that of the purest age of Irish literature, and his vocabulary is wonderfully redundant. Adjectives and epithets are poured out upon every tribe, hero, country or object which he has occasion to mention, to an extent which is rather oppressive to our present tastes. This accumulation of epithets is a characteristic of the later epic-bards generally. When the poet has to arm his hero, it takes up several pages to complete the operation, so numerous are the adjectives required to describe the sword and the belt and the coat of mail and the helmet; and, in referring to the Falls at Ballyshannon, merely as the bourne of a journey, he describes them in more than thirty picturesque epithets, strong evidence of the wealth and power of the language.

In these times of hurry, of special editions, and of a superabundance of literature of every kind in every home, we are not in a position to understand the pleasures of those days of large leisure and long banquets. And yet, when other forms of literary delights were scarce indeed, we can perhaps conceive how mind and ear were fed, and the heart moved at the richness and flexibility of their noble tongue and its sonorous cadences.

While the narrative is in the best prose of the writer's own day, yet, when the feelings are to be appealed to, the bard breaks into verse, or short flights of song, accompanied, no doubt, by the harp in the manner described by Giraldus Cambrensis, who came to Ireland about the time when this work was written, and who speaks in terms of admiration of the skill of the harpers. The verse, itself, we are told by experts, is of a far more ancient and difficult character than the surrounding prose, and is a testimony to the antiquity of the Poem in its earliest form. It is usually introduced thus

"And the hero said:—" or "And he repeated this poem:—,"

There is a strange appropriateness in some of the epithets applied to some of the peoples brought on to the battle-field. Thus, the Franks (who as a matter of history, were not present at all) are "the festive but heroic Franks;" the Saxons are "the active, vain-hearted, heroic-deeded, ship-possessing army of Saxons." You would imagine him to be speaking of the Royal Welsh Fusiliers when he mentions "the fiery, wounding, Welsh-speaking phalans," while the Scots are "the merciless young host of Alba, very close was their array, as an even high rock."

But, like another Homer, he will not allow any of these strangers to gain glory in the battle at the expense of his national heroes, for whom he reserves his warmest praise and most sounding adjectives.

The author is rather vain of his learning, fortunately for our purpose, and introduces it freely, with but little regard to its appropriateness. He shews that he knows something of the Ptolemaean system of Astronomy, and he gives the signs of the Zodiac their classic names. He tells his hearers of the division of the world into torrid, temperate and frigid zones, of the additional day in bissextile year; of the three Furies of Latin poetry, whom he names correctly, and of some of the heroes of Greek Mythology. He sometimes makes mistakes, as when he thinks that the Latin names of the four winds are in the Hebrew tongue. Altogether, he possessed a degree of education not to be readily matched by what we know of his age elsewhere. In writing his story he evidently had recourse to documentary authorities, as he sometimes tells us that they are imperfect.

The scene being entirely, or chiefly, on the field of battle we get but little light on domestic manners or the Arts. Christianity plays but a feeble part; no man speaks of peace or forgiveness, and Congal's dearest friends urge him to revenge as the only manly course. No hero prays, even in the direst extremity, but too much meaning must not be

attributed to this want. Perhaps the Bard may have felt that the soul was out of his province. The Christian knights of Malory and Tasso are in much the same position. Moreover, incidental mention is made of the fact that Mass had been said, and Communion given, on the morning of the Battle, and one champion comes to grief in the fight, because he had outraged the sanctity of the occasion by an act of violence committed before the Altar.

The arts of life are but little referred to. We have the minstrel, but the harp is not directly mentioned. The metal worker is represented by gold ornaments, silver dishes, arms, &c. The invading army marches under Standards of various colours. The Saxons have a satin embroidered banner, and Congal himself has a Standard of green satin, on which is worked, or painted, a lion in yellow or gold.⁹ This is the only mention of any cognizance or crest, and the reference to *green* is of interest.

Chariots are only mentioned in verse and not used, apparently, in the battle. As in the Battle of Clontarf, long afterwards, no cavalry are engaged in the fight.

There is but little of what we now regard as poetry in the work, no similes or poetical allusions; but, after his description of the Falls at Ballyshannon—"headlong—furious snowy—foamed—precipitate—ever-roaring—bellowing like sea-monsters—a royal and exulting cataract," it cannot be said that the author has no feeling for the magnificence of nature.

The foster-relationship is always spoken of as sacred, but, otherwise, family, friendship, or the influence of woman, have but a slender hold on these tremendous heroes. On the other hand, there is (at least, so far as translators have revealed) a singular absence of those baser elements which degrade so much of mediæval literature. The muse of

⁹ Perhaps a Precursor of the crest of Scotland:—

"—On Scotland's royal Shield

"The ruddy lion ramped in gold."

Scott's *Marmion*.



West End of Chapter House Furness Abbey

Ireland is singularly pure; sensuality and self-indulgence are abhorrent to her. There is a high and bold spirit, a manliness of character, a contempt of suffering and danger, which would seem to promise more than the history of those times quite realized.

I do not, by any means, present this Epic as the best and highest work which the National literature can shew, but it is at least, fully accessible to us, and sufficiently complete as a work of Art to form the subject of this short study.

M. S. WOOLLETT.

Furness Abbey.

VITALIS, the son of Reinfred and Roharde was born about the middle of the 11th century. His birth place, Tierceville, was about three leagues from Bayeux in Normandy. He was ordained a priest in course of time and was appointed chaplain to Robert, Earl of Mortmain, maternal brother of William the Conqueror. Ten years later he resigned his benefice, gave all he had to the poor, and eventually joined Robert d'Arbrissel in the forest of Craon in Anjou. From this centre of monasticism three companies of monks went forth; with one of these divisions Robert d'Arbrissel himself founded the order of Fontevrault; a second retired in the forest of Ned de Merle; a third under the leadership of Vitalis chose Fugères in Brittany, whence they afterwards removed to Savigny near Avranches (1112). Their Monastic Rule was that of St. Benedict to which some special Constitutions were annexed; they wore a habit of grey cloth

and so were commonly known as 'fratres grisei' the grey monks. In 1119 Vitalis came to England to introduce his order, and by the year 1148, when the order of Savigny was incorporated with the Cistercian order, there were fourteen English houses in existence, viz.—Furness with her three daughters of Calder, Swinshead and Rushin; Quar with her daughter Stanley; Cumbermere; Stratford; Coggeshall; Byland; Buildwas; Buckfastleigh; Meath in Wales; and Leifrede in Ireland.

Tulketh, a district in Lancashire on the north bank of the Ribble, about a mile below Preston, was the place chosen for the foundation of one of the first colonies from Savigny on English ground. Godfrey, the second abbot of Savigny, obtained from Stephen, Count of Boulogne and nephew of Henry I, a grant of this district of Tulketh on which to build an abbey. In the July of the year 1124 a colony of monks under the leadership of Ewan d'Avranches arrived at Tulketh from Savigny. As they did not begin any extensive building operations, it seems as though they considered this first settlement a temporary one. It certainly proved to be so, for in 1127 a further grant was made to them by Stephen of all his forest of Furness, together with the Isle of Walney and the towns of Dalton and Ulverston, etc., and all his demesne within Furness except the lands of a certain Michael Fleming. This grant was first made to the Abbot of Savigny in order to establish the monastery, but after the actual foundation had taken place it was transferred to the abbot of the new foundation as its proper owner; it was thus prevented from becoming merely a cell dependent upon the mother house of Savigny.

This original endowment was by no means small, and year by year it increased until, in addition to their rich territory in North Lonsdale, we find them in possession of an extensive property in South Lonsdale. In Amounderness they owned the manor of Shatmire, and Stanolf; in Yorkshire the villages of Winterburn, Friarhead, Eshton, Flashby and

Airton; Newby, Clapham, Shackhouse and Keysden in the heart of Craven; and a considerable extent of sheep pasture in the higher districts of Ribblesdale. There was the abbot's town house in York, known as Furness House, which stood between the gate and bar of Micklegate; extensive possession in Borrowdale; in Boston, Lincolnshire, they owned a tenement; they were land owners in the Isle of Man; and in Ireland they drew rent from Drogheda, Marinerstown and Beaubek.

The new abbey flourished both spiritually and temporally the number of the monks increased, and it was soon able to send forth a colony. This first offshoot, "*primus palmes quem viuca nostra expandit*," was planted in the January of 1134 on the bank of the Calder in Cumberland. The monk Gerold was appointed the first abbot, and his twelve subjects were Robert de Lisle, Locka of Lancaster, John of Kingston, Theodoric of Dalton, Orm of Dalton, Roger the under cellarer, Alan of Urswick, Wydo of Bolton, William of Bolton, Peter de Poictou, Ulf of Richmond and Butram of London. The names of all the community are given here as being of special interest to our readers, most of whom are so well acquainted with Byland; for as the sequel will show these were the men who formed the first community at Byland.

Abbot Gerold and his community had managed to live at Calder for four years with much difficulty and in great poverty, when the Scots in one of their raiding expeditions robbed them of all they had. They were compelled to return to Furness. On their arrival there they were not allowed to enter the monastery. Different reasons have been assigned for this apparent uncharitable reception. Eudes, Abbot of Furness, requested Gerold to resign his authority over his twelve monks and absolve them from their obedience to him; Gerold refused to do this, and as it was not considered advisable to have two superiors ruling their respective subjects in the same monastery, the Abbot of

Calder and his brethren were refused admission. Another explanation is that the Furness monks found it necessary to husband their means, foreseeing attacks upon themselves by the Scots, and were not prepared to receive so numerous an addition to their community. Moreover Abbot Eudes reproached the brethren from Calder with cowardice for so readily abandoning their monastery, alleging that it was rather the love of the ease and plenty which they expected at Furness, than the fear of the Scots, which forced them from Calder.*

Repulsed in this way Gerold and his companions left Furness on the very day of their arrival and hastened to Thurstan, Archbishop of York. He befriended them, and as the tale of their wanderings has been told before in these pages there is no need to repeat it here.*

During the period in which they lived at Hode, Gerold, fearing that Furness would claim jurisdiction over him, went across the seas to Savigny, and having explained to Abbot Serlo the reasons for his retirement from Calder, asked to be placed under his immediate jurisdiction. This request was granted by the General Chapter held in 1142. In the meantime Calder had been refounded and the new Abbot and community disputed Serlo's claim to jurisdiction over Byland, where the first Caldrians had finally settled. Hardred, Abbot of Calder, went to Byland, to try to come to some friendly settlement. The answer he received was as follows:—"It is my belief, my lord Abbot of Calder, that had a superior been appointed to your house at the time Hode was given to Gerold, the latter would undoubtedly have acknowledged his right of paternity: but that house being then vacant and the Abbot of Furness most pitilessly abandoning Gerold and his monks to their

* It ought to be here stated that we have but an *ex parte* statement of this affair, the Bylanders alone having left us any account of it.

* *Ampleforth Journal* Vol. v p. 17.

fate, I do not see to whom he ought or could more justly submit himself and his convent than to Serlo, the head of the whole order. I, therefore, can neither invalidate nor revoke what has so duly been performed by my predecessor and myself: but it is my desire that this affair speedily be brought under the notice of the Abbot of Savigny, and in his absence I shall give you no determinate answer." This seemed to satisfy Hardred for he shortly afterwards renounced all claim of paternity over Byland. The Abbot and convent of Furness were exceedingly indignant at this, and themselves put in a claim against the superior of Savigny. St. Ælred, Abbot of Rievaulx, was appointed arbitrator and pronounced judgment against the Abbot of Furness, who submitted to the decision "with all reverence, humility and patience."

Shortly after the establishment of Calder, another colony of monks was sent to Ruskin in the Isle of Man at the request of Olave King of the Island. The third colony went forth in 1148 to Swinehead, near Boston in Lincolnshire.

For twenty-one years Furness continued to develop, and the greater part of the church and monastery was built in that period. They were happy and content under the Rule of Savigny, when in 1148 rumours of coming changes reached them from France. The Cistercian reform under the vigorous directions of St. Bernard was everywhere attracting attention. Serlo, the fourth abbot of Savigny, came under its influence, and finally surrendered his house with all its dependent houses into the hands of St. Bernard, to become members of the Cistercian order. Guido, his prior, was sent into England with letters to the dependent English abbots, commanding them by apostolic authority to assume the Cistercian habit and submit to its rule. Abbot Peter of Furness declined to do so and appealed to Pope Eugenius III. He himself journeyed to Rome; his mission was successful and in spite of the surrender of the other Savignian monasteries, Furness was allowed to remain unchanged. This victory was not long-lived. On his return from Rome, Peter was

detained at Savigny and deprived of his abbacy. The monks of Furness had to proceed to another election and Richard of Baynes, a Norman monk of Furness, was chosen superior. In a short time he succeeded in persuading his brethren to accept the change and they became Cistercians. Out of this change arose a dispute between the monks of Furness and those of Waverley Abbey, Sussex, for precedence. Furness had been founded a little the earlier, but from Savigny, while Waverley was the first original offshoot of the Cistercians. In the end it was determined that the abbots of Furness should have precedence through all the "houses of Klemynas" in England; but the abbot of Waverley was to have precedence in the chapters of the abbots throughout England.

An uneventful period in the history of the abbey followed upon this change. We hear of lands and privileges being confirmed upon them; confirmations of their possessions by various Popes; disputes with their neighbours about boundaries. In the reign of John we find the abbot getting into trouble for some offence against the forest laws, for which he was fined 200 marks and two gallies. As the abbey grew richer it became the object of royal rapacity; the king seized its lands of Stalmine and Stapletern. About the same time, the monks were engaged in litigation with the Austin Canons of Conishead, claiming the churches of Liverston and Fernington and insisting that the priory was built on their land without their consent. The result was that the canons had to pay a yearly rent of 50*l.* for *five* lands *parish*.

An interesting character, Jocelin, a monk of Furness, flourished about the end of the 12th century. Though he began his monastic life at Furness, he was afterwards transferred to Winchester in Ireland. There he studied the Irish language and was ordered to write the *Life of St. Patrick* by Thomas, Archbishop of Armagh. He appears to have had no small appreciation of his own literary skill, for he says in

his preface "since the death of literature has so greatly increased, and with it as great a disinclination to learning; a crowd of fools and ignoramuses have frequently written the lives of the saints, lest they should sink into oblivion, with devout intentions certainly, but in a most slovenly, inartistic style. Hence in the majority of readers of the lives and acts of the saints, reluctance and disgust is excited by the unpainted style or uncouth language, and not unfrequently tardiness of belief produced. And hence it is that the life of the most glorious priest Patrick," etc., etc. Several works are attributed to his pen:—(1) *Book of British Bishops*; (2) *Life of Saint Waldever*, second abbot of Melrose; (3) *Life of Saint Kenigern or Mungo*; (4) *Life of Saint Patrick*. King John seems to have had an intimate connection with Furness. Nine days after the signing of the Great Charter, he writes to the Abbot ordering his gold and silver plate, which had been deposited at Furness, to be sent to him by two monks and "others of your people whom you well trust." Later, he confirms Alice de Kuneley's grant of Borrowdale and charges fifty marks, for so doing. Again we find him ordering the Abbot of Ravenham to give, some of our wine which is in your custody to the abbey of Furness.

During the reign of Henry III the abbot and convent were engaged for some considerable time in trying to acquire the remaining property in the peninsula which was not already theirs. The owner of the lands they sought was Michael le Fleming who proved unwilling to part with his inheritance. The monks however were finally successful, but it cost them £200 altogether and the granting of considerable privileges to Michael.

The first quarter of the 14th century was an unfortunate time for Furness. It was the period of the Scotch invasions, when Bruce was laying waste the northern counties. Some idea of the losses inflicted may be gathered from the fact that when, in the following year, the king granted a new

assessment, they returned their income at forty-one marks in all, little more than a fourth of their own return thirty years before. Six years after this, their lands were again devastated, and they built or restored the Peel, a strong fortification, as a protection against further inroads.

The connection of Furness with the Isle of Man and Ireland has been already alluded to. Immediately after the establishment of the monastery at Rushy, the king of Man expressed the wish, that the future bishops of Man and the Isles should be chosen from amongst the monks. Abbot Eudes visited the island in connection with this matter, and the final arrangement was that the bishop should be chosen by the Abbey, subject to the consent of the Manxman, and that the archbishop of York, was to be the metropolitan. One of the bishops thus chosen was Nicholas de Meaux; a native of the Orkneys. He had been a canon of Warrte, a monk at Meaux, a monk and abbot of Furness, and finally bishop of Man and the Isles.

In 1228 Reginald, king of Man, was buried at Furness. Thirty years later we find Magnus, king of Man, being entertained at the abbey, and ten years later the abbot of Furness held the influential position of guardian of the island. This interesting development was due to the following circumstances. A king of Man had resigned the island to Alexander III of Scotland, and the Scots soon gained the upper hand there. This proved somewhat galling to the Manxmen, and Sir William de Montacute, a descendant of the Manx royal family, landed in the island and drove out the aliens. The cost of this expedition was very great; Sir William found himself overburdened with a heavy debt, and so he mortgaged the isle and its revenues to Anthony Bec, the bishop of Durham. Afterwards Edward I gave the island to Bec for his life, and it was at this juncture that the abbot of Furness was appointed guardian of the island, as having great influence in its ecclesiastical affairs.

William Russell, a bishop of the island and formerly a



monk of Rushin, was buried at Furness in 1374. After the opening of the 15th century the influence of Furness in the Isle of Man began to diminish. Its distance away and the difficulty of obtaining access to it will easily account for this. In 1420 they found it so difficult to manage their property there, that they applied to Rome for the necessary permission to exchange their lands. Their request was granted, but no details of the exchange are now known.

Further away still in Ireland the influence of Furness was felt. Sir John de Courcy applied to Furness for a community for his foundation of Iniscourcy (1186). This foundation was an act of restitution, for Sir John had previously destroyed the abbey of Caryk, and Iniscourcy was intended to take its place. In 1249 the Cistercian general chapter placed four Irish monasteries under the control of Furness. These were Fermoy, Wethirlaghin in Tipperary, Inislounagh in Tipperary, and Corcumroe in Clare.

As we approach the time of the dissolution signs are not wanting to indicate the dangers ahead. Disquieting rumours began to make their way into the monastery. The monks tried to make those in power their friends; and so we read of an annuity of £10 to the duke of Norfolk, the granting of the stewardship of the abbey to the earl of Derby, and ten years later (1530) a pension of £5 to the Chancellor of the Duchy of Lancaster. On the election of its last abbot, Roger Pele, the abbey's prospects were more gloomy still. He was compelled to send regular reports to Thomas Cromwell, and we find the king demanding from the abbot the presentation to Hawkshead.

There was an anxious time for three years, and then in October 1535 came the beginning of the end in the visitation made by the Royal Commissioners. The 'Pilgrimage of Grace' took place the year after, and brought down the storm on Furness, though there seems to be little or no proof that they were implicated in the insurrection; the charges brought against them are very trivial. (See Beck's

Annales Furnesienses p. 342). The imprisonment of two of the monks at Lancaster broke down their courage. Abbot Roger was next summoned to meet the commissioners at Whalley Abbey, where, after being threatened and cajoled, he made the usual proposal to surrender his monastery to the king. Four days later, April 9, 1537, the deed of surrender was executed at Furness; it was signed by the abbot and prior and twenty-eight monks. Shortly after this the community was disbanded, the abbot receiving the rectory of Dalton and a few of the monks being promised pensions, for we cannot say that they received them. The last we hear of the unfortunate Abbot is in connection with an attempt to deprive him of his rectory. We do not know whether this attempt was successful or not, but his pleading in a letter to Cromwell is very touching:—"I have sent unto youre lordship for a small token flourty shillings in golde, and that it may pleas your goodnes that I may have your favorable lettres to be in quiett and peas wyth my said benefice wythout flurther suete for the same to be made."

The site and territories of the abbey were held by the crown for some time after the Dissolution. In 5 James I an Act of Parliament assigned them to the earl of Salisbury. They were afterwards purchased by John Preston of Preston-Patrick who resided in a manor-house, which he had built to the north of the precincts. This descendant Sir John was made a baronet in 1644, and dying without issue, his brother Sir Thomas succeeded. The latter became a Catholic and granted away his estates for religious uses. This act, prejudicing the heir, was resisted, and after a long suit in the Exchequer, the estates fell to the Crown and were granted by Charles II to Thomas Preston for seven years. James II granted the reversion of the estate to religious uses, but this was nullified by the Revolution, and the estate was again granted to Thomas Preston, whose daughter and heiress married Sir William Lowther. Finally, the property

came into the possession of Lord George Augustus Cavendish, from whom it has passed down to the present Duke of Devonshire.

A Sketch of the History of the Benedictine Community now residing at St. Benedict's Priory, Colwich, Stafford.

(Continued.)

CHAPTER IV.

Reasons for the Constitutions. By the aforesaid Dame.

First, That God in all new Erections of houses infuses into their souls that begin them particular inclinations to Speciall Institutes and Laws, to keep them in the way to the end for which they began (as he hath also done to us); which makes us earnestly desire the Confirmation of these Constitutions, which we find most conformable to the ends we aim'd at in the beginning of this house.

Secondly, That these Constitutions are the same with those of Cambrai, except only in those things which 1653 are incompatible with the holy designs of this new Institute, or contrary to the will and desire of our Benefactors (which ought to be regarded, and always is, in all beginning Monasteries) who insist earnestly upon these particular Alterations; (As, the Election of the Superiour to be in the Convent, according to the Council of Trent, and

our Holy Rule; Not to admitt a Confessour but to the liking of ye Superiour, and that he may not meddle with the government of the house; Not to be obliged to Portion in the admission of Novices, but to regard chiefly whether they truly seek God, with the rest that is ordain'd concerning it in our Holy Rule; and that we may be particularly dedicated to pray for the Conversion of England):

All which is the express desire and Will of our best Friends, so far that, if these things be not granted us, we have cause to believe They will cast us off, taking no further care of our maintenance, nor esteeming it such a Charitable work as they have hitherto done: since they cannot hope it will be to God's Glory (as they supposed it would be) if these points be not observ'd exactly: the want of which they have seen to cause such unspeakable damage to many Monasteries, that they may justly fear the same of this, and so think their Charities better employed another way.

Thirdly, That these Constitutions are according to the desire and good liking of the Convent, and to alter them would cause great disturbance, and dishearten ye Religious (as well as their Friends and Benefactors), to see themselves not permitted to have such Laws as they find most proper for the good government of their House; for the preserving them in Unity; and for the better accomplishing the Holy Rule they have professed with peace and quiet to their Souls. All which great Inconveniences we are confident our very Rd. Fathers will not permit to fall upon us, but, through their fatherly care and affection, will prevent all such notable prejudice as may happen to this little part of their Flock in its new Beginning by their refusall of our just desires.

About the time that this good Dame had composed these Motives, in order to obtain us a grant to be established into a distinct Convent from that of Cambray, the general Chapter of our Rd. Fathers approaching, they met together at Paris, where our several petitions were presented and

read in Chapter, as appears by the

ACTS FOLLOWING.

The 23rd of August 1653. The humble petition of the V. Venerable Mothers, Dame Brigit Moore, Super-1653 iouesse, and Dame Clementia Cary, (who were come from Cambray to Paris, with license of their Ordinary) was read; Wherein they humbly petitioned, that the Congregation would permit them, and others, to be established into a distinct and Lawfull Convent, and to be governed conformably to the Constitutions then presented to be approved by ye Chapter.

It was resolv'd that the matter should be remitted to the Examination of 2 Rd. Fathers, deputed for Grace, to wit, R. F. Claude White, Expresident; and R. F. Thomas Ander-ton, 3rd Definitour; with order that having thoroughly consider'd the matter, they should afterwards deliver in their Opinion to the Chapter.

The day following, to wit, the 24th of August, at 3 o'clock in the afternoon, the said petition was read again, we then living at Nôtre Dame de Lysee.

The Opinion of the Deputyes for Grace was as followeth: That it was Convenient for us to procure our Establishment; and that it was necessary to depute 2 others Chapter-men to read over our Constitutions, and to give their opinion about them to the Chapter.

This matter being further agitated by the Chapter-men, and the Opinions being different, it was put to secret votes; viz. whether leave should be granted to us of Nôtre Dame de Lysee, to procure our Establishment and become an absolute distinct house from that of Cambray, under the following Conditions, Or not.

First, That we should admit none to the habit, without express leave of ye President.

Secondly, That we being yet under the government of the Congregation, Very R. F. President should have power to send us back to Cambray, since we were not receiv'd, and

acknowledged as yet, by the Abbot and Grand Priour of the Suburbs of St. Germain's, or by any other Lawfull Superiour, to be under their Jurisdiction and Care.

The matter being put to be decided by black and white Beans, the white beans were found to be in greater number, granting us leave to establish as a Convent distinct from that of Cambray; wch was confirmed by the Chapter, in as far as it was permitted by the Canons of ye Church, and Council of Trent. Afterwards, it was put to secret suffrages, whether
 1653 or no it was to be left to the pleasure of the President to grant us leave to receive Novices without Portions, or Dowries; Or that it should be prohibited him, by the Authority of the Chapter, to admit of any without Portions; And it was decreed that it should be refer'd to the discretion of the President. Afterwards, the Deputies for Justice and Grace were order'd to read the Constitutions which we presented to the Chapter to be confirm'd, and to give in their opinion thereupon.

Upon the 26th of the same month of August, another Petition was presented by us, we still abiding at Nôtre Dame de Lyesse, desiring

- 1st. That we might have the free Election of the Superiour-esse of our Convent; which first Favour was granted us for this Quadriennium.
- 2nd. That no Confessor should be imposed upon Us, against our Consent and good liking; To which the Fathers answered, that speciaall care should be had of ye request.
- 3rd. That the Confessor should have no power at all to dispose of our Temporals, or meddle in them, but by our express Will and desire, unless the Ordinary give him speciall Commission to undertake our businesse; Which request was also granted.

The 27th of August, the Election of the most Religious Mother Brigit More for our Prioreesse being regulated by the 5 Definitours Electours, it was denounced in Chapter. And

at the same time Letters were writt from us, giving most humble thanks to the Chapter for the more than Paternal Care and Indulgence towards Us.

The 28th of August it was decreed, That thanks should be given in ye name of the Chapter, to the V. Religious Dames of Port Royal, and to their V. Venerable Directours and Confessours, for their Extraordinary Liberalities towards us.

Upon the 12th of September, the Definitours Electours proceeding to confirm the Elections, it was proposed to the deliberation of the Fathers, in case the Regimen should declare our Convent of Nôtre Dame de Lyesse to be a distinct one from that of Cambray; whether or no Our Confessour should have the Title of a Chapter Man? and it was agreed upon, Affirmatively.

Afterwards, Fa: Dunstan Pettinger was elected, and declar'd to be our Vicar and Confessour, and to have ye voice of a Chapter man, upon that account.

Upon the 13th of Sept., it was decreed, that our Request (we still residing at Nôtre Dame de Lyesse) That a publick Instrument should be drawn up in the name of the Chapter, whereby it might appear that our Fathers still own'd us a Member of their Congregation; And the same day in the afternoon, the said Publick Instrument was read and approv'd.

These were our petitions, which we presented to the Rd. 1653 Fathers sitting in Chapter at Paris in the month of Aug., with their several answers thereunto.

CHAPTER V.

Continuation of the same matter.

In the Year of our Lord 1655, the 10th of April, we presented a petition to the Very Rd. President Fa: Laurence Reyner and the Regimen which petition contain'd divers of

the points mentioned the in precedent Acts of the General Chapter held by our Fathers, Aug. 1653. viz.

- 1st. That our Prioress might be elected by the free votes of our Convent.
- 2nd. That novices might be receiv'd and dismiss'd by our Council.
- 3rd. That the Confessor should not have the Title of a Superiour, nor power but what belongs to a Priest, and that he should not be eligible, or changeable but by ourselves; and that in regard these 3 things were thought necessary and expected by our Benefactors: So that now we desired to be under the Ordinary, who was yet the Grand Priour of St. Germain.

All which, we represented, might be done without scandal, and for the ease of the Fathers of our Congregation; Notwithstanding we earnestly desired to chase one of our Fathers to be our Confessor, and have leave to keep him, as long as he should be necessary for us. But the answers the President and all the Definours gave hereunto are not now Extant.

Yet those of the V. Rd. F. Rudesind Barlow and the V. Rd. F. Cuthbert Horseley, Expressidents, have bin seen, which answers are too long to be Inserted here at length; but the substance thereof was as followeth:—

First, F. Rudesind was of opinion that we might have our petition granted upon these conditions.

- 1st. That the Priour of St. Germain's Abbey [Who then was to have bin our Ordinary] should give the Congregation Testimoniall Letters, that he would charge himself to see us live according to our Profession.
- 2nd. If we did not, It should be in ye power of the President to recall us again to our former Obedience, according to the Canons of the Church.
- 3rd. That we should send back 3 Religious to Cambray, who desired to return back, and who then lived with us upon our Expenses.

- 4th. For our request of a Confessor, that it was not to be granted, in regard we desir'd to be separate from the Congregation; Or at least, that it ought to be deferr'd till it was known whether it would be allow'd of by our future Ordinary.

As for Rd. Fa: Cuthbert Horseley's Opinion, in answer to this our petition, it was, that the matter was so important that it ought to be remitted to ye ensuing General Chapter.

Very R. F. Rudesind's answer was dated the 23rd of April, 1655, and that of Rd. F. Cuthbert Horseley's, the 8th of June 1655.

In conclusion, the matter was remitted to the following Chapter, which was to be kept almost two years after; but, in the mean time, a petition was presented from Us to the Very Rd. F. Laurence Reyner, President, in the Terms following:—

Very Rd. Father,

Our affairs being come to such a height, that can no longer be delay'd, we thought it necessary to let your Paternitie clearly understand the true state of them; and that you may by that judg what necessity there is of your soon making a peaceable Conclusion of your side, which is now only wanting, it belonging to you alone to do it, as being our Ordinary; which our late Very Rd. F. President, and Fa: Dunstan did both acknowledg unto Us, and therefore none can accuse your Paternitie, of having exceeded your authority therein; Especially, we having bin constrain'd to proceed so far in it, before your Comming, that there is now no drawing back. Our words being already passed, and all ye conditions we required being agreed to by the Ordinary, of whom we could by no means procure our Establishment, without submitting to him; and yet, with that Condition it was an Extraordinary Favour obtain'd for us by our Chief Friends and Benefactors, being never or very rarely granted to any without a Foundation.

And indeed, our so long considering upon it, and seeking

to put it off till we had Your Paternities Consent, (which they thought not necessary, in so evident a case,) did put us in danger, both of utterly losing those Friends (by whose Charity we have bin almost wholly maintain'd ever since our coming to Paris), and this Opportunity, which was then to be taken or not at all, there being no hope that ever the like Offer should be made us again; and therefore, seeing so urgent a necessity, we could no longer refuse it, not doubting of Your Paternities Consent, which might be well supposed in such a case, You having acknowledged, that, if the Bishop would accept of us in that manner, it would bee a great Charity and ease to our poor distressed Congregation; and had it not bin accepted by Us, it would have bin a great dishonour to it, and an infinite Prejudice to us; Since we could no longer have subsisted without it, And therefore, we humbly beseech Yo^r Paternity to confirm what we have done, by giving us your Consent to submit to the Bishop, according to these Constitutions, which he has approv'd: Which will be a great Edification to all that shall know it, as it was when we told them that Your Paternity was willing to have it done, which would be so much for our good, Since you sought only that, and the Honour of God; And if Your Paternity will be pleas'd to do this, and let us still have the Fathers of our Congregation for our Confessours, and Continue this Rd. Father to us till the Chapter, for the rest, we refer it to your V.R. Paternity to do what you please in it: For we have no thought, but the Glory of God, the Conversion of our Contrey, and the Good of our Community and Congregation; Of which, we will always be faithfull Members, &c.

V. R^d Fa: Yo^r P^{re} Obedient Children, and Servants in IHS &c.

S^t Brigit of SS. Peter and Paul, Prioress unworthy.

S^t Eliz: of S^t Mary.

S^t Clementia of S^t M. Magdalene.

S^t Mary of S^t Winifrid.

CHAPTER VI.

In the Year of our Lord, 1657, our Fathers being assembled in Chapter here in Paris, in the Convent of St. Edmund's, (We residing then in the house belonging to Mr. Anglois in the rue d'Enfer, over against the Carthusians,) we renew'd our petition for a Separation from the Congregation, and to put ourselves under the jurisdiction of the Arch-Bishop,—which petition was read on the 20th of August, at 4 a clock in the afternoon, together with a letter sent and written in our behalf by the V. R. Vicar General of the most Eminent Lord Cardinal de Retz, Arch-Bishop of Paris, to the Fathers of the Congregation sitting in their Chapter. Which Petition and letter were refer'd, by the Unanimous Votes of all the Fathers, to the 4 Deputies of Justice and Grace;—to wit, R. Fa: Paul Robinson, 1st elect for the office of future President, and Rd. F. John Mentisse, who were the two Deputies for Justice; and to the Rd. F. Cuthbert Horsley the 2nd elect for President, and Rd. F. Maurus de St. Benedict, who were the 2 Deputies for Grace; with order to give their advice in Writing at the bottom of the said petition.

The Letter of the said Venerable Vicar Generall was in the Terms following:

R^d Fathers, You are not ignorant, I believe, of an Establishment, which hath lately bin made here at Paris, of a Convent of English Benedictine Nuns, under the jurisdiction of Monseigneur the Cardinal de Retz, Arch-Bishop of Paris, to whom I have the Honour to be Grand Vicar. I presided, some few weeks ago, at ye election which was made of R^d Fa: Peter Salvin for their Confessor. He is of your Congregation, and he hopes, and I likewise, that your goodness will not be displeas'd that he accepts, and exercises that Charge in this New-born Monastery; The singular vertue of the said Religious, and good Nuns invite you to it, they

being under the Submission of a Cardinal and Arch-Bishop, of whose Generosity and Courtesy you may one day expect all Imaginable Satisfactions. To which, if you judg me Capable in the meantime to Contribute any thing, You may employ me with as much Liberty, as I am with Sincerity, R^d Fr: Your most humble and Obedient Servant,

Paris the 15th

De Hodeng Vicar Gnral.

of Aug. 1657.

During the sitting of this Chapter, we presented divers Reasons and Petitions, Some whereof it will not be amiss here to put down with the answers of the R^d Fr: of the Chapter, thereunto. And first, for the Satisfaction of some, who may perhaps hereafter blame Us for our Transaction with the Bishop and our going from under the Congregation and putting ourselves under his Jurisdiction; and this above 2 years before we had licence from the Generall Chapter to do it; We find a long paper in R^d Mo: Clementia Cary's hand, dated the tenth of August 1657, wherein she clears some Objections made against our Proceedings, in the manner following; viz:—

We declare to your Paternities (assembled in the Chapter) In presence of God and his H. Angels, and before all Men, that we made this Translation and Submission to the Bishop, as well for the good of Yo^r Congregation, as that of our Selves. As, first, to ease the Congregation, because there was a Burthen upon them, which they could not bear, nor discharge: As being obliged in conscience before God and the World to provide for us, and assist us Spiritually and Temporally.

And 2ly To help our Selves; not receiving anything considerable, either by the Countenance or reall Effects of that Government (in regard of the great Poverty of the whole Congregation). And therefore we were Compell'd to put ourselves under a Countenance, which only could abundantly

relieve Us, as in effect it hath already proved, and which in time may prove most effectually.

If it be further objected we needed not to have bin so hasty, but to have expected till Chapter, the said R^d Mother Clementia answered, that it is true indeed, we might have expected till Chapter, if we would have lost all our hopes; It being now to be concluded, or not at all; We were to strike, while the Iron was hot, or else never look more to do it.

My Lord Aubigny can certifie that what we say is true, and that the R. F. Peter Salvin (our Confessor) sufficiently urged the deferring of it; yea so much, that he had like to have spoil'd all and given great Offence. As for consent and approbation, truly we were advised by our Chief Friends, and we suppos'd the whole Congregation itself consenting to it as tending both to ours, and their own Good; Some of the Chief of them who advised us being so candid and sincere as to answer, according to their Consciences, that, if such a thing might be done, it would be a great ease to our Congregation, and a Benefit to Us Both: Which was a sufficient ground for us reasonably to suppose yo^r consent, when the matter would bear no longer delay.

But, perhaps, Some will yet object and say: We might have bin under the Bishop only by way of Visit and Ceremony, and have had all the Benefits, we now pretend to. But our R^d Mo: Clementia further answered; Really It could not be so, since the Bishop would have All or None, and would not permit us to settle here upon any other Conditions. The Truth of which all our Fathers may be assured, if they please to inform themselves of my Lord Aubigny, who is a person of such Credit that what he says cannot be doubted of. Thus we have with all Truth and Sincerity declared to yo^r Paternities the Reasons which moved us to make this Translation, Being with all dutifull respect,

Very Rd. Fathers,

Your P^{ies} most devoted, dutifull,
and Obedient Children and Servants
in Christ Jesus, &c.

Given in our
Convent of

Our B^e Lady In Paris, Aug. the 10th.
of Good Hope, 1657.

We also find several other Reasons set down by R^d Mother Clementia Cary, why we desire to have always a Confessour of our Holy Congregation, which we shall here produce; to the end we may remember how desirous our Venerable Beginners and dear deceased Mothers were to continue ever under the Spiritual conduct of our R^d Benedictin Fathers, and may move us and our Successours to persevere constantly in the same Spirit: Which Reasons are as follows, viz 1—

Very R^d Fa^s

We here present to yo^r Paternities, now assembled in Chapter, this our most humble Petition for a Confessor of yo^r Congregation, V.R. Fathers. The reasons why we desire a grant from yo^r Very R^d P^{ies} to have always a Confessor of our holy Order and English Congregation, and at ye present, for this Quadriennium, the R^d Fa. Salvin, who is with us and gives much satisfaction, are viz:—The First and principal cause of our desire to have always one of the R^d Fathers of our H. Order and Congregation for our Confessor and Spiritual Director is because we acknowledge, before God and the World, that we have received true Satisfaction in Soul by the directions and Instructions, both by word of mouth and in writing, of the Ven^{ble} Fa: Austin Baker, Monk of the same Order and Congregation, and by others of our Fathers.

The Second, Because we desire to walk in Simplicity, according to those Instructions; and in these dangerous times neither to decline to the right hand nor the left; and to be esteem'd so Indifferent, without entangling ourselves

in Controversies or Policies, Spirituall or Temporall; and our Holy Order being counted the most pure and entire in this kind. Of which Truth our own experience assures us: We therefore so earnestly desire one of our Fathers, believing this to be not the least Considerable Reason for it.

Now, having briefly given your Paternities some reasons for our desire in general; we shall do the same for our particular desire of the continuance of this R^d Father with us for this Quadriennium.

1st. Change of Confessours are very difficult to us, being a thing much dislik'd here for Religious Women; and we having bin forced to do it so often already, more notice would now be taken thereof by many, and so it would be more prejudiciall to us. And besides, Yo^r Pa^{ties} may well imagin what difficulty another, who is wholly a stranger to all our affairs, Friends and Benefactors, must needs find; Coming to us at this time when we are about getting a house, being, as you see, in a place where we cannot remain.

2nd. We so generally well liking him, because he gives our Souls great satisfaction, by strengthening and helping us to prosecute the better those holy Instructions, which as we told yo^r Pa^{ties} in the first clause of this paper, makes us so much desire to have always a Father of Our Holy Congregation, (hoping still to find the like from them, as we now profess we really do by this good Father) especially in these our new beginnings, which are always full of difficulties, as we have found by dear experience, and should have found much more, had not his prudent advice bin a stay to us; and we have the more need of him now in respect we are but few, and must encrease our number with young people whose good education is the making or marring of our house:—Therefore as a thing of the greatest Consequence for our present and future Good, we humbly desire his Continuance with us of your Very R^d Paternities.

3rd. He also gives great satisfaction to our Friends and Benefactors here, who were much troubled upon his last

Removeall, and would now more dislike it if done a second time, for they having found him both willing and able to assist us, and perceiving what a true necessity we have of him in many respects (being yet so unsettled), they believe with us, that to lose such a one (being found) would be likely to be the greatest prejudice that could possibly be to us: and in ye Circumstances we are now in, being under the Bishop, they might think your P^{res} refus'd to grant it, because you were displeas'd with what we had done therein, upon so true necessity and with so good advice.

Lastly, We also hope your V. R^y Paternities will more willingly grant this our humble request, in regard we firmly believe it will cause such a true Union between us as becoms true Loving Fathers, and dutifull Children,—which we Trust we shall ever appear to be of both sides; we remaining still united to our Holy Congregation as before, notwithstanding y^e we were forced to make this Translation. Much more might be said; but we hope this will be sufficient to satisfie Your Paternities, and therefore we will trouble you no further but now make an end; beseeching God to direct Your Very R^y Pa^{ties} to do in all things what is most to his Honour, and hoping that your Paternities shall ever find us truly zealous of the Honour of our H. Congregation.

Your Very R^y Pa^{ties}
Devoted, dutifull Children, and
Most humble servants in J. C^a

From our Convent
of our Ladies of Hope
In Paris, Aug. the 18 1657.

To obtain the Grace of Letters of Confraternity, we humbly presented our petition to the Very R^y Fathers of the Chapter, which was in these terms following:

Very R^y Fathers,

The summe of that which we have to present to your Very R^y Pa^{ties} in this Venerable Assembly is:—

1st That you would be pleased to Interpret and accept in

good part, (both for ye matter and maier) what we have transacted with the Bishop, for your own, and our Good. If any rest unsatisfied, and desire the particulars, we are ready to give them Satisfaction, and produce them.

2^o That as our Constitutions oblige us to Communicate with you as before in all Spiritual things, so likewise we humbly desire yours in that point to Continue as before, and oblige you toward Us; and that we may have Letters Patents at full of Confraternity with you for ever, that we may remain truly Brothers and Sisters.

3^o That you would (if it possibly can be done without your prejudice) grant us every General Chapter a Father of ours, such as we shall chuse and the Bishop approve for the Quadriennium, to be our Confessor according to our Constitutions, with the same privileges and Preeminences, as the Confessour of Cambray; and immediately subject (as he is) to the Very R^y F. President for the time. At the present, for this Quadriennium, we humbly desire to have the R^y F. Fa: Peter Salvin.

Thus simply we have propos'd our desires, and humbly request your Condescendence, as that which we trust will be to the Honour of God, S^t Bennet, and S^t Scholastica, and your and our good, present and future.

From o Convent,	Your Very R ^y Pa ^{ties}
of our Ladie's	Devoted, dutifull Children
of Hope in Paris;	and most humble Servants in J.C ^a
Aug. 18th 1657.	

S^t Brigit of SS. Peter and Paul, Prioress unworthy.

S^t Elizabeth de S^t Maria.

S^t Clementia of S^t M. Magdalene.

S^t Justina de S^t Maria.

Now, altho severall of our R^y Fr: of the Chapter, as may be seen by what hath before bin said, were something troubled at our having proceeded thus far in order to our Separation without their precedent licence for it, yet desiring to act solidly in matters of this Importance, being assembled,

they seriously Consider'd, first that we had supplicated the Very R^e Fa: President and Regimen to obtain the said licence long before the Chapter, and secondly the pressing motives above mentioned wth suffered no longer delay. And knowing the great kindness the Lord Aubigny had as well for the Congregation as for us, and knowing that Mons^r Hodeng (being by the said Lord's means promoted to the grand Vicar-ship, under the Arch-Bishop of Paris, Cardinal de Retz) had full power and Authority to act in this, and all things else, that concern'd the Bishop-rick, whilst his Eminence resided not in Paris; They readily condescended to all we desired, and not only consented to our submitting ourselves to the Jurisdiction of the Arch-Bishop, but likewise granted us both the Continuation of R^e F. Peter Salvin for our Confessour, according to the Contents of the Grand Vicar's Letter, and Letters of Confraternity, which R^e Fa: Paul Robinson desired in our behalf.

The 26 of August 1657. Very R^e F. Paul Robinson, first elect, proposed to the Fathers of the Chapter, whether they would be pleas'd to grant us Letters of Confraternity; We now beginning to take for our Patronesse the Ever B^e Virgin Mary, under the Title of Good Hope, and being now transferred and accepted under the Jurisdiction of the most Eminent Lord Cardinal de Retz, Arch-Bishop of Paris. Upon our petition it was decreed, that it was convenient that such Letters should be granted, and the composing thereof was referr'd to the Care of the R^e Fa: Serenus Cressy, with order to an immediate Expedition.

August the 28. The said Letters of Confraternity were read, but some difficulties arising about them, it was resolved, that nothing should be finally concluded therein, till a publick Concordate or Agreement was drawn up betwixt their Congregation and us, and approv'd of by the Fathers of the Chapter. Whereupon, as it might appear, our Fathers granted Us to remain a Member of their Congregation, and ordain'd, as the Acts of Chapter mention, that the Original

Concordate should be kept in the Convent of St. Edmund's at Paris, and an Authentick Copy of it should be sent to be kept by our Sisters in their Convent at Cambray. But this Concordat &c., as we are told, is not now extant in either place. But we have found a paper of that Title in R^e Mother Clementia Cary's hand-Writing, which is esteem'd to be a Copy of the said Concordat or agreement in the Judgment of the V. R^e Fa: Bennet Nelson, (being a person of very great esteem and Credit in the whole Congregation, and our great and Speciall Friend, in assisting us in all our Concerns, both Spirituall and Temporall, as also helping us to Compose this our History.)

And by the Contents of this Concordat, or Agreement &c., it doth plainly appear that our Very R^e Beginners, and Predecessours, intended that they and their Successours should always remain true Members of the said Congregation as for our Confessours, and spirituall Directours; altho they quitted them of the Care and Charge of the Temporalls.

And here is the Concordat. Agreement, Accord and Indenture made the—of March 1657, betwixt the V.R.F. Laurence Reyner President, and the Definiteurs of the English Congregation, of the H. Order of St. Bennet, immediately subject to ye See Apostolick of the one part; and the R^e Mother Prioress, and her Convent of our Blessed Lady of Good Hope, in Paris, dedicated for the Conversion of England, a true Member of the said English Congregation, on the other part:

Witnesseth, that the said Very R^e F. President, and Definiteurs, [being the Regimen, and having the full power of the Congregation, as much as if it were in full Chapter assembled] for and in Consideration of their great Love, respect, Care and obligation they have to the said R^e Mother Prioress and her Convent, and by reason of their great want and poverty, through which they are disabled to supply the said Convent in its present and urgent necessities, and to support, and maintain it, as they ought to do:—

By these Presents do agree, grant, Consent, give leave, and, *ex plenitudine potestatis*, dispense [All Laws and Constitutions to the Contrary notwithstanding] that the said R^e Mother and her Convent may and shall accept of the gracious Favour offered and made them by Alexander de Hodeng, Vicar General of the most Eminent Cardinal de Retz, Arch-Bishop of Paris, in his Name, whereby they are received, admitted and established a Convent under the Fatherly Care and Government of the said Arch-Bishop and his Vicar-Generals their Ordinary, according to the Constitutions, by the said Vicar-Generals and the Prioress and Convent mutually agreed on :—

And the said R^e Mother Prioress and her Convent, For and In consideration of this leave, and Grant &c, of the said Congregation, do in like manner fully acquitt, discharge, and exonerate the said Congregation of all obligations for their supply, in any Temporal wants whatsoever :—

And if the said Prioress and Convent should fall into extreame want and necessities (which God forbid) they do disclaim from all Right and Title to be supply'd by the said Congregation, more than the common Charity of Christians oblige one another.

It is further, notwithstanding, declared, agreed, and consented unto by both Parties that the said Prioress, and her Successors and Convent, are and remain True Members of the said Congregation as much as before ; And that there shall be Communication, and Participation in all things mutually as before, excepting only which is contrary to this present Concordat. It is also further declared, and agreed upon by both Parties, that if the R^e Mother Prioress and Convent chuse a Confessor of the Congregation, and the Bishop approve him, he is not for all that to be admitted and accepted of by the Prioress and her Convent, unless the President, then being of the Congregation, give leave and Consent thereunto ; Which, if the said President doe,

(and not otherwise) then are they to admit him as their Confessor, and not before :—

And the Confessor, thus made and admitted, shall bee with them according to their said Constitutions, and not to be removed but in the same manner as he was made and admitted. And it is further declared, and agreed unto, by the said Congregation, that this Confessor thus placed and admitted shall be, and by these presents is made, a General-Chapter Man of the said Congregation, with all the Libertie and Priviledges of a Chapter-man, during the time of his being Confessor, and no longer, unless by another Title. And that this Confessor shall bee a Missioner according to their Constitutions, and immediately subject to the Provincially of the Southern Province, and unto all the Laws of the Mission, excepting only such (in which He by these presents is dispensed withall) w^{ch} are impeditve and hindring the Execution of his Office of Confessor, during the time of his being Confessor and no longer.

The Congregation, by these Presents, doth further Charg, and Command the said Confessor thus admitted, the Prioress, Her Successors, and Convent, that they shew really and truly all Cordial Love and respect to the Priour of St. Edmund's for the time being and that Convent ; And to Correspond together, like True Brother and Sisters [And ye Chaplain (if any be of the Congregation) to doe the same, and in all regular orders and discipline to be subject to the Confessor, as their Superiour, during their stay wth him.] And, mutually, the Priour of St. Edmund's and that Convent, and every one of the Convent, are strictly charged to shew the like Love and respect to ye Confessor, the Prioress, and her Convent, and Cordially, and sincerely, like Brothers, to advantage them, what They and every one of them can, by all Friendly Favours and Correspondence.

In Testimony, Confirmation, and Corroboration of all which, and In Perpetuam Rei Memoriam, To the Glory of God, Praise of the B. Virgin, and Honour of S^t Bennet and

S^r Scholastica; The Parties have interchangeably sett to their Hands and Seals, even the day and year above—Written.

In the presence of &c.

Here follows a Copy of the Contract, and Discharge for the Religious Benedictine Dames at Cambay, and the R^s Fathers of the English Congregation; as to their care and obligation to provide for our Temporalities and Spirituall Government, as they were before our Separation, viz:—

Par devant Les Notaires Gardenotes du Roy Nostre Sire en son Châtelet de Paris Soubsignez; furent presentes Reverendes Sœurs Brigide de S^r Pierre et S^r Paul Prieure, Elisabeth de S^r Marie, Clemence de S^r Magdelaine, Marie de S^r Winifride, et Justine de S^r Marie, toutes Religieuses professes de l'Ordre de S^r Benoist du Monastere de la Ville de Cambay, de present establies au fauxbourg S^r Michel de Cette ville de Paris, sous L'autorité de Monseigneur L'eminentissime Cardinal de Retz, Archevêque de Paris, dûement assemblées au son de la cloche, en la maniere accoustumée, an grand Parloir du dit Monastere; Les quelles en Consequence de leur separation Volontairement faite d'avec les Religieuses du dit Cambay de L'autorité cy dessus, ont promis, promettent a' icelles Religieuses du dit Cambay, de ne les rechercher, et inquieter a l'avenir, mesmes en tant que besoin seroit, les quittent et dischargeent de toutes Nourritures, logements, Entretienments, charges de gouvernements, Offices, et administrations spirituelles, quelles pourroient estre obligées leurs fournir, et administrer, comme cy devant Religieuses d'un mesme Monastere; N'entendantes Se Servir des Privileges, Arrests, Sentances, et Jugements, en vertu des queles elles pourroient repeter les dites nourritures, entretienments, et autres Choses a L'encontre des dites Religieuses de Cambay; A quoy, au moyen de leur nouvelles Instalation et etablissement, et pour leur plus grand bien, et utilité, elles ont renoncée, et renoncent, quittantes et deschargeantes pareillement et faisantes pareille

Renonciation au profit de la Congregation des Religieuses Benedictines Angloises: Et tant que besoin seroit, pour plus grande validité des presentes, promettent, faire agreer, et Omologuer ces presentes au Mon dit Seigneur Cardinal, Archevesque de Paris, leur Supérieur, Ou Messieurs ses grands Vicaires, toutes fois et quantes quo' en seront requises par les dites Religieuses du dit Monastere de Cambay, Promettent, et obligent, et Renoncent. Fait, et passé a Paris, au dict Monastere du fauxbourg S^r Michel dites Benedictines Angloises Au grand parloir d'iceluy, L'an mil six cents cinquante sept, Le vingtiesme jour d'Aoust, apres midy; et ont signé la minute des presentes avec les dits Notaires Soussignés demeurée en la possession de Francois, l'un d'iceux signe

Francois, et Gualtier.

Veu Par Nous Alexandre d'Hodencq, Prestre, Docteur en Theologie, de la Maison de Sorboñe, Curé de S^r Severin, et Vicaire General de Monseigneur L'Em^e Cardinal de Retz, Archevesque de Paris, le Contract cy avons iceluy approuvé, et Omologué, et consentons iceluy estre executé, selon sa forme, et teneur. Donné a Paris sous le Seel des armes de mon dit Seigneur Cardinal de Ritz, et Archevesque de Paris, Le vingt sept Aoust, mil six cens cinquante sept.

Signé

D'Hodencq et Royé

Now, by all that hath bin before said, it sufficiently appeares that this our Translation and Submission to the Bishop was mutually consented to by the Arch-Bishop, and Grand Vicar, by our VV. RR. FF^s of the Chapter, and by our Ven^{ms} Predecessors. Whose Intention in the happy beginning of this Monastery, was; That we should perseverantly remain united to our R^s Fathers as to our Confessions and Spirituall Instructions or Guidance, that being the thing they chiefly regarded, notwithstanding their discharging them of the care of the Temporalities.

The 29th following, the foremention'd Letters of Confrat-

ternity were read in Chapter, and admitted of in another Session, the First of September following: Which Letters excellently compos'd by the R^d F. Serenus Cressy, were in the Terms following.

We B^d Laurence Reyner, President General of the English Congregation, of the Holy Order of S^t Benedict, together with all Superiours, Priours Cathedral and others, assembled in General Chapter in the Convent of S^t Edmund's in Paris: Out of the tender and affectionate respect that we bear to our Sisters Dame Brigitt Moore Priouresse of the Convent of our Blessed Lady of Good Hope in Paris, and to the rest of the Religious Sisters, present, or future, under her, or her Successour's Government: Being also sufficiently satisfied (according to their Protestations,) that it was not Any dissatisfaction, or discontent conceiv'd against us, or any of us, that moved them to seek the Protection, and to submit themselves to the jurisdiction and Government of the Most Eminent Cardinal de Retz Arch-Bishop of Paris; but meerly the urgent and extreame necessities, into which the present miseries of our poor and distracted Country hath reduc'd both Them and us: We doe thereupon by these Presents declare, that we do, from our hearts, wish and hope that such their Transition may succeed to their comfort and advancement.

And as whilst they were Members of our Congregation, we have often given proofs of our Fatherly care towards them, straining ourselves for their supplies, even beyond our Power: So, still acknowledging them Our good, vertuous, and truly Religious Sisters, we do assure them, that we are ready to continue towards them, all requisite Offices of Charity. For which purpose we enjoyne all our Religious Subjects of our Congregation to express all due effects of a Brotherly Correspondence, Recommendation and assistance to them, upon all offer'd occasions. Moreover, as we expect, and doe not doubt, but that they will make us Partakers of their holy prayers, Soe being Zealously desirous,

to the utmost extent of our power, to procure and advance the perfection and Salvation of their Souls; We do hereby, As far as in us lieth, admit them: both Living and Dying to the Enjoyment and Participation of all the Merits, Suffrages, Sacrifices, Prayers and Watchings, Fasts, Disciplines, Studies, Recollections, Mortifications, Almms, Manuall Labours, and all other pious and Meritorious Works, Y^e are, or shall be performed in our H. Congregation. We do likewise receive them (duly disposing themselves) to a participation of all Indulgences, granted, or to be granted, unto Us and particularly of Certain Speciall Graces by our Holy Father, Pope Gregory the 13th granted to our Congregation in the year of our Lord 1580. In the Name of the Father, Son, and Holy Ghost. Amen.

Lastly, we do declare, that the Constitutions of each of Us, touching Masses, and other Devotions, to be said in behalf of all or Any Religious departed, do, and shall remain in full force amongst Us; They in like manner promising the same to Us. In Witness of all here above written, we have hereunto set the Common Seal of our Congregation, this 1st of Sept. in the year of our Lord, 1657.

Read in the General Chapter and admitted.

Signed F. Tho: Anderton.

Secretarius Capituli.

The place
of the Seal.

+

Not to omit any of our Petitions presented to the Generall Chapter, we will here set down our petition presented to the 3^d General Chapter, meeting at Doway 1661, which was read the 24 of Aug. 1661. To wit, That the Chapter would grant the RR. F^r Peter Salvin, and Hugo Starkey to bee our Confessours, we having made an election of them. To w^{ch} the Chapter answer'd, That they could not spare F. Starkey out of the Mission; But as for Fa: Peter Salvin, they left it to ye prudence of the Very R. F. President Elect to grant Him

us, after his Very R^d Paternity had conferred with my Lord Aubigny about it, His Lordship having at that time great Power and Interest with the Cardinal de Retz, as also with his Eminence's Grand Vicar, Mon^r Hodeng, his Lordship wanting no Charity, nor affection, not only towards the whole English Benedictine Congregation, but also to our little rising Community.

To conclude this Chapter, It is to be observ'd, that the aforesaid Letter of the Grand Vicar, was thought a sufficient discharge for our Fathers, and Licence for our Transition from the Jurisdiction of the English Congregation, and submitting ourselves to that of the Arch-Bishop of Paris, and his Successors; To which Our Fathers willingly consented, as appears by the foresaid ample Letters of Confraternity they gave Us.

(To be continued.)

La Pucelle de France.

No one will deny Voltaire the courage of his opinions, and most people will admit that he had something over and above,—the front of brass that will dare do more than may become a man and enables him to lay bare his moral deformities without being ashamed. But when he wrote the scandalous libel *La Pucelle* he had not the face at first to admit its authorship. He knew, of course, that he was outraging the decencies, but we cannot suppose he minded that very much. What he did mind and what made him afraid was the idea that he was, in the person of its chief heroine, insulting the French nation. We find him, therefore, when the book first began to be talked about, swearing that he knew nothing of it. "Cette infamie," he said, "ne pouvait venir que du laquais d'un athée." And he wrote from his retreat in the Jura that, if guilty of such baseness, "ses montagnes ne lui paraissaient pas avoir assez de cavernes pour le cacher."^{*} A few years after, however, discovering that the sensibilities of his countrymen in the matter of Joan of Arc were not quite what he had imagined, and seeing that whilst French society professed to be shocked by the performance, it secretly enjoyed it, he boldly came before the curtain and proudly made his bow before the public as the "laquais d'un athée," who had produced "cette infamie."

This incident may be taken to symbolize the treatment the Venerable Joan of Arc has received from her compatriots from the beginning to the present day. We, English, in the heat of old quarrels, have done her one injustice enough

^{*} Quoted by P. re Ayroles in "*Jeanne d'Arc sur les Autels*," p. 190.

both before and after her death. But at this day we are honestly ashamed of it, and we mark Shakespeare's presentation of her, though he was admittedly treating history with a playwright's licence, as his least characteristic and meanest piece of work.² But no modern English writer, I think, has ever professed anything but fervent admiration for the Maid of Orleans. She has no enemies now in the land that once feared and hated and persecuted her. It is among her own countrymen she still has enemies who call her character and deeds in question. There, though the mass of the people venerate her as a saint and the saviour of the nation, there are those who speak of her as a victim of hysteria, who question everything except her courage and devotedness, who speak of her history as a legend, deny her influence and leadership in the events with which her name and fame are connected, and even reject the story of her death at the stake.

"Glory is like a circle in the water,
Which never ceaseth to enlarge itself
Till by broad spreading it disperse to naught."

Are we to see the glory of one, whom all the world has exalted as the highest ideal of womanly purity and heroism, begin to wane now that we have set her image in a niche above our altars?

It has been the misfortune of the Venerable Maid of Orleans that her name has always been associated with a "mission politique," not as between France and England, but as between one French party and another. She began by being the martyr and standard-bearer of the opponents of the famous Pragmatic Sanction of King Charles VII, the

² Michelet, in his anger at Shakespeare's treatment of the heroine, denounces English literature "de Shakespeare à Milton, de Milton à Byron," as "Sceptique, judaïque, satanique." He says also "Je ne me rappelle pas avoir vu le nom de Dieu dans Shakespeare." A rough arithmetical computation, with the help of a concordance, shows that Shakespeare used the name of God more than 700 times!

'gentil Dauphin' of our heroine.³ The trial of Joan of Arc was hardly concluded when the heretical Council of Basle began its sessions. Just before his death in 1431, Pope Martin V. commissioned Cardinal Giuliani to summon and preside over a General Council at Basle. Eugenius IV., his successor, confirmed the commission, and on the 14th of December of the same year, the Council formally opened. Only a few prelates were present. Before the second session, Cardinal Giuliani received a letter from the Pope transferring the Council to Bologna and ordering it to meet in eighteen months time. The assembled Fathers, naturally, perhaps, took this command badly and wrote asking the Pope to withdraw his letters. The Emperor Sigismund and Charles VII. of France backed up the Council, and hence a very pretty quarrel, the two parties, Papal and antipapal, coming to terms and almost to a reconciliation at one moment, but finally ending with mutual assertions of authority, recriminations and excommunications. The Council set up an Antipope, who called himself Felix V., a man of straw who sank into obscurity as soon as the Council dispersed. But the effects of this schismatical and, through some of its teachings, heretical Council troubled the church of France for many centuries, since, immediately afterwards, Charles VII. and the French bishops met in Council at Bourges and drew up a number of decrees, which they dignified by the name of the Pragmatic Sanction. For no other reason than that the University of Paris which demanded and compelled the trial of the Venerable Joan of Arc, and the members of the Commission which examined and condemned her were of the Basilean party and chief of the authors of the Pragmatic Sanction, she was endowed, in public estimation, with the political mission of standard-bearer to the Papal party and enemy of the so-called

³ The ugly and heretical-sounding title "Pragmatic Sanction" meant originally no more than a collection of decrees concerning matters of state. There were other Pragmatic Sanctions, notably one in Louis the Ninth's reign.

Gallican liberties. Consequently, in spite of the process of rehabilitation, begun in the year 1455, and to some extent perhaps on account of it, since it was a Papal enquiry, La Pucelle de France had nearly as many enemies and calumniators in her own country as defenders.

A brief summary of the Pragmatic Sanction will make it clear what the Gallican liberties meant at this period. They ruled: That the Pope is to summon a Council every ten years, if he fails to do so, the Fathers shall summon themselves; That, as regards matters of faith and the abolition of schism, the Pope is to acknowledge obedience to the General Council, which has its authority direct from Christ; That the authority of the Council of Basle is for all time; That the Pope is not to reserve to himself elective prelaties or canonries and the elections are to be free; That the elected receive their sanction from their immediate Superiors and the Pope is not to interfere in the matter; That Cardinals may be only twenty-four in number, not younger than thirty years of age, and born in lawful wedlock; That anybody more than four days journey from Rome is outside Roman jurisdiction in legal matters, *nisi in causis majoribus*, and appeal may only be made to the immediate Superior; That the Pope shall remit the causes of those who claim exemption to the local judges; That the Holy See may not claim the first-fruits or one year's revenue of Benefices and that the payment of such tribute is simony. There were some other smaller matters dealt with which do not call for mention.

To understand what the Pragmatic Sanction meant to the French king and nation, it should be clearly understood that neither believed that it would lead to schism or a necessary rupture with the Holy See. King Charles, so far from consenting to the deposition of Pope Eugenius by the Basle Conciliabulum, sent his son Louis with an army into Switzerland to send the obstinate councillors about their business. The dogmatic assertions concerning the supremacy of a

General Council over the Pope in matters of faith, though for always associated with Gallicanism and truly Gallican, in the sense that they were first publicly maintained at the Council of Constance by John Gersen, Chancellor of Paris, and formed portion of the *depositum doctrinæ* of the Sorbonne, were treated by the French authorities as theoretical points which should not disturb the relations between the Church of France and the Holy See. The true liberties, asserted and defended strenuously by the Gallican Church, were the rights of election, of local self-government and of exemption from Roman taxation. The abolition of the *annatus* or first fruits points to one notable burden—abuse it was called—which the Pragmatic Sanction was intended to remove. The Church of France was then exceedingly wealthy. At the time of the great Revolution there were more than 130 Episcopal Sees, and there would not have been many fewer in the fifteenth century. There would have been many times that number of rich Abbacies, Priors, Canonries, Colleges and other preferments. It was considered intolerable that these should be, to a large extent, in the gift of the Holy See, open to foreign candidates and ecclesiastical court favourites, and that their reversion should be purchasable by personal service or otherwise. It was also considered intolerable that each time a benefice became vacant it could only be taken up on payment of a year's revenue. Probably only a small percentage of the sum so collected, after passing through the hands of the various agents and clerks in its transmission, trickled into the Roman coffers, and that little was much needed and wisely used. But these *annatus* must have represented a considerable annual loss to the country. Then, again, Roman law-suits had become frequent and were extravagantly expensive, in spite of the efforts of the Holy See to make access to itself easy. Only the wealthy could indulge in them, and the poorer clients were liable to be non-suited for failure to plead or to pay the usual court fees. The schismatical assertions apart,

the Pragmatic Sanction meant a certain number of needed, or at least desired reforms, and it was just because it obtained force in France that the French Church remained loyal when England and Germany fell into schism. It has been said that Gallicanism, or so much of it as the Holy See saw its way to accept, saved France from the greater evil of a Protestant or Lutheran Reformation.

Naturally, Rome was unable to approve or to admit, even tacitly, the Pragmatic Sanction. The dogmatic assertions stood in the way. But, except during the reign of Louis X., who was persuaded to rescind it, it regulated the practical relations of the Holy See with the French Church until the time of Francis I., the contemporary of our Henry VIII. On all occasions the Holy See unflinchingly protested against it, and what was granted was only conceded under compulsion, but the liberties, if not an admitted right, were an undoubted reality.

The Pragmatic Sanction was superseded by the Concordat between Pope Leo X. and Francis I. This reconciliation with the Holy See should have removed any prejudice in France against the national heroine. It would be a fanciful generalisation to assert that Joan of Arc had any real political mission between this period and the Revolution. Gallicanism, however, still regarded her as an enemy. Probably, as royalty and the aristocracy lost favour with the people, there was rather less popular sympathy with her than ever. We may judge from Voltaire's lampoon and the way it was received that she was not widely venerated as a saint or seriously idolized as a heroine. No one seems to have come forward to vindicate her honour. Her own city, Orleans, took some little trouble not to forget her. But, generally, her story was classed with legends and fairy tales.

A little more notice was taken of Joan of Arc during the days of the First Republic. There were wars with England, and French patriots were naturally reminded of their champion. Moreover she was a child of the people. But it was

impossible to make a *bounet rouge* out of a saintly child, who taught the direct sovereignty of God, and the divine right of God's anointed, who held the Kingdom of France in commendam. There was talk of an annual republican fête in her honour, but it came to nothing. At this period, if the Maid of Orleans had a political mission at all, it was to hold up *perfidie Albion* to contempt and execration.

Within the last fifty years there has been a great revival of the devotion to La Pucelle de France. It seems to have begun with the examination of the national archives, and the publication by Quicherat of the official records of the condemnation and rehabilitation of the heroine. Then, through the influence of Mgr. Dupanloup, Bishop of Orleans, the cause of Beatification was commenced at Rome. A little earlier Michelet had written: "Les héros eurent leurs dévouements, les saints leur Passion. Le monde a admiré, et l'Eglise a prié. Ici c'est autre chose. Nulle canonisation, ni culte, ni autel. On n'a pas prié, mais on pleure." It has seemed as though Michelet was wrong and that at last the Venerable Joan would receive both national devotion as a heroine and national veneration as a saint. But though her devotees in France are many, they are not the nation. Once again the *mission politique* of Joan of Arc has raised enemies against her and interfered with her popularity.

To show what I mean I quote two significant passages from Père Ayrolle's book *Jean d'Arc sur les Autels*, written to show the meaning of the Beatification of La Pucelle and what was hoped would be the result of it. He says, first: "La constitution politique proclamée par la Pucelle est aussi courte que féconde. Le point essentiel d'où tout émane est celui-ci: le vrai roi de France, c'est Jésus Christ. Le roi visible n'est qu'un lieutenant, un roi vassal. Il doit gouverner au nom du suzerain et selon la loi du suzerain. Jésus Christ par un acte libre de sa volonté entend que la naissance désigne régulièrement le roi lieutenant. C'est de mâle en mâle le plus proche héritier du roi précédent, comme

le prescrit la loi salique." He says secondly, "La Pucelle est tout entière de l'école du *Syllabus*." The first passage certainly states what was the programme of La Pucelle for the days in which she lived, and what might probably be her *constitution politique* in the present day; the second is merely a pious belief. But will it help to spread devotion to the Blessed Joan to say, in effect, that she is a member of the Extreme Right and is the Apostle of Legitimism, also that liberal French Catholics must know they have no part or share in their new saint? Are we not sure that a notable section of the French people will see in the Beatification of La Pucelle nothing more than a clever move in the political game?

At any rate, because of her political mission, we find certain French writers anxious to make as little as possible of their national heroine. She was merely *une hallucinée* of a type familiar to the medical profession. She was merely the most prominent of several visionaries made use of by the *Grand Conseil du Roi* to excite enthusiasm and give confidence to the troops. She was in no sense a leader of the French army—in fact she was more often a trouble than a help. The culverin of Jean de Lorraine was of better service than the miracles of Joan d'Arc. The English besieging Orleans were about one to ten when the fighting began, and had no earthly chance when the besieged Orléannais took it into their heads to besiege the English, &c., &c. Most of these and other statements are but adverse or perverse interpretations of admitted facts, and merely show prejudice against the Maid of Orleans. But her enemies, in addition, have brought forth evidence, said to be based on recently-discovered documents, to prove that the *auto da fé* is a baseless legend. This, if true, though it cannot affect our knowledge of the saintliness of life and heroic character of La Pucelle, by removing from it the elements of tragedy, must certainly deprive her story of much of its glamour and pathos.

The question, naturally, is of interest to Englishmen and

little known in this country, hence without presuming to pronounce judgment on them, I will state such facts and arguments for and against the burning at the stake as I have been able to ascertain.

Here is, first, a list of documents and pieces of evidence which are said to prove that Joan of Arc was living many years after she is alleged to have been put to death in 1431.

1st. The old Chronicle of the Dean of St. Thibaut de Metz tells of the re-appearance of La Pucelle in 1436, and her recognition and reunion with her brothers. "L'an mil quatre cent trente-six, le vingtième jour de may, vint la Pucelle Jehanne qui avait été en France, à la Grange-aux-Hormes, près de Saint Privas . . . Et le propre jour y vinrent veoir ses deux frères, dont l'un estoit chevalier, et s'appelloit messire Pierre; et l'autre, Petit-Jehan, escuyer. Et cuidoient qu'elle fut ars; et tantost qu'ils la virent, ils la congneurent, et aussy fist elle eulx . . . Et la dite Pucelle dict plusieurs choses au sire Nicole Lowe, dont il entendit bien que c'estoit celle qui avait été en France; et fut recongneu par plusieurs enseignes pour la Pucelle Jehanne de France, qui amainnat sacrer le roy Charles à Reims . . . Et puis après s'en vint à la dicte Arelon; et là fut faict le mariage de messire Robert des Hermoises, chevalier, et de la dicte Jehanne la Pucelle. . .

2nd. A legal contract of now undisputed authenticity in which Robert des Armoises and his wife Jehanne du Lys, La Pucelle de France, are mentioned. It begins "Nous, Robert de Armoises, chevalier, seigneur de Tichiemont, et Jehanne du Lys, la Pucelle de France, dame dudit Tichiemont, ma femme." The surname 'du Lys' had been adopted by the family of Joan d'Arc when ennobled by the king. Joan's brother was always known as Pierre du Lys. This fact is not contested.

3rd. Items in the *Livre des Comptes d'Orléans*. These are many. The first in which Joan is mentioned is as follows: "A Pierre Baratin et Jacques Lesbahy, pour bailler à Jehan

Dulils (du Lys), frère de Jehanne La Pucelle, le mardi xxie jour d' aoust l'an mil ccccxxvi, pour don à lui fait, la somme de 12 livres tournois, pour ce que ledit frère de la dicte Pucelle vint en la Chambre de la dicte ville requérir aux procureurs qu'ilz lui voulussent aider d'aucun poe d' argent pour s'en retourner par devers sa dicte seur &c."

Again:—"A Regnault Brun, le xxve jour du dict moys, pour faire boire ung messagier qui apportoit lectres de Jehanne la Pucelle &c."

Again:—"A Cœur-de-Lils, le xviiie jour d' octobre mcccxxxvi, pour ung voyage qu'il a fait pour la dicte ville par devers la Pucelle, laquelle estoit à Arlon en la duchesté du Lucembourg et pour porter les lectres qu'il apporta de la dicte Jehanne la Pucelle, à Loches, par devers la roy qui la estoit, auquel voyage il a vacqué xvi jours &c."

Again, after the return:—"A Jaquet Leprestre, le 11^e jour de septembre, pour pain, vin, poires et cerneaux despensez en la Chambre de la dicte ville, à la venue du dit Cœur-de-Lils, que apporta les dicte lectres de Jehanne la Pucelle, et pour farie boire ledit Cœur-de-Lils lequel disoit avoir grant soif; pour ce, 2s. 4d. p."

Jehan de Lys was made by the King in this year Prévôt de Vaucouleurs.

Again, a gift to Joan herself:—"A Jehanne des Armoises, pour don à elle fait le premier jour d'Aoust par délibération faite avecques le Conseil de la ville, et pour le bien qu'elle a fait à la dicte ville durant le siège: pour ce, 210. 1p.

Later the Maid of Orleans visits the city:—

"A Jaquet Leprestre, le xviiie jour de juillet, pour dix pintes et choppines de vin présentées à dame Jehanne des Armoises; pour ce, 14s. p. . . . le xxixie jour de juillet, pour dix pintes et choppines de vin présentées à ma dicte dame Jehanne; pour ce, 14s. p. . . . le penultime jour de juillet, pour viande achetée de Perrin Basin, présent

Pierre Sevin, pour présenter à dame Jehanne des Armoises; pour ce, 40s. p. . . . pour xxi pintes de vin à disner et à soupper, présentées à la dicte Jehanne des Armoises, ce jour; pour ce, 28s. p. . . . le premier jour d'aoust, pour dix pintes et choppines de vin à elle présentées à disner, quand elle se partit de ceste ville; pour ce, 14s. p. . . . A Jehan Pichon, le ixe jour de septembre, pour ses pintes et choppines de vin à 8d. la pinte, présentées à dame Jehanne des Armoises; pour ce 4s. 4d. p.

Lastly, in 1443, there is a supplication from Messire Pierre, brother of Joan, in which he speaks of the service of himself and sister to the city, saying that, "pour acquitter la loyauté envers le Roi, notre dit Seigneur et Monsieur le duc d'Orléans, il partit de sons pays pour venir à leur service en compagnie de Jehanne la Pucelle sa seur, avec laquelle et jusques à son absentement, et depuis jusques à présent, il a exposé son corps et ses biens audit service." He received in answer to this supplication the gift of an island in the Loire, called "l'île aux Bœufs."

Now for the documentary evidence of the burning.

1st. There is a letter from the Councillors of King Henry VI addressed to the Emperor and all kings and princes, telling of the condemnation of Joan of Arc, and which says that after the trial the Church abandoned La Pucelle to the secular power, which caused her body to be burnt. A letter in similar terms, but fuller, addressed at the same time to the prelates and nobles and communes of the Kingdom of France, changes the phrase into "délaisée à la justice séculière, qui incontinent la condempna à estre brulée."

2nd. A letter from the University of Paris to the Pope, Cardinals and Emperor, after speaking of her having been given over to the secular court, says that "she left the earth asking forgiveness of everybody."

3rd. A letter "de garantie" from Henry "par la grace de Dieu, roi de France et d'Angleterre," which says that "by our court and secular justice the aforesaid woman has been condemned to be burnt and burn, and was so executed."

4th. The Process of Rehabilitation. In the inauguration of this process the mother of La Pucelle is reported to have said "ils ont cruellement réduit son corps en cendre, dans les flammes d'un bucher, au milieu d'une multitude en larmes." Several witnesses speak of the burning. The sentence of rehabilitation was ordered to be read "in loco scilicet in quo dicta Johanna crudeli et horrenda crematione suffocata est."

5th. There was at Orleans in the first years after Joan's death an annual "service funèbre."

The tradition of Joan of Arc's death at the stake on May 8th, 1431 was common to both the English and French nations. It does not seem to have been seriously disturbed even at Orleans, by her reported re-appearance in 1436. The tradition is in possession and has a sort of official and juridical sanction; hence its defenders say they have a right to begin investigation of the story of Madame des Armoises with the assumption that she was an impostor.

On the other hand, the adversaries point out that a tradition is either right or wrong and nothing else matters; its age or respectability, its popularity or its official sanction can never make it other than just true or false as it was when it first came into being. They say that the English had an interest in fostering the belief in Joan's death; possibly they initiated it by a sham burning; but, at least, no one should be surprised that they did not come forward to contradict it. Besides, only two or three would be admitted to the secret that Joan was alive. They point out that the one matter on which all the witnesses of the last scene are agreed upon is the fact the secular sentence had not been delivered when she was hurried to the scaffold. Not having been formally co-denned to die, she is not likely to have been put to death. They assert further that the anniversary Masses stop abruptly in 1439, when Madame des Armoises showed herself at Orleans, and that then they cease altogether. Finally, they find weakness and hesitation and contradiction in the

evidence of the witnesses who testified to the burning of Joan before the commissioners of the rehabilitation in 1436.

Taking them as a whole, the old chronicles are greatly in favour of the common tradition, but besides the one already referred to, there are two others quoted in support of the resurrectionist belief. In Dom Calmet's History of Lorraine, the Chronicle of Metz says of La Pucelle: "Puis envoyée en la cité de Rouen en Normandie, et là fut-elle eschaffaudée et arce en ung feu, ce volt-on dire, mais depuis fut trouvée le contraire." And in the "Journal d'un Bourgeois de Paris" we are told that "maintes personnes, qui estoient abusez d'elle, creurent fermement que par sa sancteté elle se fust eschappée du feu, et qu'on eust arse une autre, cuidans que ce fust elle-meme."

The strongest point urged by the defenders of the common tradition is the fact that, in the preliminaries of the process of rehabilitation, the mother of the Venerable Joan speaks of her daughter as having been burnt at the stake. Could she possibly have done this if she and her sons had recognised in Madame des Armoises the true Maid of Orleans, her daughter and their sister, still alive in the years 1439 and 1440? The evidence given in the process itself is not nearly so convincing and irresistible as one would have expected it to be. It is very pathetic and very beautiful, but its beauty is so delicate and tender that one feels as though careless handling would soil it and rough criticism would destroy it. But, whatever may be said on either side and whatever may yet be discovered, we shall not lose faith in Joan herself; and the life of our Maid of Orleans, whom, when we read the records, we feel that we know so intimately, who is more real to us than any other figure in history, whom we believe to have been the holiest, and purest, and most lovable of women, ends, and always will end, on May 8th, 1431.

J. C. A.

Charles Lamb.

(A PRIZE ESSAY.)

ALTHOUGH I intend to treat chiefly of Lamb's Essays, it would convey a wrong impression of the Author were I to make them my sole subject. The knowledge of Lamb's life, which is full of interest, a tale of noble heroism and Christian self-sacrifice, is almost indispensable to the full appreciation of his Essays. Nor, again, are these his only literary works. He wrote poetry, tried his hand at novel writing, and even attempted a play. In these branches of literature he failed, but though he did so, the experience thus gained proved invaluable to him when he came to write these Essays which have made his name famous. But it was as critic that he first became known to the world, and in this sphere he holds one of the highest positions. Before his time Elizabethan literature was seldom, if ever, read, and even Shakespeare was known only on the stage. Through Lamb's exertions a revival came about, and he prepared the way for Coleridge and Hazlitt, with whom he takes rank. It is his Essays, however, that are chiefly read; and his Essays, and because of them his life, will take up the greater part of my paper.

It is of little importance when he was born, and who his parents were, but the place of his birth may be taken note of. "I was born," he says in one of his Essays, "and passed the first seven years of my life in the Temple. Its church, its halls, its gardens, its fountain, its river I had almost said—for in those young years, what was this king of rivers to me but a stream that watered our pleasant places?"

these are of my oldest recollections." He always had a strong affection for the place of his birth, and in later life he returned to live in his beloved Temple.

At the age of seven he received a presentation to the foundation of Christ's Hospital, "passing from cloister to cloister," and for the next seven years he knew no other home. An impediment in his speech prevented him from mixing with his school companions, and a shy disposition tended to isolate him still more. Still the friendships which he formed, though few, were of lasting duration. It was at this time that that famous friendship with Coleridge was begun, which only death could interrupt. Possessing nothing in common with the other Blue Coat boys, and having no interests outside his school life, he was forced to fall back on his studies for his only enjoyment, and in these he progressed well. So well advanced indeed was he, that he probably would have won an exhibition, and gone to the university, had it not meant that he would have had to take Holy Orders, for this was the condition upon which the school exhibitions to the university were given. Lamb was debarred from entering the church because the impediment in his speech was an insurmountable obstacle. Another equally good reason for his not entering the clerical profession was that his parents were poor, and it was necessary that Charles should begin as soon as possible to contribute to the family expenses.

I suppose there is a time in all our lives, generally soon after we leave school, when the course of our future life is finally determined upon; often that course is in quite an opposite direction to the one anticipated. Gladstone, on leaving Oxford was at first undecided whether to take Holy Orders or not. That he would have been a figure-head in the Church, as he was in politics, is undoubted. Fortunately for England, for Ireland, and for the world in general, he remained a layman. A chance offer of the seat of Newark in the House of Commons changed his intentions. Lamb had

now come to the cross-roads. The sign-post indicated that the one led to a peaceful life, congenial companions and favourite pursuits; that the other meant the vicissitudes of a life of earning his bread at the sweat of his brow, of being tied down to an occupation utterly opposed to his inclinations, besides the loss of friends and in particular separation from Coleridge. The one meant pleasure and enjoyment; the other spelt duty. Lamb, with that quiet fortitude with which he bore all crosses, and which we cannot too much admire, set his hand to the plough and began a life of self-sacrifice, which has caused posterity not only to admire, but to love him.

On leaving Christ's Hospital he received temporary employment in the South Sea House, but afterwards obtained a clerkship in the accountant's office of the East India Company. When tied down to official drudgery Charles had no quiet fireside nor a peaceful evening to look forward to. His father was in his dotage, while his mother was a confirmed invalid. As soon as he arrived home in the evening, he gave himself up entirely to humouring and amusing his father. In a letter to Coleridge he writes, "I am got home, and after repeated games of cribbage, have got my father's leave to write awhile; with difficulty got it, for when I expostulated about playing any more, he very aptly replied, 'If you won't play with me, you might as well not come home at all.' The argument is unanswerable, and I set to afresh." Still now and again there came a rift in the clouds, and a little sunshine would break out. Coleridge would occasionally come to town, and the two would pass the evening together "beguiling the cares of life with poetry." Then too, there was the society of his sister Mary, who was the only person who could sympathise with him and return that love with which his heart was full.

It comes rather as a shock to one to learn that Charles had a brother, who held a lucrative appointment. John Lamb seems always to have held aloof from his poor

relations. He refused to contribute to their support. His income was such as would not only have kept poverty from the door, but would have enabled him to provide those luxuries indispensable to old age, which would have made the last days of his parents happy and free from care. His conduct was most unchristian and his selfishness inexcusable. He could not have been ignorant of his brother's predicament, for they often met. Yet he went on, never offering anything but useless advice, enjoying life in his own sweet way. Lamb, whose feelings towards this brother, one would think, would be anything but brotherly, describes him with a kind of admiration, with, at the same time, a touch of irony, in his Essay "My Relations."

"It does me good," he says "as I walk towards the street of my daily avocations on some fine May morning, to meet him marching in quite an opposite direction, with a jolly handsome presence, and shining sanguine face that indicates some purchase in his eye—a Claude or a Hobbima—for much of his enviable leisure is consumed at Christie's and Phillip's, or where not, to pick up pictures and such gauds. On these occasions he mostly stoppeth me, to read a short lecture on the advantage a person like me possesses above himself, in having his time occupied with business he *must* do, assureth me that he often feels it hang heavy on his hands; wishes he had fewer holidays; and goes off Westward Ho! chanting a tune to Pall Mall; perfectly convinced he has convinced me, while I proceed in my opposite direction tuneless." "Marching in quite an opposite direction" expresses to a nicety John Lamb's conduct to his family.

"It never rains but it pours" says the proverb, and this was the case with Lamb's misfortunes. He had had to give up all hope of a quiet life, in order to support his parents, and now he was called upon to bear a still greater cross. There was an hereditary tendency to insanity in the Lamb family. Charles himself had spent six weeks in an asylum. Mary was the next victim. Harassed with domestic troubles

and worn out with trying to make both ends meet, her mind at last gave way, and in a fit of frenzy she killed her mother. At the inquest next day a verdict of lunacy was returned, and Mary was removed to an asylum. This must have been a terrible blow to Charles, and it is a wonder that he himself did not succumb under the burden which was now thrust upon him. Besides the tragic element which was added to this calamity, there was the publicity which is an inevitable result of such sad events. To a man of Lamb's temperament and fine sensibility the latter would make the deeper wound. In a letter to Coleridge, dated soon after the tragedy, we get a glimpse of the effect it had upon him. He finds his sister has recovered sufficiently to understand what has happened, and is concerned about it, but hopes for the best. Everything bespeaks peaceful resignation to the will of Providence. He is full of hope for the future, and is determined that Mary shall not be confined to a common madhouse, despite what opposition the brotherly John may offer. He saw that if Mary was to have the comforts and attentions necessary to her in her present state, and if she was ever to know a home again, all his abilities and energy would have to be devoted to this object. So he relinquished all intentions of embracing the married state, which previously to this he had seriously thought of doing, and resolved to devote all his attention to his sister. Under this trial Charles seems to have borne up wonderfully well. He had all the family anxieties thrown upon his young shoulders, and so had little time for morbid reflections.

In the following year his father passed peacefully away, and this enabled Charles to release his sister from confinement and bring her to live with him. His sister was subject to frequent attacks throughout her life, but she always submitted voluntarily to medical treatment. For the next few years they led a Bohemian sort of life, continually changing their abode, for whenever the rumour got about that his sister was subject to insanity, notice to quit would

follow. The pinch of poverty was at first sharp, and they found the struggle to keep above water almost too much for them. It was about this time that Lamb published his romance *Rosamund Gray*, of which Southey afterwards spoke very highly. In the next year Kemble, the Manager of Drury Lane, refused his play "John Woodvil." Lamb made one more attempt in the dramatic art, and his farce "Mr. H." was produced at the same theatre. It was a complete failure and hissed at its conclusion, Lamb himself, it is said, leading the hissing. Not even the acting of the best comedian of the day could make it a success. The plot—being the adventures of a man who is ashamed to confess that his name is Hogsflesh—was ill-constructed. His next literary enterprise was a distinct success, especially financially, which was much more to the point. In conjunction with Mary, he brought out his "Tales from Shakespeare."

The brother and sister were now in better circumstances. The wearisome struggle with poverty was now over. Charles had lately retired from his office drudgery on a competent pension, and he was becoming known to the world of literature. He counted among his friends Wordsworth, Southey and, of course, Coleridge, the poets of the day, besides Hazlitt the Shakespearian critic, De Quincey, Leigh Hunt, Barry Cornwall, Harrison Ainsworth the novelist, and Manning, to whom he was indebted for the material upon which he founded his "Dissertation upon Roast Pig." It was during these years of prosperity that he wrote his "Essays of Elia," which first appeared in the London Magazine. As a consequence of his enlarged circle of friends, he began to have more company at his house in the Temple, where he was at present residing. There on Wednesday evenings he would hold informal receptions, when diverse literary topics were discussed, but politics always strictly tabooed.

Then in a few years Coleridge died, and Lamb never

recovered from the shock, following him to the grave in the next year. His sister survived him some twelve or thirteen years. The character of Lamb reveals several peculiar eccentricities and a certain quaintness which is reflected in his Essays. Living a precarious life as he did, he was essentially Bohemian in nature. He hated conventionality. Being a stammerer and of a quiet disposition, it was only when among his intimate friends that he came out of his shell. Among strangers he was uneasy and constrained in manner. Among such, it was, as he says of himself, "hit or miss, and nine times out of ten he would miss." When in the presence of a large company, he would remain silent for a long time and be accounted an odd fellow, until some occasion arising, he would "stutter out some senseless pun which would stamp his character for the evening." This harmless habit of pun-making, indeed, was the cause of his making many enemies. Carlyle and Macready hated him on this score. In truth his character was composed of very fine metal, but this was hidden by alloy, which had to be dug away before the precious gem could be reached. He improved on acquaintance, and, after all, this is the true test of a good character.

Judged by his Essays Lamb belongs to the Lake School, of which Coleridge, Wordsworth and Southey are the poets, while Lamb, Hazlitt and De Quincey are its prose writers. To understand the work which the poets and essayists of this school set themselves to do, it is necessary to go back to the time of Johnson and Pope. The early life of the great lexicographer was one of hardship and extreme poverty. It was not until comparatively late in life that his next day's meal and his night's shelter ceased to be a matter of speculation. As a consequence, his habits and character were formed when he began to become famous. Hardened by use to insult, he thought nothing of insulting others. He had learnt in his early life that a man has to put himself forward before he is respected, so he gave his

opinions and allowed none to contradict him. When he came to write, it was only natural that his style should be coloured with his conversational eccentricities. Added to this, his deep knowledge of Latin led him to use Latinisms. The result was a stiff, unnatural and artificial style. What Johnson did for prose, Pope did for poetry. He put more faith in the dress of a thought than in the thought itself. He disliked the wild awe-inspiring rugged garden of nature; he preferred an artificial garden with its walks neatly cut out and kept clean, with lawns as smooth as billiard tables, and with well clipped hedges. He would have no weeds, neither would he have any grandeur. He placed the means before the end. It was unfortunate that the two, Johnson in prose and Pope in poetry, should have been contemporaries. It is still more to be regretted that no other great poet or prose writer who was a lover of nature lived at that time to counteract the pernicious influence of these two. The result was that every poetaster and hack writer adopted the same style. They tried to swim ignorant of the stroke; and submerged themselves and their literary work beneath the waters of convention and affectation.

With the Lake School there came a revolution. The novelty had worn off and the old order of things was desired. The Lake School were destined to restore that love of Nature and pure, simple, natural English which the disciples of Pope and Johnson neglected and condemned. They had a duty to do and they did it. They were to reveal the poetry in the common things of life, and that in the simplest language. It was to demonstrate this that the "Lyrical Ballads" were published, and it is to this experiment that we are indebted for the 'Ancient Mariner.' What Coleridge, Wordsworth and Southey did in poetry, Lamb did in prose. Glance over the titles which he gave his Essays—The South Sea House—The Two Races of Men (The men who borrow and the men who lend)—A Chapter on Ears—The Praise of Chimney Sweepers—A Dissertation upon Roast Pig—Poor

Relations. Could any subjects seem more opposed to literary treatment? Lamb has shown that obvious subjects can be made interesting. But did he not write with this express object. Strange as it may seem, he achieved it unconsciously. When he wrote his *Essays* he did not do so with a set purpose, as did Wordsworth in poetry. He had to earn his living and he found he could do it best by writing. He was not a novel writer, he had tried and failed in drama. But as an essayist he was to make his name famous. Like Johnson, his habits, tastes, and character influenced his writings. As I have said, he hated conventionality, but he meditated on the ordinary, and that is what others pass by. As Hazlitt says, he could never watch a crowd in the street, and mingle with it. He would turn aside and pore over an ordinary old second hand book stall in a side street. Likewise in his *Essays* he does not treat of subjects that are associated with noise, glare, that are desecrated by being vulgarised, but he treats of those themes of which Johnson and Pope would have thought it below their dignity to treat, but which posterity condescends to enjoy, while it throws aside Johnson's ponderous works and laughs at Pope's poetic claims.

Another feature which make the *Essays* so pleasing to read is the style. Lamb, as a critic had read and studied Elizabethan literature. This knowledge and study enabled him to invest his ordinary everyday subjects with an old world atmosphere, and we find his style quaint, pure, old-fashioned. His *Essays* are not renowned for their phrasing. Their Author would not deign in this way to juggle with the English language. Nor again does one find in Lamb pungent expressions; nor does one look for rhetoric. He is seldom insistent or persuasive, never rhetorical.

Though he was no play writer, it was only because he failed in one essential feature that he was not so. He could not construct a plot. In his two attempts "John Woodvil" and his farce "Mr. H.," the plots are flimsy. Still he could

create an atmosphere and a personality. With a few strokes of the pen he would conjure up a scene as vivid as if it were actually before your eyes. In "Mrs. Battle's Opinions on Whist" you are thrown immediately, without any warning, into the midst of the essay, "A clean fire, a clean hearth, and the vigour of the game." Then we get a splendid piece of character sketching, "She loved a thorough-paced partner, a determined enemy. She took, and gave, no concessions. She hated favours. She never made a revoke, nor ever passed over in her adversary without exacting the utmost forfeiture. She fought a good fight; cut and thrust. She sat bolt upright; and neither showed you her cards, nor desired to see yours. All people have their blind side, their superstition; and I have heard her declare, under the rose, that hearts were her favourite suit. I never in my life,—and I knew Sarah Battle many of the best years of it—saw her take out her snuff-box when it was her turn to play; or snuff a candle in the middle of a game; or ring for a servant, till it was fairly over. She never introduced, or connived at, miscellaneous conversation during its process."

Lamb was also a humorist; a vein of humour runs through nearly every one of his *Essays*, but there are some, which are wholly humorous: "The Two Races of Men" for instance; "The Roast Pig" Essay; "The New Year's Coming of Age." But Lamb's humour was not the fantastical humour of Thackeray's burlesque, nor of Sir F. Burnand's books, but rather that dry humour which keeps you for ever on the verge of laughing—and this is the essence of true humour—the humour of Shakespeare.

LEO HOPE.

Rev. Bernard Adrian Beauvoisin, O.S.B.

Just as the Journal was in the press for our last issue, we received word of the death of Fr. Adrian Beauvoisin, who after some months of failing health passed away at the Presbytery, Brynmawr, on April 21st. A very large congregation assembled at St. Mary's Church on the occasion of the funeral. The Requiem Mass was sung by Canon Lucan, and after a sermon preached by Canon Wade, the interment, conducted by Fr. Austin Wray, who was assisted by Canon Colgan, took place in the new cemetery at Abergavenny. Fr. Wade described the deceased Father as possessed of great talents and having gone through the most difficult tasks in the schools with such ease that it was an astonishment to his friends. He was an accomplished Greek scholar. What he had done at Brynmawr, and how it had been done, no one but God and himself knew. Of his devotion to that mission they knew better than he did. Through his efforts a new altar had been erected and the church had been made more attractive for the congregation. Then the schools and every part of that mission had had his personal attention. He had worked and striven. There were not many rich men amongst them to make large donations. With some strange mysterious power he had been able to keep the mission going. He had died penniless, and when he had gone forth and asked them for money he had been asking it for God. They owed him a deep debt of gratitude for what he had done for the mission. He had given his life for it. One of the principal

traits in his character was that he was always willing to sacrifice himself for others. He had seen Fr. Adrian working as if his whole life depended upon it.

Fr. Adrian was born at Sheffield on October 10th, 1852, and was the son of Henry d'Argenson Beauvoisin. He came to Ampleforth in 1865, and, after his college career, went, together with some of his class-mates, to the novitiate at Belmont. He received the habit from the Prior, Fr. Bede Vaughan, and after his return to Ampleforth, was raised to the priesthood by Bishop Cornthwaite in 1879. He laboured on the mission at St. Mary's Warrington, at St. Anne's, Liverpool, at Cleator Moor, Coventry, Merthyr Tydvil, Brownedge, and finally was appointed to Brynmawr in South Wales, where he spent the last ten years of his life. While at Cleator Moor, Cumberland, he was elected a member of the first County Council there, thus earning the distinction of being the only priest in England elected to such a position at that time. After his appointment to the diocese of Newport, he was Correspondent to the Brynmawr Catholic Schools, and a member of the Breconshire Education Authority, and for some time past he had fought strenuously for the staffing and maintenance of these schools.

R.I.P.

Natural History Society.

May	6	The Rev. The Headmaster—Opening Address. B. Rochford—"The Woodpecker."
May	13	Fr. Benedict McLaughlin—"The Fertilization of Flowers." R. Hasketh—"The Otter."
May	20	Mr. D. J. W. Arkell, B. Sc.—"Snails." W. Swale—"The Homer Pigeon."
May	24	Fr. Prior—"Olds and Ends."
May	27	Fr. Benedict Hayes—"The Whale," P. Perry—"The Cat."
June	3	Br. Angel Parker—"The Fern Owl." J. A. Forshaw—"The Heron."
June	10	Fr. Hildebrand Dawes—"The Grouse." E. P. Hardman—"The Squirrel."
June	14	J. McElligott—"The Red Deer," F. Lythgoe—"The Woodpigeon."
June	17	Br. Ambrose Byrne—"The Guillemot," J. N. K. Smith—"The Kestrel."
June	24	Fr. Joseph Dawson—"The Cod," H. Williams—"The Dormouse."
June	29	Fr. Abbot—"Bees."
July	1	Br. Herbert Byrne—"The Snipe," J. Buckley—"The Flight of Birds."
July	8	Fr. Placid Dulan—"The Lesser Grebe," O. Chamberlain—"The Water Vole."
July	15	Fr. Sebastian Lambert—"The Pike," Miscellaneous Questions.

The session was opened on May 6th by the Headmaster. In his address, he emphasized the value of outdoor life both to mind and body, and insisted upon special attention being paid to the faculty of observation. It was only by the cultivation of this faculty that we could gain a real knowledge and appreciation of the secrets and the beauty of nature. He exhorted the members to do all that they could to increase their powers of observation, and to remember that Natural History was a study in which Poetry and Science joined hands. He told us that nature, like man, was always changing, within well-defined limits. And, though the changes were not so great that we need lament over them, as did Heraclitus of Ephesus, the famous weeping philosopher, yet they

were sufficiently so to allow us to give full play to our imaginations. There were the changes of the seasons, the falling and the rising of the seeds of the earth, the migrations of the birds and numberless other changes which were going on now before our eyes as they had done before those of all the ages before us. He told us many beautiful stories from Classical and Teuton sources to show us how these great phenomena excited the imaginations of the people of olden times, and how Poetry and Science might be united to produce beautiful effects. Of these we have space to reproduce one only. "Balder, the God of Mirth, was not immortal and the other gods petitioned Thor to give him the gift of eternal life. The prayer was granted on condition that every plant and animal on earth would swear not to injure him. His wife, Nanna, went to earth to receive the promises. The God of Envy, Loki, disguised as a crow (crows were white then) settled on a blue flower, that it might be overlooked, but the flower cried out 'Forget me not.' In the end Nanna forgot the Mistletoe and Balder was slain by it, as he stood near a Holly. His blood made the berries red. The Mistletoe wept and so its fruit is like tears. The Crow was punished by being turned black." There were many sights and sounds in the natural world around us that we could not actually see or hear, and which must be left entirely to the imagination. There was for instance the rainbow of which no human eye was keen enough to see more than a part, and the notes of some of the bats were so finely and highly pitched that to the human ear they were non-existent.

Mr. Arkell followed with a paper on "Snails" which he divided into Land and Water Snails. The latter are excellent aids to the purification of water, and feed on all kinds of decaying vegetable matter. They deposit their eggs on stones and aquatic plants and envelope them in masses of slimy matter. They are of special value as food for trout. There are nine British species, distinguished mainly by the shapes of their shells. Of the Land Snails there are three main families, which comprise a vast number of species. The commonest is the Garden Snail, which has a reddish-brown shell with a single white band. This animal is a favourite dainty of the thrush and its shell may be seen in great numbers round any of the stones which these birds use as dining-tables.

Another bird that feeds much on snails is the 'Lesser Grebe' or Dabchick, which Fr. Placid described to us. It is found on all still waters and on most of our rivers. It builds a large nest of flags and reeds, at the sides of ponds and streams. The eggs are from five to seven in number and whitish, but are soon discoloured by the rotting vegetation of which the nest is built. The parents when they leave the nest always cover the eggs. The short wings of these birds make them bad flyers, but on the other hand they are wonderful divers and are rarely shot, because they can dive at the flash of a gun so quickly that they are out of danger before the shot can reach the mark. They possess, in common with some other water birds, the power of submerging their bodies and swimming along with their beaks only out of water. Their greatest enemy is the fish keeper, and they, in turn, are, perhaps, the fish keeper's greatest enemy. The amount of damage which a few pairs of dabchicks will do in a season on a trout stream is enormous.

The loss that fishermen suffer from the Heron is comparatively small, and therefore it seems a pity that the owners of trout streams should persecute this the largest of our English birds and indeed the only really large bird that survives for us. At the worst, it can catch fish in shallow water only, and it is omnivorous. Little that comes within reach of its sword-like beak is despised by it. Its bill of fare consists of rats, mice, frogs, the young of water-birds (including many a young dabchick), snakes and fish. The local keepers accuse it of taking both pheasant eggs and the young birds, but this charge is not proven. Of fish the roach seems to suffer most. Trout being wary and quick, are not caught so easily. How the heron persuades fish to come within its reach, is apparently not quite clear. Of the many theories advanced, J. A. Forshaw, the reader of the paper, seemed to prefer that according to which the heron attracts the fish by means of a scent on the legs. The heron is losing ground in England and may soon become as rare as the raven and the buzzard.

This cannot be said however of the Woodpigeon. This bird has benefited by the preservation intended solely for the pheasant, and breeds in numbers increasing every year, in the plantations, chiefly of fir-trees, which cover so much of our country-side. F.

Lythgoe told us that these birds breed through the greater part of the year from February to October. The two white eggs are laid on a firmly built platform of sticks, and the young, which are covered with down for some time, are fed with "pigeons' milk." This is a concoction, prepared by the parents from the food, which they have eaten, and the young birds flourish on it exceedingly, so that rustic epicures say that their flesh is of the daintiest and richest flavour. Lythgoe told us how to distinguish the ringdove (so called from the ring around its neck) and the stockdove (from the stocks or stumps of trees). The latter is fourteen inches long and the former seventeen. It is the ringdove which makes the flapping noise when it rises. The noise is caused by the wings striking violently together behind the bird's back.

The Snipe also makes a noise with its wings, but, in this case, the cause of the noise is uncertain and, as Br. Herbert told us, the noise is such a strange one that it is very difficult to account for it. It most resembles the bleating of a sheep, and is produced by the bird as it circles in the air, often at a great height, and always at a great speed. On these occasions, moving as it were, on a circular switchback, the bird produces the noise during the descending portion of its course. The wings and tail are then outstretched and rigid, and the noise is probably produced by the vibration set up among the quills of the wings or tail or to both. The noise is a loud one and can be heard at a great distance. It has also been well compared to the sound produced by a small boy, a comb, and a piece of paper. The snipe lives on marshy ground and finds its food in the soft earth by means of its long sensitive beak. It makes its nest, cleverly concealed, in the midst of a tuft of grass, and lays four beautifully marked eggs of pyriform shape. The young run as soon as they are hatched, and are at once withdrawn by their mother to the safe shelter of the reeds and flags. And there is need of constant care, since these open fields are scoured day after day by many voracious enemies.

The Kestrel may often be seen hovering over the reeds and the life is short indeed of any young snipe that ventures into the open at such a crisis. The Kestrel is a very beautiful bird. The top of the head is a rich ash-grey with long streaks: the back and wing coverts are fawn colour with small black spots: tail blue grey: eyes dark brown: legs and toes yellow. It feeds mainly on mice, frogs

and beetles. When hovering, it moves its wings very rapidly, but now and again holds them quite motionless, and seems to be suspended from the sky by an invisible thread. When it swoops, its wings are closed, to be opened again almost at the moment of impact with the quarry.

The Fern Owl possesses equal if not superior powers of flight, and in general appearance so much resembles the kestrel, that it is often destroyed by keepers who confuse the two birds. Br. Anselm showed us a fine specimen of the fern owl which had been recently shot in this way in the Gilling Woods.

The bird is, of course, perfectly harmless and is entirely an insect-feeder. It takes its prey on the wing, and to enable it to do this, it is endowed with the same marvellous powers of flight as is the swift. It has also the same wide mouth, and this is surrounded by short stiff bristles which are supposed to be of use in holding the insects when caught. The middle claw of each foot is curiously serrated, and is probably used to comb the bristles when they get clogged with the wings of its prey. The bird makes no nest but lays two eggs on the ground under the shelter of the gorse or bracken, or among the fallen pine needles. It arrives here in May and leaves again in September.

B. Rochford gave us an interesting account of the Woodpecker, three species of which are common in this country, the Green, the Greater Spotted, and the Lesser Spotted. This bird nests in holes in trees and often tries many different sites before it is satisfied. In searching for food, it follows the same course every day, if undisturbed. With its powerful beak, it strikes the trunks of the trees very rapidly, to frighten the insects out from their hiding places, and catches them with its tongue, which is long and has the tip covered with barbed filaments, and, in addition, to make assurance doubly sure, with a glutinous substance. In hard times the bird will eat berries, but may be set down among the long list of birds that do nothing but good to mankind. They do not injure trees, as they work only at rotten wood.

The nest is about a foot down from the top of the hole and the five or six white eggs are laid on the small chips that fall during the making of the passage.

Another bird which shows equal carelessness as to a bed for

its eggs, though it nests in very different situations, is the Guillemot, a name, as Br. Ambrose told us, of French origin. A great colony of these birds nests on the cliffs between Flamborough Head and Filey. During the non-breeding season the cliffs are deserted by sea fowl and left to the undisputed possession of jackdaws and rock doves. About the end of April the birds reassemble, and the single finely marked egg is laid on one of the ledges of the cliffs. These great pear-shaped eggs are gathered in great numbers by the cliff-climbers and are retailed in the neighbouring villages as articles of food. There is so much variety in the markings of the eggs that it is impossible to describe them, but they are admittedly the most beautiful of any of those of the sea-fowl.

The young are fed by the parents on the ledges until they are able to help themselves on the water, and then they are carried down on the mother's back to take their own share of the harvest of the sea.

W. Swale gave us a full account of the Homer Pigeon. The strongest fliers have broad chests, high shoulders, short tail, and are tight-feathered. As showing the great interest now taken in these birds, he told us that eight thousand birds were entered in a race a short time ago. Thirty years ago there were not a hundred fanciers. Now there were thirty or forty thousand. He pointed out also how useful these birds were in time of war, and how much they were employed at all times by newspapers.

One of the vacant places at an early meeting was given up to a discussion of the flight of birds. Wings of hawks, owls, crows, jays, etc., gathered from the keepers' "trees" in the neighbourhood were passed round and points of difference were pointed out.

Fr. Prior's "Odds and Ends" were made up of a series of autobiographical reminiscences connected mainly with this locality. He told us how the bird-catchers, who still flourish in spite of much legislation, train their call-bird, how at the proper season they go out with this bird in a cage, along with a stale bird and a collection of well-limed twigs. The stale bird is a stuffed bird of the same kind as that in the cage. The stale bird is placed in a prominent position on a small bush with the limed twigs around it, and the call-bird hidden underneath. When the caged-bird begins to call, the wild birds, imagining that the

stale bird is singing, fly to it and are caught on the twigs. Great numbers of birds are caught every year in this way, as well as with nets. From this arises the interesting question, whether the notes of birds are merely songs or calls. Fr. Prior was inclined to believe that they were meant as challenges in most cases. His query as to the reason of the cock crowing at midnight gave rise to several interesting theories, but none appeared to meet with the approval of the majority of the members.

The Otter was the first of the quadrupeds brought before the notice of the society this season. R. Hesketh told us that the length of a full-grown otter was from three feet to three feet six inches, the colour brown, with the throat, cheeks, and under part of a whitish grey. The fur is of two kinds, an outer fur of long and coarse hair and an inner fur of fine and soft hair. An otter has been killed weighing thirty-six pounds, but the average is seventeen pounds. Its habits are nocturnal, and so it is rarely seen. It catches its prey by chasing it and is particularly fond of eels and small pike, so that even in a trout-stream it is rather to be encouraged. An eel, which spends the spawning season in gorging itself with trout eggs, will do much more harm than an otter which takes a trout occasionally. In winter otters have been known to leave the streams, when these are unfishable through the frost, and to take poultry from the farms. On such occasions they do not despise even rats and rabbits. The footmark of the otter is called the "seal," and it may be noticed on soft shelving banks which form convenient landing places. The mark made by the five palminated toes is very noticeable.

Another animal which frequents the rivers and streams, is the Water Vole, which was dealt with by O. Chamberlain. This animal has often been accused of eating young fish, fish-spawn, and even young ducks. But this arises from the confusion of the vole with the rat. In summer and autumn the rat leaves the stacks and farms and betakes itself to the hedges and the banks of the streams. Here it usurps the homes of the voles, and, being an excellent swimmer and carnivorous, it works much damage among the inhabitants of the water. So the innocent vole is hunted and shot by the river-keeper. Yet it is easily distinguished from the common rat. Its head is much rounder, its ears very small, the tail short and covered with hair, whilst the rat has a

pointed nose, prominent ears, and a long scaly tail. The fur of the vole is reddish brown all over, whilst the rat is greyer and has whitish under-parts. The length of the vole is about thirteen inches, that of the rat about sixteen and a half.

There is no record of the vole eating anything but vegetable food, and, as it is a fairly tame animal, it is not difficult to keep it under close observation. The only damage which it does is that in places, where it is allowed to become too numerous, its burrows tend to weaken the banks. The entrance to the burrow is generally under water but the tunnel slopes upwards so that the nest may be placed well above water level. In some instances the vole has been known to place its nest at a considerable distance from water.

The Dormouse resembles the vole in the colour of its fur and in the fact that it is a vegetarian, living chiefly on nuts, seeds, and corn, but it is a much smaller animal, averaging about six inches in length.

It is fairly common in most country districts, but is not often seen, as it sleeps most of the day. It builds a circular nest in the fork of a bush, or small tree, generally hazel, and this nest has no visible entrance. The young are blind for nine days. Mr. Williams also told us that the dormouse drinks the dew on the grass, that it hibernates from November to March, and that its name is variously derived from the French *d'or* referring to its colour, from the old Saxon word for corn, and finally from the Latin *dormio*, "the sleepy mouse."

The Squirrel is another inhabitant of the woodlands. E. P. Hardman gave us a full account of the squirrels found in the different countries of the world, particularly of the Javan Squirrel, a most beautiful creature, possessed of wonderful jumping powers. One has been known to leap across a river over forty yards broad, from an elevation of thirty feet. He told us also a great deal about the English Squirrel, of its habit of storing food in many places for the winter and spring, of the nest or drey which it makes on a lofty branch, usually of a fir tree and of the manner in which it eats its food. It is such an interesting animal, adding so much to the beauty and the liveliness of our woods, that we were glad to hear from the reader of the paper that of late years its numbers have increased greatly.

The same unfortunately cannot be said of the Red Deer, which, as J. McElligott informed us, is still found wild only in the West of England, chiefly on Exmoor. In Scotland they are found in the deer-forests in considerable numbers.

The red-deer feed on grass, turnips and potatoes, which they scrape up with their sharp forefeet, together with wheat, barley, oats, and apples. It is almost impossible to keep them out of any field or orchard, as they can jump very high. Tarred ropes seem to be the only form of fencing that is at all efficacious.

The new antlers begin to grow in spring, with the fern, and, contrary to the general opinion, are not fixed to the bones of the skull. The deer is not considered fit for hunting until it has ten points on the antlers and is five years old. The antlers are covered with a soft skin, which is called velvet and is rubbed off about the end of July. The stags fight for hinds towards the end of October and it is at this period that they become dangerous. The paper concluded with an interesting description of stag hunting on Exmoor.

The only other animal on our card was the Cat. Though this animal is so well known to all of us, P. Perry had much to tell that was new to many. The fur is cast in May, and the cat's fur is supposed to be the finest of all furs. The cat resembles humans in this, that all display of colouring is left to the so-called weaker sex. No tom-cat has more than two colours in its coat. The taste for fish is an acquired and not a natural one. In country districts cats that run wild become destructive poachers, and do more harm than any of the wild beasts or birds of prey. The tremulous movement of the end of the cat's tail, so noticeable when the animal is stalking its prey, is said to be made with the object of distracting the intended victim's attention. The wonderful claws and teeth of the cat were also described to us and we were told that cats are very good mothers, ready to face any danger in defence of their young. It is their strange practice, when their own young chance to be lost, to take the kittens of another cat, if any are obtainable.

Of fish, the first dealt with this season was the 'Cod.' It belongs to the same family as the haddock, the whiting, the hake and the ling. It is found only in the colder regions. It is a bottom feeder, but has not been discovered at a greater

depth than seven hundred and twenty feet. It hunts by sight and feeds mainly on young shell fish. Its eggs are very small and hatch out on the top of the water. At a temperature of forty-five degrees they hatch out in twelve days. As they grow larger, the young fish sink lower in the water. Few fishes are so useful as the cod. No part of it is thrown away. Isinglass is made from the blood, and a very popular oil is made from the liver. Even the bones are ground up to be used by agriculturists. In answer to a question, Fr. Joseph said that the ling could easily be distinguished from the cod by the fact that the ling has no beard. The cod grows to a great size, though Fr. Joseph could personally vouch for none weighing more than ninety pounds.

Of the 'Pike', Br. Sebastian in his paper said that there were many wonderful tales to tell as to size. There was the famous pike of Hailbrun captured in 1497, at the age of two hundred and seventy-seven, and weighing three hundred and fifty pounds. There was the Irish pike weighing seventy-eight pounds and the Scotch pike weighing ninety-two, whereas England had no record of a fish of more than fifty-six pounds. Of well authenticated fish however the largest seemed to be forty pounds. Many have been taken weighing over thirty pounds, but in most waters a fish of twenty pounds is considered a great prize. The spawn is deposited among the leaves of aquatic plants in March or April. Many early anglers believed that the pike was bred both by spawning and, as we find in the "Complete Angler," "out of a weed called Pikrel, which with the help of the sun's heat proves adapted by nature for it to produce pikes." Pike go by the name of Jack until they are twenty-four inches long, and are then called pike. The old name pickerel is now obsolete.

The pike was supposed to be an imported fish, introduced about the time of Henry VIII., but Chaucer mentions them in the Canterbury Tales, and they are also mentioned in a MS. dated 1250.

The voracity of the pike is proverbial. Pieces of iron and lead have been found inside them. Roach, dace, and perch are their main support, but they will eat anything living that is not too large to hold. A night-line, set in the Broads, caught three pike on one hook, the pike that was actually hooked being swallowed by a larger one, and the latter in its turn swallowed by a larger one still. A pike had been caught with one hundred and twenty small

fish undigested in its stomach. The young of water-birds and even the full-grown birds are often devoured. The pike usually captures its prey by stalking it or by rushing out upon it from a hiding place.

The last of the fishes, the 'Whale,' as Fr. Benedict Hayes reminded us, is not a fish at all but a warm-blooded animal. Speaking mainly of the Cachalot or Sperm Whale, he said it was really a mammal, with rudimentary hind legs and forelegs which are in build the forelegs of a mammal and not fins. The tail is a pad of gristly matter on either side of the spine and in no way resembles the tail of a fish. Whales have lungs and their bones are those of an animal and not of a fish.

Its food consists mainly of the octopus, which lives in the deepest parts of the ocean, often at a depth of one and a half miles. It is to resist the pressure of the water at this immense depth that the frame of the whale is surrounded by a thick coating of blubber. The blubber also helps the whale to retain its heat in spite of the low temperature of the water.

The Cachalot grows to a length of ninety feet, and yet its tail, which it moves up and down and not sideways, is so powerful, that it can hurl the enormous body to a height of thirty or forty feet into the air. The weight of a whale must be immense. A large elephant weighs nine tons whilst a whale often yields sixteen tons of oil and spermaceti alone.

Fr. Benedict McLaughlin gave us a paper on the "Fertilisation of Flowers". In some flowers the stamens and the pistil grow together, but in many plants they are situated in different flowers. In the latter case fertilisation is effected in three ways, by the wind, by the birds, or by the insects.

In the first class the plant is rarely a conspicuous one. There is no need for it to attract the attention of birds or insects by colour or perfume. Birches and grasses are among this first class. They, as a rule, flower early, before the leaves are out, as the foliage would interfere with the proper distribution of the pollen. The other classes, on the contrary, have to be made attractive. To some, insects are attracted by colour, to others, by scent, but these attractions are backed up by the more substantial inducements of pollen and honey. The shapes of the flowers are adapted to the insects that use them and some flowers

are protected so that only suitable insects can reach the honey. The Foxglove, for instance, holds its honey in a closed box, which only bees can enter. Some insects, however, have learned to cut a hole in the tube which holds the nectar and so they actually steal it. Many interesting devices both of the plants to secure fertilisation, and of the insects to reach the honey, were explained to us by Fr. Benedict, and we hope next year to be favoured with a continuation of the same subject.

From flowers to Bees is a natural transition, and we are very fortunate in having such an experienced apologist as Fr. Abbot to tell us about these interesting insects. This year he took for his main subject the robbery of the honey of one hive by the bees of another. The dishonesty begins gradually. A bee works hard to bring home a load of, say, clover honey. And towards the end of the season it is hard work. A hundred or more flowers must be visited to make up a single load, and bees sometimes fly distances of five, six or seven miles in search of honey. The bee returns with his load, and, having deposited it, is setting forth again when, perhaps, the perfume of clover honey from a neighbouring hive assails it. Why undertake a laborious journey in search of what may be obtained so near home? There seems to be no reason, of course, and so our friend enters the neighbouring hive, and, mingling with the incoming throng, may manage to reach the combs, stuff himself with the honey, and return again in safety with his plunder to his own home. Of course, he may come to grief. There are guards always on the watch at the entrance of every hive and the marauder may be detected at once. He may even be discovered as he is gorging himself in the cell, but the most critical moment is when, heavily laden, he reappears on the front of the hive and runs about looking for a convenient place to start from. It is no easy matter for him so burdened to rise from a level surface. In any case, after discovery no mercy is shown by the rightful occupiers. The miscreant is either stung to death at once or held by the wing, whilst the holder buzzes loudly for help. The auxiliaries pluck off the wings and sometimes the legs of the captive, and then the helpless body is pushed overboard.

If, however, he should escape and return home in safety with his plunder, a combined raid is soon organised, and if the attacking force is the stronger, the honey from the weaker hive is quickly

transferred to the other hive. The struggle is always a fierce one and there are many casualties.

Once successfully launched on a career of crime, the hive ceases from its honest industry and lives on the produce of the neighbouring hives. This, of course, results in a considerable loss to the bee-keeper, and he brings into play several devices to prevent these robberies. The most successful is the placing of a piece of glass over the entrance to the hive in such a way that admittance can be gained at the end only. The result is that, whilst the main body of the invaders are trying to force their way through the glass, the few who by chance get round the ends of the glass are easily dealt with. After one failure, the marauders give that hive up and try another one, and so in time are forced back into honest ways.

In answer to a question, Fr. Abbot told us that the two main sources of honey in this neighbourhood were the white clover and the heather. The latter remained in blossom for a very long time, and an enormous amount of honey was obtained from it. He also corrected a general impression that bees always die after using their sting. This only happens when the sting is broken off. Generally the bee extracts its sting from the wound which it has inflicted, and suffers no ill effects at all.

The transference of Fr. Hildebrand Daves to the mission in the early part of the term deprived us of the pleasure of hearing his paper on the 'Grouse,' and we gladly take this opportunity of thanking him for all his services to the Society, and of wishing him all happiness and success in his new sphere.

Our thanks are also due to all the readers of the papers which have helped to make this season so successful and particularly to the Secretary, B. Rochford, who has so performed the very difficult duties of his office as to please everyone. A special word is due to Bess. Sebastian and Raymond who have attended most regularly, and whose knowledge has been most useful to us in elucidating many difficult points.

The prize offered for the best paper of those read during the session by the boys, and adjudicated upon by the boys themselves, has been awarded by a majority of votes to R. Hesketh for his paper on the 'Otter.'

In conclusion we have the melancholy pleasure of wishing prosperity and happiness to those members who are leaving us this term.

The College Diary.

May 1st. The end of the Easter Vacation, which delightful weather has helped to make very enjoyable. On arriving at the college we found two new boys, W. E. Martin and H. Weissenberg, had come to begin their school career with the summer term.

We have to record one change on the staff. Fr. Hildebrand Daves, our energetic history master, has left us to take up his missionary life. He carries with him our regrets, and good wishes for the future. He is, too, a great loss to the golf club. He was at once its patron, president, and we hear, in darker ages, constituted all its members. Br. Anthony Barnett has taken his place in looking after the interests of the golf club. Good progress has been made with the hall place. It has been entirely re-flagged and the wall is at present being re-faced and pointed. This was sadly needed, as it was beginning to emulate the wall in Midsummer's Night's Dream. Br. Andrew and his building staff have also been busy in the swimming bath, where a wall has been completed, isolating the shallow from the deep side. This, while it serves its purpose in rendering the position of the non-swimmers doubly secure, emphasizes the superiority of those who venture into the deep.

May 2nd. The first hour spent in unpacking. At eleven o'clock pick up the threads of our studies. A wet afternoon gave the opportunity of rummaging out cricket bats and other impediments.

Voting for Captain—E. P. Harman was elected and formed his government as follows:—

Secretary and Recorder	-	-	-	B. Rochford
Office men	-	-	-	R. Hesketh
	-	-	-	O. Charnock
	-	-	-	P. Newson
Gamesmen	-	-	-	E. Keogh

Billiard Room Officials	-	-	J. Buckley
Gasmen	-	-	C. Rochford
	-	-	S. Lovell
	-	-	B. Wood
Collegemen	-	-	R. C. Smith
	-	-	P. Martin
	-	-	R. Blackledge
Clothesman	-	-	H. Speakman
Librarians of Senior Library	-	-	J. Smith
	-	-	R. Marwood
Librarian of Junior Library	-	-	H. Williams
" " Reading Room	-	-	H. Lovell
Vigilarii of Junior Library	-	-	E. Robertson
	-	-	H. Farmer
Vigilarii of Reading Room	-	-	W. Darby
	-	-	G. Gwynne

May 3rd. A heavy shower of rain about midday, made the ground unfit for cricket. The Colts' match was postponed.

May 5th. A short visit from L. J. d' Andria (O. A.)

May 6th. The colts' match. The non-performance of the colts justified the committee's choice of the eleven. The weather was cold and dull.

The Eleven.

R. Hesketh, c. Darby, b. Smith	22
J. McElligott, c. Smith, b. Williams	3
E. Hardman, b. Giglio	6
P. Lambert, b. Wood	11
P. Ward, b. Giglio	23
B. Rochford, run out	13
H. Speakman, b. Williams	2
S. Lovell, c. Martin, b. Forslaw	2
C. Rochford, not out	15
P. Neeson, b. Giglio	0
J. Jackson, not out	0
Extras	5

Total (for 9 wickets) 102

The Colts.

I. Buckley, c. Ward, b. Hesketh	0
R. C. Smith, c. B. Rochford, b. Hesketh	1
V. Giglio, b. Lovell	0
A. Smith, b. Hesketh	1
E. Keogh, b. Hesketh	0
C. Farmer, c. B. Rochford, b. Hesketh	2
B. Wood, b. Lovell	0
H. Williams, c. B. Rochford, b. Hesketh	5
J. Bodesham, c. McElligott, b. Hesketh	0
E. Robertson, b. Jackson	4
Rev. J. Dawson, c. McElligott, b. Jackson	2
J. Forslaw, b. Jackson	1
J. Darby, b. Jackson	3
H. Farmer, b. Jackson	0
P. Martin, c. Ward, b. Lovell	2
J. Barton, not out	0
H. Rochford, b. Jackson	0
D. Sumner, c. Neeson, b. Hesketh	6
Extras	1
Total	28

May 7th. T. Bowley, a Notts professional, came to coach us for a fortnight. We hear 'extended facilities' for cricket practice are to be offered us by the head master.

May 10th. Match v. Castle Howard. Castle Howard batted first and made 110. B. B. Wilson (Yorkshire) made 56 by fine cricket. We had to face good fast bowling in a very bad light.

When rain stopped play we had scored 56 for five wickets, Fr. Benedict playing a particularly useful innings of 38. And our fielding promises to be good.

Castle Howard.

H. Huggan, c. Mawson, b. Hayes	8
B. Wilson, c. Hayes, b. Mawson	26
G. Culvert, b. Hayes	10
Rev. H. Ward, c. McElligott, b. Hayes	2
F. Bradshaw, b. Hayes	1
M. Smith, b. Hayes	3
J. Byass, b. W. b. Dolan	17
T. Thompson, c. Hardman, b. Mawson	5
W. Frank, c. Hayes, b. Mawson	1
B. Rodwell, b. Mawson	1
J. Coates, not out	0
Extras	0

Ampleforth.

Rev. E. Hayes, not out	38
R. Hesketh, b. Wilson	4
E. Hardman, b. Wilson	0
Rev. S. Lambert, c. Smith, b. Hayes	0
Ward	0
Rev. B. Mawson, b. Wilson	0
P. Ward, b. Bradshaw	3
Rev. P. Dolan, not out	1
D. Lambert	0
B. Rochford	0
J. McElligott	0
H. Speakman	0
Extras	8
Total (for 5 wickets)	54

110

In the evening a meeting of the school was held to welcome the new Captain and to listen to a graceful congratulatory speech from the leader of the opposition—J. McElligott.

May 14th. Unusually severe weather, even for Spring. Snow covers the hill-tops and a bitter N. E. wind makes flannels appear an anachronism. The Head Master's 'facilities' not proving 'illusory,' vigorous cricket practice is in full swing.

May 17th. Match v. St. John's College, York. Our share of victory was confined to winning the toss. Our wickets fell steadily for an hour and a half before really difficult bowling. Total, seventy-four. St. John's played our bowling with great confidence and though the first three batsmen were run out they won comfortably.

A word of praise is due to our fielding, which was throughout quite smart. Runs were kept down well, and B. Rochford at cover-point brought off a very fine catch.

Ampleforth.

Rev. B. Hayes, b. Spink	9	Wellburn, run out	37
J. McElligott, c. Spink, b. Brewin	6	Brewin, run out	3
R. Hesketh, b. Brewin	0	Spink, run out	0
E. Hardman, run out	8	Edwards, c. and b. Hayes	10
Rev. P. Dolan, b. Spink	12	Brewin, st. Lambert, b. McElligott	21
Rev. B. Mawson, b. Brewin	0	Bollon, st. Lambert, b. McElligott	11
B. Rochford, b. Spink	5	Morton, c. Rochford, b. Hardman	13
Rev. S. Lambert, b. Spink	10	Marsden, not out	2
P. Lambert, c. Marsden, b. Brewin	3	Morley, not out	3
P. Ward, b. Spink	5	Fanhill	1
O. Chamberlain, not out	2	Did not bat.	
Extras	5		8
Total	71	Total (for 7 wks.)	112

May 24th. Ascension Thursday. Fr. Abbot pontificated in morning.

In the afternoon there was a match against Helmsley. By careless fielding we presented them with about half their total score. Rain stopped the game just as we went in to bat.

Duncombe Park.

E. Trenam, b. Hayes	0	Rev. B. Hayes, not out	5
H. Acoley, c. Giglio, b. Hayes	2	J. McElligott, not out	3
H. Marwood, st. Lambert, b. McElligott	1	E. Hardman	
C. Clark, c. Hayes, b. Dolan	70	Rev. S. Lambert	
P. Robinson, b. Hayes	2	Rev. P. Dolan	
W. Hoggart, b. Mawson	6	B. Rochford	
R. Stockhill, b. Hardman	1	Rev. B. Mawson	Did not bat.
M. Davidson, b. Hardman	7	R. Hesketh	
F. Turnbull, st. Lambert, b. Hayes	2	P. Lambert	
H. Speakman, not out	43	P. Ward	
S. Lovell, c. Wardle, b. Dolan	6	V. Giglio	
Extras	10		
Total	120	Extras	1
Total	120	Total (for 10 wks.)	9

The 2nd XI went to York to play St. Peter's School 2nd. The match ended in a draw.

St. Peter's (2nd XI.)

Ampleforth.

G. Hendley, run out	13	R. C. Smith, c. Phillips, b. Hendley	26
M. Groves, lbw, b. Calder-Smith	7	P. Neeson, b. Groves	16
A. Phillips, b. Williams	2	C. Rochford, b. Hendley	5
J. Hodman, c. Neeson, b. Martin	21	R. C. Smith, c. Phillips, b. Hendley	8
C. Peters, run out	2	E. Keogh, b. Groves	2

J. Shaw, c. Keogh, b. Martin	0	T. Leonard, lbw, b. Hendley	6
W. Ingram, b. Neeson	10	B. Ward, not out	0
B. Newton, b. Smith	10	H. Williams, b. Hendley	2
J. Scroby, b. Neeson	0	C. Farmer	
C. Richards, c. Keogh, b. Neeson	16	J. Barton	Did not bat.
J. Rickell, not out	9	P. Martin	
Extras	3		10
Total	94	Total (for 7 wks.)	75

May 31st. A half day in honour of Princess Ena's marriage. Cricket of course.

June 3rd. Whit Sunday. C. Chamberlain (jun).—Huntington, A. and F. Neal spent the holiday with us. The XI did well against an All Comers' team, scoring 120 to 48; and 50 for 0 wickets.

June 4th. Glorious weather for the holiday and the match v. Hull Zingari. E. Foster (O.A.) played against us. We scored 185, Hardman hitting up 66 in twenty minutes by forcible, if risky, cricket. B. Rochford's 33 not out was made chiefly by sound off driving.

Hull made 135, about 50 of which were contributed by our fielding, which seems to have got very slack.

Hull Zingari.

A. Wilkinson, c. G. Chamberlain, b. Giglio	25	Did not bat.	
E. Askew, c. Lambert, b. Hardman	18	c. Ward, b. Smith	1
W. Iverson, b. Hardman	24	Did not bat.	
J. Nicolson, b. Hardman	5	not out	5
H. Marr, c. Ward, b. Hardman	4	b. Hesketh	37
E. Sissons, b. Hardman	0	b. Hesketh	28
G. Rawston, b. Giglio	12	b. McElligott	1
A. Marr, b. Hesketh	8	b. McElligott	45
A. Hewitt, c. and b. Smith	25	not out	4
E. Forster, c. G. Chamberlain, b. Smith	5	c. Ward, b. Hesketh	28
A. Rawston, not out	1	b. Hesketh	8
Extras	8	Extras	7
Total	135	Total (for 7 wks.)	133

Ampleforth College.

J. McElligott, b. W. Iverson	8
E. R. Hesketh, b. A. B. Marr	6
E. P. Hardman, lbw, b. A. B. Marr	66
B. Rochford, not out	55
G. H. Chamberlain, c. Askew, b. A. B. Marr	2
P. J. Ward, c. Iverson, b. C. Askew	2
O. S. Chamberlain, b. Askew	7

P. Lambert, b. C. Adew	...	0
H. Speakman, b. H. Marr	...	15
R. Calder-Smith, b. H. Marr	...	10
V. Giglio, b. H. Marr	...	1
Extras	...	12

Total 188

June 7th. Home match v. St. Peter's School, York. St. Peter's won the toss and to our surprise put us in on a good batting wicket. We made a disappointing start, however. Four wickets were down for 50, and Hesketh was 7th out, leg before, for a very useful 37 out of a total of 74. Chamberlain and Lovell then improved matters, taking the score to 130 before Chamberlain left for a very steady 25. Lovell continued to score rapidly, and carried out his bat for a valuable 34.

We had an hour and half in which to get St. Peter's out. Their first wicket fell at 10, but in a very few minutes they brought the score up to 30 before Speakman made a smart catch at the wicket off Hardman's bowling. Giglio now came on for Hesketh, who had become lame, and with Hardman quickly finished off our opponent's innings for 55. The fielding has improved again. Hardman, who bowled throughout the innings, kept a good length, and sent down few loose balls. Giglio's slow balls were very effective, but he is rather erratic and hence expensive.

Ampleforth College.

J. McElligott, b. Jones	...	0
H. Hesketh, l. b. w. b. Jones	...	37
E. Hardman, b. M. Peters	...	13
B. Rochford, b. Jones	...	7
P. Ward, b. E. Peters	...	4
P. Lambert, b. Jones	...	9
P. Chamberlain, c. Clegg, b.	...	23
M. Peters	...	15
H. Speakman, c. E. Peters, b.	...	0
Jones	...	0
S. Lovell, not out	...	14
J. Jackson, b. M. Peters	...	10
V. Giglio, b. M. Peters	...	0
Extras	...	7

Total 140

St. Peter's.

E. Greenhow, b. Hardman	...	4
C. Tendall, c. Chamberlain, b.	...	17
Hardman	...	6
J. Kirby, c. Speakman, b. Hard-	...	10
man	...	2
M. Peters, c. Speakman, b. Hard-	...	14
man	...	10
M. Clegg, b. Giglio	...	14
J. Blenkins, c. Chamberlain, b.	...	10
Giglio	...	0
E. Peters, c. Hesketh, b. Giglio	...	10
F. C. Schröder, b. Giglio	...	10
O. S. Jones, not out	...	0
W. H. Colley, run out	...	0
E. W. Ede, c. Speakman, b. Hard-	...	0
man	...	0
Extras	...	4

Total 91

June 8th. A prolonged meeting of the school to discuss the government's delinquencies.

June 10th. Be. Andrew is following the example of those who have charge of the streets in London. The penance walk which, like the road to Tartarus, plies the punishment of the wicked, is "up." It is about to be asphalted. The fact that it needs repairs may be suggestive to the moralist. Meanwhile traffic on it is suspended. For this relief many are thankful.

June 14th. Feast of Corpus Christi. The procession took a new and, we think, a better route round the New Monastery. Benediction was given in the new cloister.

In the afternoon our annual home fixture with Pocklington Grammar School. We won the toss and Hesketh and McElligott put on thirty-four runs before the latter, who had been playing sound cricket, was caught from a wretched stroke. Hardman joined Hesketh after lunch, and the latter who was well set scored rapidly all round the wicket. He completed his fifty in an hour and was bowled shortly afterwards. His cutting and placing on the on-side were the special features of a very fine innings. Hardman seemed nervous and unable to bring off his strokes. Still, after being missed in the slips, he hit out and made forty-one before he was well caught at second slip. Our remaining batsmen went in under orders to hit. We declared with eight wickets down for 180.

The opening of the Pocklington innings was sensational. Hesketh's first ball resulted in a wicket, Speakman bringing off a smart catch. His third ball secured another wicket. In the next over Hardman got Sale caught behind the wicket amid loud cheering, three wickets being down for none. A short stand was then made, but with the score at 18 Hesketh bowled O' Meara. Then came the mistake which cost us the match. Boulton called Donovan for a short run. The ball was quickly returned to Hesketh, when Donovan was yards out of his ground, but he seemed to get flurried and missed his opportunity. Donovan stayed till the last ball of the match. The game was a draw but a moral victory for us.

Our fielding was good throughout the game. It was unfortunate the only mistake should have been so expensive. Hardman

captained the team very creditably. If anything, he might perhaps have put Lovell on to bowl a little sooner.

Ampleforth.

E. Hesketh, b. Donovan	54
J. McElligott, c. Dunn, b. Anson	13
E. T. Hardman, c. Boulton, b. Dunn	41
B. Rochford, b. Donovan	9
P. Lambert, c. Dunn, b. Anson	21
O. Chamberlain, c. O'Meara, b. Donovan	5
S. Lovell, b. Donovan	5
P. J. Ward, c. Donovan, b. Anson	2
H. Speakman, not out	4
R. Calder-Smith, not out	4
V. Giglio, did not bat	—
Extras	14

Total (for 8 wks) 172

Pocklington.

C. Anson, c. Speakman, b. Hesketh	0
H. Sale, c. Speakman, b. Hardman	0
H. Hodgson, c. Hardman, b. Hesketh	0
G. W. O'Meara, c. and b. Hesketh	9
E. S. Donovan, c. and b. Hardman	39
J. B. Boulton, b. Hardman	14
O. E. Dunn, c. and b. Lovell	12
J. H. Power, b. Lovell	2
R. W. Frank, not out	4
H. H. Anson, did not bat	—
Extras	6

Total (for 8 wks) 80

June 17th. The morning was wet so the Procession of the Blessed Sacrament was confined to the cloisters,—a disappointment to the visitors.

June 28th. A master's Match v. Mr. Hines' XI. We batted first and put together 139. P. Lambert played well for his 29, and the batting throughout was even, though the scores only moderate.

Our opponents made a good start, but five wickets were down for 52. The remaining batsmen went in for hitting, and when the last man came in they wanted 12 runs to win. They made eleven of these when Dr. Basil, who had bowled finely throughout the whole innings, obtained a wicket. The result accordingly was a tie. Our thanks to Mr. C. Hines for the very good game he gave us. We should have liked to have seen him more fortunate himself.

Ampleforth.

R. Hesketh, c. Brooks, b. Thubron	26
Rev. P. Dolan, c. A. Hines, b. Brooks	20
J. McElligott, b. Thubron	7
E. Hardman, b. F. Hines	6
Rev. B. Hayes, b. F. Hines	5
B. Rochford, c. Beardsshaw, b. Hines	1
Rev. B. Mawson, c. Boulton, b. Brooks	19

Mr. Hines' XI.

E. Beardsshaw, lbw. b. Hayes	31
G. Walton, run out	0
F. Boulton, b. Mawson	17
G. Thubron, lbw. b. Mawson	3
H. Wilkinson, c. Hesketh, b. Mawson	14
C. W. Hines, b. Mawson	0
C. Brooks, c. Hayes, b. Mawson	14

Rev. S. Lambert, c. A. Hines, b. Hines	7
A. Hines, b. Hardman	22
P. Lambert, b. Clarkson	29
O. Chamberlain, not out	7
S. Lovell, b. Walton	0
V. Giglio, st. b. Clarkson	0
Extras	8

Total 139

Total 139

June 29th. Feast of SS. Peter and Paul. After high Mass the Eleven drove to the Earl of Carlisle's cricket ground to play Castle Howard. We lost the toss, and our opponents went in on a perfect batting wicket. We began well, Br. Basil securing a wicket in his second over and following this up by a smart piece of fielding which resulted in another wicket. With the score at thirty-two Fr. Benedict clean bowled B. B. Wilson, who has been playing for the county team this season. But our opponents had a strong reserve of batsmen, and they gradually got the better of our bowling. A stand for the fifth wicket took the score from 70 to 156 before Lovell ended the partnership with one of his slow balls. He quickly obtained two other wickets, and the innings closed for 177. We had no chance of winning, though Fr. Placid and Hesketh began well in putting on forty runs in the first twenty-five minutes. Hesketh's clean cutting was much admired. Considering our long outing in the field, our score was a very satisfactory one and left us with none the worse of the day's play. Our fielding during the first hour was very smart, but the team seemed to lose heart and an epidemic of dropping catches prevailed, even Fr. Benedict succumbing.

Ampleforth.

B. Wilson, b. Hayes	17
A. Beardsshaw, c. Hayes, b. Mawson	2
G. Calvert, b. Hayes	0
G. Byass, run out	1
M. Smith, c. Mawson, b. Hesketh	22
H. Huggin, b. Lovell	73
A. Ertex, b. Lovell	8
R. Thorpe, not out	36
T. Thompson, b. Lovell	3
T. Rodwell, c. Lambert, b. Dolan	0
C. Thompson, c. Lambert, b. Hardman	1
Extras	12

Total 177

Castle Howard.

Rev. P. Dolan, lbw. b. Smith	23
R. Hesketh, b. Smith	26
E. Hardman, c. Rochford, b. Wilson	1
Rev. B. Hayes, not out	17
P. Lambert, b. Wilson	6
B. Rochford, not out	6
O. Chamberlain	—
Rev. B. Mawson	—
J. McElligott, did not bat	—
Rev. S. Lambert	—
S. Lovell	—
Extras	10

Total 71

July 1st. Boys v. Masters. We were all out for a miserable 67, Br. Basil's fast off-breaks proving very disastrous. We were beaten easily.

The Boys' XI.

R. Hesketh, c. sub. b. Fr. Benedict	8
I. McElligott, b. Fr. Benedict	4
E. Hardman, bow. b. E. Benedict	30
B. Rochford, bow. b. Br. Basil	13
P. Lambert, c. Br. Romuald, b. Fr. Benedict	5
P. Ward, b. Br. Basil	1
S. Lovell, c. Fr. Placid, b. Fr. Benedict	3
H. Speakman, b. Br. Basil	8
V. Gighio, c. Br. Basil, b. Fr. Benedict	0
R. Calder-Smith, not out	0
J. Jackson, c. Br. Herbert, c. Br. Basil	0
Extras	5

Total 67

The Masters' XI.

Rev. P. Dolan, run out	1
Rev. R. Dowling, b. Lovell	49
Rev. L. Hayes, c. and b. Lovell	37
Rev. S. Lambert, c. McElligott, b. Lovell	8
Rev. B. Mawson, b. Lovell	9
Rev. B. Hayes, not out	39
Rev. A. Mawson, not out	17
Rev. P. Neville, } did not bat	
Rev. A. Parker, }	
Rev. H. Byrne, }	
Rev. D. Willson, }	

Extras ... 8

Total (for 5 wks.) 115

July 4th. A glorious day for Goremire. Dorothy Wordsworth's account of her own walk from Thirsk with the poet describes our experience exactly. "The day was very hot, and we rested often and long before we reached the foot of the Hambleton hills and while we were climbing them still oftener." Like Dorothy we were overpowered with thirst and were relieved to hear the trickling of the well-known stream of water. The yearly visits to the caves and the narration of the time honoured myths about former discoveries in them wiled away the hour before lunch. Then when, like Homeric heroes, we had put from us the desire of food and drink, and endured the photographer's intrusion, we climbed the hills, visited the White Horse and started home to end the day with a refreshing bathe in the swimming bath.

July 5th. The XI. were off early to York to play the Yorkshire Gentlemen. Though we won the toss we collapsed before much changed bowling and were all out for ninety-one. Fr. Placid and Br. Basil alone resisted the attack with any success. We redeemed our credit somewhat in the field, getting a strong batting side out for 150.

The Yorkshire Gentlemen then suggested a game of tip and run. At this we were successful scoring 133 in half an hour to

our opponents 120. Fr. Benedict and E. Hardman distinguished themselves by some fine hitting.

*Ampleforth.**Yorkshire Gentlemen.*

Rev. P. Dolan, c. White, b. Luther	33	A. O. Joy, run out	19
R. Hesketh, b. Jones	7	Captain Luther, c. Hesketh, b. Mawson	12
E. Hardman, b. Jones	1	Captain Clomson, b. Mawson	2
B. Rochford, b. Jones	1	Major Quilter, c. S. Lambert, b. Hayles	5
Rev. B. Hayes, b. Luther	4	Captain Robertson, b. Hardman	16
P. Lambert, b. Robertson	0	E. J. Tew, b. Hardman	10
Rev. B. Mawson, b. Jones	19	Major Rakcliffe, c. & b. Hardman	18
Rev. S. Lambert, b. Robertson	1	Captain Comder, b. Hardman	11
J. McElligott, b. Luther	0	Captain Edmeades, not out	0
S. Lovell, b. Luther	4	E. S. Jones, b. Hardman	0
P. Ward, not out	4	Extras	4
Extras	17		
Total	91	Total	150

July 10th. Home match v. Mr. Swarbrick's XI. We batted first against moderate bowling. Fr. Placid left soon, but Hardman and Hesketh put on eighty runs before the latter was bowled for twenty-eight. Hardman continued to hit finely and made 116 out of 201 for 4 wickets, when our innings was declared closed. Just as our opponents went in rain began to fall, and the game was abandoned.

*Ampleforth.**Mr. Swarbrick's XI.*

Rev. P. Dolan, c. Bolton, b. Hansell	13	W. Macaulay, not out	6
R. Hesketh, b. Fairbank	28	J. Lee, not out	5
E. Hardman, not out	110	F. Fairbank, b. Hansell	
B. Rochford, b. Lee	0	E. Peat, b. Hall	
Rev. S. Lambert, b. Robb	39	W. Hall, b. Horner	
Rev. B. Hayes, not out	4	C. Robb, } did not bat.	
Rev. B. Mawson, b. Lambert		J. Hansell, b. Bolton	
J. McElligott, } did not bat.		R. Bolton, b. Swarbrick	
O. Chamberlain, } b. Hansell,		F. Hansell, b. Fairbank	
S. Lovell, } b. Fairbank,			
R. Calder-Smith, } b. Fairbank,			
Extras	12	Extras	1
Total (for 4 wks.)	201	Total	12

Br. Dunstan and Br. Bruno arrived from Rome for the summer months.

In the evening Fr. Abbot introduced to us Mr. Norman Potter

who interested and indeed amazed us for over an hour with an account of his social work in London. 'Rescue work on family lines' is his object. He told us how when an undergraduate at Oxford he had gone for a fortnight to work among the poor in the slums of the metropolis; how that fortnight had expanded into ten years; how in face of almost insuperable difficulties he had founded first an Anglican home for boys—'for homeless boys and for those who had worse than no homes'—how on receiving the grace of Faith he had commenced again and founded St. Hugh's Home for Catholic boys. He ended with an appeal to us to give what we could, to remember and be interested in his work and to pray for its development. The great enthusiasm he evoked was evidenced by the extraordinary outburst of prolonged and spontaneous cheering that greeted the close of his speech. A total stranger to us an hour before, he made us feel at once his personal influence, which as Fr. Abbot pointed out, is the secret of his success. An account of a much greater work might have left us unmoved. It was the recognition and appreciation of his own life of sacrifice and devotion, of his own pluck in the face of the greatest difficulties, that we tried to express to him by our applause.

July 11th. Feast of St. Benedict. Pontifical High Mass and Vespers by Fr. Abbot.

July 14. Return match with Pocklington. We fielded first and on an uncertain wicket got Pocklington out for 120. Of the bowlers Giglio was the most successful, getting four good wickets with his loib. Our innings developed into a procession to and from the pavilion. Nine wickets were down for but fifty runs when Speakman and Jackson made the only real stand on our side, and took the score to seventy before the latter was caught in the slips. It seems hard to explain our collapse, as though the bowling was good it was by no means unplayable.

Pocklington.

J. Boulton, b. Hardman	10	R. Hesketh, c. O'Meara, b. Anson	0
H. Sale, b. Lovell	35	J. McElligott, c. Anson, b. Donovan	12
H. Hodgson, c. Jackson, b. Giglio	15	E. Hardman, c. H. Anson, b. A.	
G. O'Meara, run out	3	Anson	19
E. Donovan, c. Speakman, b. Giglio	2	B. Rochford, b. A. Anson	1
C. Anson, b. Hardman	25	P. Lambert, c. Hodgson, b. Dono-	
O. Dunn, c. Hardman, b. Giglio	6	van	6
H. Anson, c. Hesketh, b. Giglio	2	S. Lovell, c. A. Anson, b. Donovan	1

Ampleforth.

R. Hesketh, c. O'Meara, b. Anson	0
J. McElligott, c. Anson, b. Donovan	12
E. Hardman, c. H. Anson, b. A.	
Anson	19
B. Rochford, b. A. Anson	1
P. Lambert, c. Hodgson, b. Dono-	
van	6
S. Lovell, c. A. Anson, b. Donovan	1

W. Frank, b. Hardman	7	O. Chamberlain, c. Boulton, b.	
M. Barnes, c. Chamberlain	b.	Anson	33
J. Jackson	1	H. Speakman, not out	13
A. H. Anson, not out	0	R. C. Smith, c. Sale, b. Donovan	3
		V. Giglio, b. Donovan	10
		J. Jackson, c. Hodgson, b. Anson	4
		Extras	2
Extras	11		
Total	120	Total	70

July 16th. Match v Ampleforth Village. We gained an easy victory, Hardman and Lambert making a good stand.

The Village XI.

L. Chase, c. Chamberlain, b. Hesketh	0	R. Hesketh, b. Chase	0
F. White, b. Hardman	3	E. Hardman, not out	100
A. Benson, c. Chamberlain	b.	B. Rochford, b. Chase	0
Hardman	18	P. Lambert, not out	79
W. Barker, c. and b. Hesketh	2	S. Lovell	
H. Wallon, b. Hesketh	7	J. McElligott	
J. James, c. Rochford, b. Giglio	1	O. Chamberlain	
G. Metcalfe, b. Hardman	0	P. Ward	Did not bat.
H. Wright, c. Speakman, b. Giglio	10	H. Speakman	
P. Fisher, c. McElligott, b. Hard-		R. Calder Smith	
man	0	V. Giglio	
W. Restin, c. McElligott, b. Hard-			
man	24		
J. Jackson, not out	3		
Extras	13	Extras	4
Total	93	Total (2 wickets)	181

We are pleased to learn that the Secretary of the Vacation Cricket Club has been successful in making arrangements for the coming holidays. The fixture card will perhaps interest our readers.

Craticulae Cricket Club—Season 1906.

DATE	TEAM	GROUNDS
July 20th,	Past v. Present	Ampleforth.
Aug. 3rd,	Stonyhurst Ramblers	Lambeck, Chorley
" 6th,	Garston Second XI	Garston
" 9th,	Ramsay	Ramsay, L.O.M.
" 13th,	Rev. F. Smith's Ushaw XI	Garston
" 14th,	Sutton	Sutton, St. Helen's
" 15th,	Ormskirk, an XI	Ormskirk
" 16th,	West Derby	West Derby
" 17th,	Liverpool Second XI	Aigburth
" 20th,	Mr. Howard's College XI	Wigan
" 21st,	Fornby, an XI	Fornby

The list of special prizes this year includes the following. A prize of £5 offered by Mr. W. Taylor to the boy who passes the Higher Certificate with the most credit. A prize of £3, and a second prize of £2 (given anonymously) to the boys who pass the Lower Certificate with the greatest credit. Mr. Robinson offers prizes for the best Latin prose in the VI. and in Lower III. Mr. Boddy and Mr. Fishwick offer their usual special prizes. To all our thanks.

The cricket committee have to thank Mr. W. Taylor, Mr. Penney, Mr. Wyse and a former member of the cricket XI, who desires to remain anonymous, for their generous gifts of cricket bats and balls.

The following books have been added to the Library:—
 "Virginibus Puerisque," (R. L. Stevenson), "Sidney Smith," (G. W. E. Russell) and "Charles Lamb," (Alfred Ainger English Men of Letters series.) "Journals of Dorothy Wordsworth. Vols. I. and II." (Edited by W. Knight).

P. NEESON.
 L. HOPE.

Fish Culture at Ampleforth.

In the good old days, breeding and rearing of fresh water fish lay entirely in the hands of the inhabitants of the monasteries and abbeys and, though nowadays the enjoyment of Friday's dinner does not depend on the success of the local fisherman, a fish hatchery is not an inappropriate appendage to this abbey.

A small beginning was made in the early part of this year by the erection of a few troughs in the old Kneipp trench. Several thousand trout eggs were procured from the Solway Fishery and Mr. Richard Power of Cluniarig was kind enough to send us, in addition several thousand salmon eggs.

Both lots hatched out safely, the percentage of losses being very small. The fry were kept in the boxes until their sacs were absorbed and then were turned out. Some were put into the reservoir on the hill, some into the stream that runs between the Bathing Wood and the Lion Wood, and some into the Brook itself and its feeders.

The Loch Leven fish were very healthy, fine both in marking and shape and give every promise of developing into strong sport-giving fish, showing even at so early a stage a readiness to rise at anything moving on the surface of the water. The Brook Trout also looked well though naturally they were not such deep fish as the Loch Leven. The Irish Salmon were the finest of all and it will be most interesting next year to see how they have prospered. Those in the reservoir cannot, of course, get down to the sea and have been put there entirely as an experiment. Most of the salmon were, however, put into the Brook and some of these will, either next year or the year after, make their way down to the sea. Whether they will ever return, is another question, but in any case they should show prominently as silvery Smolt in the next two seasons.

The Brook contains such great stores of food and is at present so thinly populated that the stocking should prove very profitable. We were glad to observe some time ago that three men were prosecuted at Helmsley and fined for "snigglng" in the Brook.

The Photographic Society.

The work done in the last term has been mainly in connection with the Natural History Society. Some good photographs of birds' nests have been secured. After some years' searching, a woodcock's nest was discovered and some good negatives resulted. We are glad to say that, in spite of the cameras, the eggs were hatched safely and that no harm resulted to the bird or its family from our visit.

A few photographers have devoted some time to the taking of trees. The great larch at Newburgh, and the fine avenue at Castle Howard deserve particular mention, but the whole neighbourhood is so rich in specimen trees, that we hope that even more attention will be given next year to this interesting side of photography.

Natural History Notes.

The season has been a very good one, apparently, both for animal and vegetable life. The hay, which is still being brought in is almost four times as rich as was last year's crop. The farmers are still grumbling, of course, but mainly because their barns are not large enough to hold the season's bounty.

The birds, especially the smaller ones, seem more numerous than ever. Whitethroats' nests are to be found in every bunch of nettles whilst the starlings are already gathered into such great flocks as to threaten the predominance even of the rooks. The College quarries and the Gilling Avenue have this year been

entirely appropriated by these birds. If the present rate of increase continues, in a few years they will become a dangerous plague.

It is pleasant to note that Green Woodpeckers are becoming more common every year. At least three nests have been found on the College ground this season. The Greater and Lesser Spotted are frequently heard in the Gilling Woods but apparently our woods do not hold sufficient cover for these shy birds.

A brood of goldfinches has been seen in the orchard and five or six pairs of bullfinches have hatched their young successfully in the near Wood. There are Pied Flycatchers in the Lion Wood and several Spotted Flycatchers are feeding their young round the New Monastery.

The Whin-chats have nested in the Omits again and a pair of Sedge Warblers by the football field. King-fishers and Dippers have been regularly on the Brook, but their nests were not found. Otters are still about the Brook, and they can be traced in many places where the banks are soft. It must be confessed, however, that they do not seem to do much harm to the trout. Probably they come after the eels which are increasing rapidly at the present time.

Three young sportsmen chased a leveret into the bath a day or two ago and were quite surprised to find that it swam across with ease and celerity. Most wild animals, of course, can on occasion swim very well.

I have not heard yet whether the white swallow reappeared at Gilling this year. Probably it did not. Such a bird would be a conspicuous mark for every collector and bird of prey between here and the tropics. At Gilling they have several thousand young pheasants in their coops and out of these three were white. A hawk came by one day and picked up one of the white ones, and in half-an-hour came again and picked up another. This, however, it dropped on being shot at. The keeper tells me that the white birds are always taken first. In Shallow Dale a fortnight ago, we saw a blackbird with two snow-white feathers on its right wing.

Notes.

We wish we had been there—we are thinking of Fr. Wilfrid Darby's Jubilee Celebrations—and when we say so we are not regretting the good things we have missed and the good friends we should have been so glad to see again. We are thinking only that there is always something cold and formal in expressions of sympathy and congratulations when all is over. Fr. Wilfrid was one of the founders of the journal and has always been its active helper and warm well-wisher,—one whose approval and praise we have been most anxious to keep and deserve. We count him a best friend, and only as one of those who gathered round him, with the hand and voice of friendship, is it possible for us to express our feelings as we would have liked to do then and as we wish to do now.

The handsome presentation, with which the congregation of St. Anne's marked the event, was made during a Concert given in the Hope Hall, Liverpool, on June 19th. Mr. J. Dunbar was in the chair, and Fr. Abbot with FF. Burge, Whittle, Feeney and the priests of St. Anne's were present. Previously, on Sunday the 17th, Fr. Abbot had pontificated at St. Anne's in the morning, and after Exposition of the Blessed Sacrament during the day, the Te Deum was sung in the evening. We wish Fr. Wilfrid long life and happiness.

With equal sincerity we wish long life and happiness to his brother jubilarians, Fr. Placid Corlett and Fr. Anselm Wilson. Their celebration was kept at St. Peter's, Seel St. In the morning of the 17th, Pontifical High Mass was sung by his Lordship the Bishop of Liverpool and Fr. Abbot preached and gave Benediction in the evening. To them also their congregation made a presentation. Mr. Martin V. d' Arcey presided.

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Can our readers identify the Monastery where the Infirmarian is a short jovial-looking man in a Benedictine Habit? The article is from *The Nursing Mirror* of April 28th, 1906.

NURSING IN A MONASTERY.

I HAD just finished my training in one of our large hospitals, and had joined a well-known Nurses' Home in the North of England with a view to gaining some experience in private nursing. The sister in charge called me into her room on the afternoon following my arrival at the home, and told me to be ready in two hours' time to go by train to a monastery, my patient being one of the monks.

After a rather tedious and tiring journey I arrived at a small country station four miles from my destination. The drive was a most beautiful one, through an exquisite tract of country. The monastery was quite a huge pile, and looked very picturesque illuminated by the rays of the setting June sun.

I was shown into a fine oak-lined hall and from there was guided to my room by a porter or door-keeper.

Just as I had finished removing the dust of my travels, and had changed my dress, a knock came to the door. On opening it I was confronted by a short jovial-looking man in a Benedictine habit. He informed me that he was the "Infirmarian," and proceeded to guide me to the Guest House, where my patient was lodged. Members of my sex not being allowed in the monastery, he had been removed from his room there.

My patient proved to be a young man of about 27, gaunt and emaciated to the last degree, suffering from an attack of appendicitis. I learnt afterwards that he had recently finished the probationary and extremely severe two years' training for the priesthood.

The room he occupied had evidently at some far distant period been a small chapel or oratory, having a most lovely triple stained-glass window at one end.

Through the open lattice came the strains of an organ, and the sound of men's voices chanting. The Monks were singing the office of Vespers.

All the night long I busied myself with my patient, who was very ill, and suffering intensely. Towards 4 a.m., just as the sky towards the east was assuming a rosy tint, a bell began to ring.

Opening the door into the corridor, which was an extension of the cloister, I saw in a dim morning light numerous dark figures with cowls drawn over their heads passing noiselessly on. The religious were on their way to the church to say Prime, the first office of the day.

During the course of the morning I was welcomed by the Abbot and the Prior, the former a saintly looking old man, with a face in which sweetness and strength were wonderfully combined. He wore over his habit a long gold chain and a crucifix.

Previous to taking some rest I went out for a walk in the precincts, and was charmed by the exquisite and extensive view stretching from the terraced front of the monastery. A more ideal spot could not be imagined, and to one coming as I did from the constant toil and bustle of a large hospital, the peace and beauty were idyllic.

While on my tour of inspection I visited the church, which was empty at that hour. I found it to be quite a modern building, with a most beautifully-sculptured stone sanctuary screen. Round the building, and separating the different side chapels from the nave, the stations of the Cross were carved in the same beautiful stone.

The life of these Benedictines is a full and busy, as well as a healthful one. Their recreations are principally botany, natural history, and geology. The lay brethren do the housework and cleaning in the monastery, and much of the manual work outside.

The Abbot's hobby is poultry farming, which he carries out very successfully.

The feast of Corpus Christi was kept during my stay, the procession round the grounds, headed by the Abbot, under a gorgeous canopy, being most impressive.

During my sojourn among those Benedictines I could not fail to be struck by the kindness, consideration, and deference which was shown to me, a Protestant.

At the end of a month my patient had entirely recovered, and I left the quiet and beautiful retreat with much regret, gladdened by all the kindness which had been shown me, and refreshed by the quiet beauty and the pure air of my surroundings.

Here is our budget of gossip from Rome:

The Sundays in May and June have brought great crowds to-

gether to St. Peter's to celebrate the various beatifications. No less than twenty-six names have been added to the roll of those who have attained this second step towards canonization. The whole process is a long and tedious one, and the way it goes into the minutest details and the rigour of its examinations bear witness to the care exercised by the Church in this important matter that so nearly touches her divine mission. The first steps are taken by the bishop of the place where the person who has a reputation for high sanctity lived. He collects the evidence of all who have been in any way connected with the Servant of God, but, lest the dictum "*de mortuis nil nisi bene*" should influence true judgment, ten years at least must elapse before proceedings can be instituted. After full enquiries, through the Postulator, who has charge of the cause while it is being discussed at Rome, all the documents are presented to the Congregation which deals with these matters. Everything, writings, miracles, life, etc., are examined and if all bear this severe scrutiny, the Pope publishes a decree permitting the introduction of the cause. From this moment the Servant of God receives officially the title of "Venerable," but, it must be noted, as yet there can be no public cult, and indeed the first question discussed in the Apostolic Process, as it is now called, is "*de non cultu*." If public worship has been accorded without proper authority the cause is seriously prejudiced. Thus Mgr. Dupanloup, Bishop of Orleans, wishing to adorn his Cathedral with stained glass windows representing incidents in the life of the Venerable Joan of Arc, first consulted the Congregation of Rites as to whether this would create an obstacle to the future process "*de non cultu*." The answer was that there would be no difficulty if the pictures preserved a purely historical character and excluded all idea of a public worship.

Next comes the process "*de fama sanctitatis*," which investigates the reputation of the Venerable among the faithful; then another which examines the virtues and miracles, followed by a third, which goes most minutely into the matter and discusses the heroic character of the virtues.

The Examination of the miracles is very rigorous. Two miracles are necessary, and these must be worked after the death of the Servant of God; a miracle worked during the lifetime is not

considered sufficient witness to final perseverance in a state of grace. It must also be certain that these miracles have been worked through the undoubted intercession of this person. If the miracle consists of a cure, it must be proved that the malady was incurable and the return to health instantaneous, and further, that there has been no relapse. Medical testimony is of course employed in order to establish with certainty the intervention of the Divine Power in the ordinary course of nature.

If all has been satisfactorily concluded, a decree is issued announcing the fact, and then a date is fixed for the solemn ceremony such as we have witnessed four times this year.

According to theologians the beatification is an act by which the Supreme Pontiff declares that a person, dying after a life full of merits and virtues, and to whose intercession must be attributed certain miracles, is now in Heaven. This pronouncement, however, must not be considered equal to that of the canonization. As Benedict XIV explained, they are widely different. The beatification consists in a simple concession of permission by the Pope that the Servant of God may be the object of a public cult. The canonization, on the other hand, is a definitive sentence, solemnly pronounced by the Roman Pontiff, which declares and ordains that all the faithful must honour as a Saint him who before was proclaimed Blessed. Thus the cult of the beatified remains restricted to a diocese, a province, or to a religious order. To extend it a pontifical decree is necessary which is never granted for the whole Church. Without an indult the beatified may not be chosen patron of a kingdom, diocese, city or parish. An altar, but not a church, may be dedicated to him. There are also restrictions in connection with the Divine Office and Votive Masses.

The ceremony of the beatification is simple but effective, and takes place in St. Peter's. For the beatification the apse alone is decorated. In the centre of a "glory", over the Chair of St. Peter, is placed a representation of the apotheosis of the person to be beatified, but covered with a veil. Red and gold hangings cover the walls, and candelabra with myriads of lights are suspended from the cornice and roof. Formerly these glass candelabra bore real candles, and to be the recipient of the drippings from these was not the least of the unpleasantnesses to be endured in order to enjoy the magnificence of the ceremonies. Now, although we may pro-

test against the substitution of the imitation for the real, the electric light in the place of the candle flame is a great relief. In the apse are also the great standards that bear the pictures of the miracles worked by the intercession of the beatified and approved for the process. There is a large picture outside the Basilica similar to that over the Chair, and, like it, covered.

The ceremony has taken place this year each Sunday morning at half past nine, and has each time been attended by many cardinals. The procession, besides the celebrant and ministers, includes the Vatican seminarists, the whole chapter, and Cardinal Rampolla, who is the Archpriest of the Basilica. When these have all taken their places on the epistle side opposite the cardinals, the Postulator of the cause and the secretary of the Congregation of Rites proceed to the Cardinal Prefect of that Congregation, present to him the apostolic brief for the beatification and ask him to order its publication. He does this and sends the Postulator to the Cardinal Archpriest to ask permission to effect the publication in the Basilica; this also being granted, from a pulpit is read the brief which gives the principal details of the life and the official permission for the cult. The conclusion of the brief brings a solemn moment, for immediately the two great organs peal forth and the echoes of that vast building are awakened with the grand *Te Deum*, intoned by the celebrant and taken up alternately by choir and people. At the beginning of it, the veil is drawn aside from the picture and a relic of the newly beatified is exposed on the altar for veneration. At the same time, to the outer world the bells of the Basilica announce the tidings of another Blessed in heaven now to be worshipped, and the picture without is also uncovered. After the *Te Deum* the Mass of the newly beatified is sung, and copies of his life together with pictures are presented to each person present.

The afternoon service is made more solemn by the presence of the Holy Father, who comes to St. Peter's to venerate the Beatified. He wears rochet, mozetta and stole, and is carried in surrounded by the various members of the papal court. When he reaches the apse, the Blessed Sacrament is exposed, the usual hymns sung and the Benediction given. To the Pope and to all present are again distributed the lives and pictures, and the Holy Father is presented with a large bouquet of flowers. In

a few days a triduum is celebrated at some church in Rome with panegyrics and pontifical ceremonies.

The process for the ultimate step of canonization is more complicated and the ceremony of proclamation much more solemn, as we had an opportunity of witnessing in the December of 1904.

A word about the Beatified of this year. Of Blessed Julie Billiart, who died in 1816, little need be said, as the work of her daughters is well known by Catholic England, and the respect for their abilities as teachers and trainers of teachers is widespread. The Order of Friar Preachers is enriched by eight new Beatified. Of these six were Spaniards, the other two natives of Tonquin, where all of them suffered martyrdom, four about the middle of the eighteenth century, and four so recently as 1861.

The French Revolution has given to the Carmelites sixteen martyrs who were all beatified in May. There is an interesting connection between these heroic religious and our own Congregation. In 1793 the English Benedictine nuns were expelled from Cambrai, twenty-one in all, fifteen choir and six lay sisters. Without being allowed to carry away anything with them, they for five days had to travel in closed carriages to Compiègne, where they were placed in the convent of the Visitation, now converted into a prison. During the winter of 1793-4 they suffered terrible hardships from the cold and disease, and four succumbed to these privations besides Dom Augustine Walker, O.S.B., who was with them. In the June of 1794, sixteen Carmelites were lodged in the room which faced that of the Benedictines, but never did there occur an opportunity for communication, except for a friendly gesture, as the former left shortly after for Paris and the guillotine. The English nuns were ordered again and again to procure other clothes, as they could not be allowed to wear the religious habit any longer. They protested this was impossible, for they were absolutely destitute and the miserable pittance they procured by needle-work barely sufficed to keep them alive. The Mayor of Compiègne finding his insistence useless gave orders that they should receive the cast-off clothing of the Carmelites. News came from Paris of the execution of these brave nuns, and then this cast-off clothing became precious in their esteem, and although now loathe to wear it they were forced to do so, but ever since it has been

carefully preserved at Stanbrook as relics, and the English Benedictine nuns have had the honour of supplying from the clothing the relic necessary for the ceremony of the beatification.

As one looks out from our monastery on the Aventine towards the North East across the valley, once occupied by the Circus Maximus, where over 350,000 people would gather to witness the brutal pleasures of ancient Rome (it is now a dusty road ill-scented with the fumes of the gas works) to the Palatine opposite,—in bygone times gorgeous with imperial palaces, which to-day are but massive gaunt ruins, ghosts of a former glory,—and the eye travels up to the top of the hill, it finds a cluster of dark cypress trees like the great steady flames of funeral torches burning round the pyre of a dead empire. In the midst of these trees is a little Franciscan convent. About two hundred and fifty years ago, there came to Rome a Spaniard, Fra Bonaventura of Barcelona, with instructions to found "Retreats", places of solitude for prayer and meditation. Three he founded in the province of Rome and for the fourth he sought a site in the city itself. He chose the Palatine, then a deserted wilderness, and in the face of apparently insuperable difficulties built the convent and church as they now exist. There he lived holily, working many wonders and died in the odour of sanctity anno Domini 1684, and to-day his body after more than two centuries lies again in the same room where he breathed his last, exhumed for the process of beatification, and the ceremony of its conclusion was the last of the functions of this year. When we visited the convent a short while ago, little Fra Ludovico grew enthusiastic telling of the history and glories of his beautiful secluded home. Did they not fear to be turned out by these excavators who are searching the Palatine for its archaeological treasures, even as their neighbours the Visitation nuns had had to leave? we asked. "Ah!" with happy confidence he answered "God's in His heaven!" and indeed when one has seen that beautiful spot amidst its shelter of trees, and full of sanctified memories, and has spoken with those venerable Friars whose thoughts and ways are so alien from the thoughts and ways of the city, whose roar penetrates indistinctly to their retreat, it would seem a sacrilege of no little importance to drive them out and level their humble shelter to the ground.

In an age that is above all materialistic, and when there is so much said about the restrictions of the miraculous brought about by the advance of science, the following incident will be of interest and will be judged by each according to his private convictions. About the middle of May, the sacristan at Sant' Anselmo's, a lay-brother, found in the morning that a box of large hosts left on the table had been opened and a host put at the vesting place for one of the altars. There seemed to be nothing extraordinary about this, but when it was repeated morning after morning curiosity was aroused and enquiries made. A natural explanation was sought for—it might be the doing of a sonnambulist. All the doors were locked, the keys removed and silk carefully tied across the entrances—but still the box was found open and the host placed outside. Sometimes a number of hosts would disappear, and on one occasion the alternate hosts in the box were arranged face downwards, but in the morning all were found in the same order. This went on for some weeks and when Father Abbot Primate returned to Rome at the beginning of June, he had some Masses said, with the result that for a few days these occurrences ceased, but shortly afterwards they began again, and indeed were continuing at irregular intervals when we left the college at the end of June. All must admit the possibility of communications reaching us from the other world, but whether we have in fact an example of this in a particular case must be decided by each one for himself. Suffice it to add some of the professors in the college, men by no means ready to admit the preternatural without very good reason, express their conviction that this is in reality an example of perhaps a soul in purgatory permitted by God to make known its need of prayers.

Among the visitors at Sant' Anselmo's during the last few months were the three new Benedictine Bishops. Abbot Leo Mergel of Metten, President of the Bavarian Congregation, has been appointed Bishop of Eichstätt in Bavaria. In the August of last year five Benedictines of the Congregation of St. Ottilian, a Bishop (Mgr. Spiss), two laybrothers and two lay sisters suffered martyrdom in Zanguebar (Africa) in their devotion to duty. Mgr. Spreiter, the successor of the martyred bishop, stayed with us

for a few days on his way to the scene of his future labours. The third new bishop is Mgr. Gerard van Caloen, formerly a monk of Maredsous and an alumnus of Sant' Anselmo's, now Abbot President of the Brazilian Congregation, which office he still retains after his appointment as Bishop of that part of Brazil which the Holy Father has committed to the Brazilian Congregation to be evangelized.

On the 16th, 17th, and 18th of July our Sisters at Stanbrook celebrated the Beatification of the Carmelite Martyrs. There were present Fr. President, Abbots Ford and Smith and Fr. Zimmerman of Wincanton. There were sermons on the Sunday, by Fr. Dolan, on Monday by Fr. President and on Tuesday by Father Zimmerman. We hope to publish a full account of what took place in our next issue.

Abbot Ford spent a few days with us on his way from Sicily to England and Father Elphège Duggan and Father Cathbert Jackson also paid a short visit to the Eternal City in May.

Those who have suffered from the multifold inconveniences of the Italian railways—the dirt, delay and deluge of passengers in each compartment—will echo with emphasis the very apt motto of the publishing house that appears on the cover of the official Italian time table: "*Mellora requirimus.*"

Our Oxford correspondent writes:—

Another of the great religious orders is now represented in this ancient University. The Capuchin Fathers have taken a large house—formerly used as an educational establishment for Anglicans of "High" propensities—at Cowley on the outskirts of the city, and are there opening a Friary and "Seraphic College" or school for the education of youths who aspire to enter the Order. All Catholics will be pleased to hear of the return of the Order of St. Francis to Oxford. The name of the Franciscans is so intimately united with the progress of the great University that, in establishing themselves once more at Oxford after the lapse of three centuries, they seem to be returning to their own again. It was at Oxford that the great Franciscan, Adam de Marisco, lived and taught, and became if not the founder, at least an eminent instrument in the formation of that school whence proceeded the

most celebrated of the Schoolmen of his Order. There he lectured as Doctor of Theology, and it was mainly due to his efforts, and those of his colleagues and successors, that Oxford gained a European celebrity and became hardly second to the illustrious University of Paris. It is true that the newly arrived Fathers will not at present take part in the educational life of the University and will confine their efforts to the advancement of the small beginnings which are now being undertaken, but we hope that the time may yet return when the sons of St. Francis will again be seen in school and lecture room, and will join the children of St. Benedict, St. Dominic and St. Ignatius in their efforts to bring the Catholics of this country into closer touch with that University which stands as a monument, disfigured though it is by the errors of an alien religion, of the faith and piety of their forefathers.

Last term presents, perhaps, no events of striking interest. No one from our hall had to meet the ordeal of examinations, and we pursued the even tenour of our scholastic way. We had one very acceptable visit from Fr. Edmund Matthews, the pioneer of our hall, whose connection with Oxford was severed so abruptly. The occasion was a reunion of members of the Newman Debating Society. We heard that Monsignor Kennaird paid a very generous tribute to Fr. Edmund and to Ampleforth in his speech at the dinner. Might we suggest that the arduous duties of the headmaster should be once and again interrupted thus? We know that Fr. Edmund is deeply interested in the work he started at Oxford, but do not hold by the maxim that absence makes the heart grow fonder.

In the region of public lectures outside the ordinary courses we had two of interest from the new Professor of Poetry, Mr. J. W. Mackail. The lecturer proposes to deal during his tenure of the office with Greek poetry as well as with English. He started his course with two lectures on Homer. We listened to a richly-coloured description of the Iliad and the Odyssey, in their likeness and still more in their difference. As far as prose can paint a vivid and life-like picture, we had such a picture of the two poems, portrayed with all Mr. Mackail's power of precious language and delivered with his musical utterance.

We are familiar with the dictum of a preacher well-known amongst us that a monastic community is not a collection of oddities. We doubt if the preacher would make the same assertion with the same assurance (did he utter it with assurance?) of the senior portion of a university. Certainly a public university function brings together a curious variety of men and garments. We need the assurance that it is not a fancy-dress ball. Such an assembly last term, which convened to confer degrees on members of the Chinese Commission studying Western civilization, presented a more than usually interesting appearance.

If any partisan of Oxford athletics is inclined to be disheartened at the uniform want of success in the principal encounters with Cambridge this year, we might proffer some consolation by disclosing a region in which Oxford's preeminence is not likely to be contested. Under the operation of the Rhodes' Trust we have now at Oxford a considerable colony of American students. With them has come the national game, baseball. Not far from the University Cricket Ground you will find these exiles playing the game of their country in a strange land. It is interesting to watch. The American is a disciple of the strenuous life, and his games are strenuous. The apparatus defending the wicket-keep (we are ignorant of the correct term) is imposing in the extreme, and every fielder has a gigantic padded glove. But perhaps the most interesting element for the English bystander is the strange intonation and transatlantic turn of phrase he hears. Well, we believe that our Oxford baseball team was victorious over a London team and is not likely to meet its equal in this country.

We have again to thank Fr. Abbot for his continued generosity towards the Green Room. In staging *King Lear*, if the purely historical interest were allowed to prevail, it would be easy and inexpensive to provide costumes for the characters in the play. Indeed, as the scene is laid in early Britain, the process would be mainly negative. But we appeal to aesthetic rather than to the cold historical sense. Our best thanks to the Misses Powell for their great kindness in again working so many beautiful dresses for us. The costumes of Cordelia, Regan, Goneril, of the Dukes of Albany and Cornwall and Lear's crown and a third dress are the result of their generous work for us this year.

Since the old *Diary* evolved into the *Journal* we have sometimes been reproached with neglecting to provide copy of strictly school interest. Be we are always glad to welcome and even to give preferential treatment to juvenile contributors. It is with much pleasure then that we print in our present issue a paper on Charles Lamb by Leo Hope, which won the Head Master's prize for English Literature awarded last Easter.

More work at Workington. We take the following from *The West Cumberland Times* of May 30th.

The beautifully embowered Benedictine Church of Our Lady and St. Michael, Workington, was crowded on Sunday morning on the occasion of the opening of the new organ (described in our issue of last Saturday), which the Rev. Father Standish has secured at a cost of £725, to replace the harmonium or American organ Abbot Clifton obtained for the Church thirty years ago. £300 was contributed by Mr. Andrew Carnegie, and his beneficence is recorded in Latin on an ivory tablet affixed to the instrument:—

"Ad laudem et gloriam Divinam
Ope et munificentia
Clarissimi viri Andree Carnegie
haec organa condita sunt
Die 27 Maii A.D. MDCCCXVI."

The remainder of the cost was met by the donations of the congregation and Father Standish's many Protestant friends in the borough, a goodly number of whom responded to printed invitations and occupied reserved seats at the morning service. The congregation included the Mayor (Alderman McAleer) and his family, Alderman Highton (the ex-Mayor) and Mrs. Highton, and members of the Town Council.

The organ having been solemnly blessed, the Right Rev. J. O. Smith, O.S.B., Ph.D., Abbot of Ampleforth, celebrated pontifical high mass for all who had subscribed to the organ, having the assistance of the Rev. Fathers Barnett, Warwick Bridge; Turner, Ampleforth; Clarkson, Brownedge; Murphy, Whitehaven; Dawes and Corbishley, Workington. Father Fishwick of Cockermouth, took part in the evening service. The choir was conducted by Father Standish, and the organ effectively responded to the touch of Mr. R. W. Oberholser of the Leipsic Conservatoire.

The preacher was the Right Rev. Abbot Gasquet, O.S.B., D.D., Abbot President of the English Benedictine Congregation, who has earned a reputation as an historian.

After Mass Abbots Gasquet and Smith held a reception at the Priory, where a numerous company were introduced to them and partook of refreshments.

The evening service consisted of pontifical vespers, sermon, Te Deum, and benediction. Abbot Gasquet was again the preacher, and there was again a full church.

We are glad to be able to give our readers so good an account of the opening of the new church at Filey. It is taken from *The Scarborough Post* of May 10th. Fr. Roulin deserves the greatest praise for his energy and devotion.

An event of importance in the life of Filey took place to-day (Thursday), when the solemn opening of the new Roman Catholic Church, St. Mary's, the Brooklands, was accomplished. A matter of 18 months or two years ago a party of exiled nuns, in charge of Father Roulin, arrived to settle at Filey. They received a hearty welcome from inhabitants of the town, and the new church is the outcome of their settlement. There is little doubt that the new edifice will meet a long-felt want. A large number of Catholics visit Filey in the season, and though the seating accommodation at present is only for 170 people, it can be extended as the necessity arises.

The first service was held on Sunday last, but the consecration took place to-day by the Lord Bishop of Middlesbrough. Following there was a celebration of High Mass (in Gregorian chant by the sisters) which was highly impressive. Among the clergy present were the Lord Bishop of Middlesbrough, the Right Rev. Monsignor Shanahan (Thornaby-on-Tees) the Lord Abbot of Ampleforth, Canon Callebert (Egton Bridge) Canon Jas. Dolan (Scarborough) Canon Lemanceau (Everton France), Canon Wood (Hull), Father Calvert (Hull), Father Calvert (Whitby), Father Wilson (Scarborough), Father Cronin (York), Father Pearson (Easingwold), the Very Father Wilson (Knaresborough), Father Father Storey (Driffield) Father Roulin (Filey), etc.

There was a goodly number of Scarborough Catholics present and others from the neighbourhood.

The Lord Bishop granted a fifty days indulgence to all present in the church.

The preacher was the Lord Abbot of Ampleforth.

THE ABBOT'S SERMON.

The Abbot of Ampleforth, in the course of his sermon, said the opening of a new church, however small, was a matter of importance in the work of God in the world. It was the extension of the work which the good God had put before the world since the very creation. They read in the Holy Scriptures that God frequently told men that it was His delight to dwell in the midst of them, and from the very beginning He began to have converse and intercourse with men. So they read that in Paradise God walked in the evening air and spoke to Adam as friend speaketh to a friend. Afterwards a certain few men chosen by God were spoken to by Him. Then he chose one race with whom He might dwell. In the end He came down and became a man Himself in the person of our Lord Jesus Christ, that He might dwell amongst His people. The Rev. Abbot pointed out that up to the coming of Christ there was a peculiar characteristic of all the intercourse that God had with men that was altogether changed when Jesus came. Before the Incarnation, though the presence of God was less real, the manifestation of that presence was more real and the intercourse more intimate; still there was proof wanting. Men might say "Is it real?" The presence was not so convincing unless they came to know God. But was the influence of the real presence of God in the world? Was it to cease with the life of our Lord? Was it to be given to earth for 33 years? Before our Lord left us He left in His church the means of perpetuating His presence, so that it should be more real, more intimate, more approachable, belonging more to them than ever His presence on earth. However poor, or in however desolate a district the new church was, it was still an extension of the dwelling of God on earth, and as such was worthy of all their efforts, assistance, and praise. One thing they had to do in the world in spite of all business or ambition, and for which they would be judged in the end, was to help forward the work of God. This they knew was a work of God, for the stamp of His authority was put upon it. It was a day of great importance for them in Filey. A new church had been built, and they might

well thank God for it. That was their first duty. All thanked Him that there was a new home for the Blessed Sacrament in the world, and a new sphere of influence. Their second duty was to themselves. They who belonged to the town of Filey should use the church God had given them. They had been without ministrations for many years, and doubtless many had fallen lax in their service. Because there had been few occasions when they were called together, they had perhaps got slightly indifferent and careless. Now there was a church before them, the centre of the life of God, and they should make use of it, daily and weekly, use it in their trials and joys; at all times it was for them. He begged of them to do their utmost to enable that new home of the Blessed Sacrament to be worthy of the good God who had come to dwell there. He asked them as a matter of thanksgiving to acknowledge by their generosity the goodness of those who had come to make their homes in the town. It had been from the poverty of the nuns that much of the work had been done, and it was from their generosity that those riches had been given to Filey. They should help the Church not only for God's sake, but also in thanksgiving for the kindness of those who had made their home amongst them.

THE NEW EDIFICE.

The new church is a charming little structure, which will prove, an interesting addition to the places of interest in Filey. Father Roulin, the priest in charge of the Catholic Mission in Filey has always been struck by the character and style of the primitive churches in Rome and on the Continent, and, when he had the opportunity of travelling in Spain some years ago, studied with particular care the oldest churches in the Peninsula. In Filey, from the time of the proposal to erect a new Catholic church, it was his desire to have it modelled on the style of the Continental churches of the fifth and sixth centuries. He, therefore, asked his intimate friend, Mr. Andrew Prentice, F.R.A.S., to draw up the plan in accordance with this design. The Catholic Church of St. Mary's, therefore, after about ten months of arduous labour, is erected.

The exterior of the building is quite plain, and presents only one large nave, and a chancel which is a little smaller. Above

the main entrance there is a bell turret, consisting of four pilasters, supporting a low roof. The part of the church facing the Crescent is ornamented with highly decorative brickwork. The chancel is surmounted by a turret, holding the oldest monogram of the Blessed Virgin, "MR." gilt on a green ground.

One is immediately struck on entering the edifice by the sight of the altar, which Father Roulin has copied from a marble altar of the fifth century, kept in the Rimini Museum, Italy. This altar is sheltered by a baldachino, of the same period, consisting of four columns, supporting a beautiful roof ornamented with vine leaves, and the oldest monogram of Christ, "XP." The Communion rail and the gallery, which will be used by the Sisters as a choir, are a great credit to the joinery of MM. Sowdon. The design for the Communion rail was taken from a primitive church in Asturias (Spain), of the 6th or 7th century.

Unfortunately, the church is not yet fully completed, owing to lack of funds; but when it is complete, furnished and painted, when it will contain a copy of the oldest statue of the Christ in the world (kept in the Lateran Museum in Rome), and also a statue of the Blessed Virgin, which will be an inspiration of an old Madonna in the Catacombs, this little church of Fife will be of a kind unique in England.

In the afternoon, a subscription sale was held at Clarence House Belle Vue-street, which was followed by a public tea. In the evening there is to be a service with the Lord Abbot of Ampleforth as preacher.

We learn from *The Yorkshire Post* of new work begun at Rievaulx Abbey.

"All Yorkshiremen know and are proud of the beauties of the old Cistercian ruins at Rievaulx. Here in 1131 Walter Espec, the great Yorkshire landowner, victorious leader in the Battle of the Standard against the invading the Scots, founded the Abbey by giving to Abbot William and his band of Cistercians land and rights for the sustentation of the community at Rievaulx. The church was dismantled in 1538, after only 407 years' service. Just outside the precincts there was a little 'chapel without the gate,' intended in olden times, no doubt, to serve the natives not connected with the Abbey. It has long been contemplated by

the Earl of Feversham to restore this chapel to its former uses, and though there have been offers from others to do the work, he has reserved the privilege of the restoration to himself. The foundation-stone was laid by the Earl on Monday, July 2, at 3 p.m., a very suitable day as it is the local Feast Day, always held on the day of the "Visitation of the Blessed Virgin," to whom the Abbey was dedicated, and no doubt handed down traditionally from the olden days, when the anniversary would be celebrated with many stately services and general rejoicing. At the close of the proceedings a public tea was held in the cloisters of the Abbey. Mr. Temple Moore, of Hampstead, is Architect, and Mr. Broton of Bilsdale the contractor."

We ask the prayers of our reader for the Rev. Richard O'Hare who died suddenly at Bath on Monday, April 30th. He was not an Amplefordian, but he numbered very many of us among his personal friends. May he rest in peace.

We beg to acknowledge the receipt of the *Adelphian*, the *St. Augustin*, the *Beaumont Review*, the *Revue Benedictine*, *St. Cuthbert's Magazine*, the *Downside Review*, the *Donai Magazine*, the *Georgian*, the *Oratory School Magazine*, the *Oscotian*, the *Ratcliffian*, the *Raven*, the *Stonyhurst Magazine*, the *Studien* and *Mittheilungen*, and the *Ushaw Magazine*.

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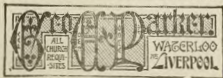
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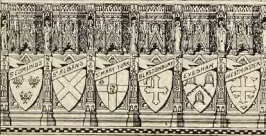
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THE AMPLEFORTH JOURNAL.

VOL. XII.

DECEMBER, 1906.

PART II.

On Savages and Savage Life.

THE interest which has long attached to the wild untutored children of the human race has lately changed its ground.

Savages were regarded by the Poets, Philosophers and Romancers of the 18th century with sentimental admiration, and were credited with all the virtues, freedom, dignity, and native nobility of man.

Dryden exclaims, in lines long famous for their sonorous ring :—

"I am as free as Nature first made man,
E'er the base laws of servitude began,
When wild in woods the noble savage ran,"

But this stage of sentimental admiration did not survive a closer acquaintance with the noble savage and his ways. It was soon found out that no man is less free than the savage. He is tightly bound by usages and prohibitions which descend to the utmost minuteness of detail, but of the meaning and origin of which he has no idea. From his first painful initiation into manhood, down to his violent death (or his burial alive), his habits, food, and speech lie under innumerable restrictions which have to be respected, however inconvenient, under dreadful penalties. A savage must never mention his chief's name, or any article of similar sound, nor must a wife name her husband under pain of death.

Then there are laws affecting every action of his daily life. "All things both great and small, things to eat and things to drink, the use of fruit, animals, land, houses, beds, utensils, canoes, weapons—nay, of a man's own limbs—are often under arbitrary restrictions to violate which is a capital crime."

And so the sentimental view of a savage's freedom and unfettered happiness went the way of all delusions, and was succeeded by a long interval of total neglect and disgust. Civilised man, as before the sentimental stage, wanted to have nothing to do with the savage except to get him out of the way and occupy his lands. Even missionary zeal (so active in the case of semi-civilised peoples) was slow to attack the *real* savage. His rights, claims, and habits were regarded with equal indifference.

But once again the greatest interest has for some time been felt, and especially by men of science, in the savage; in his domestic and traditional habits; and perhaps, above all, in his tales and camp-fire stories. In this close comparative study of the savage, evidence is looked for in support of that strange theory which holds that man was slowly developed from some lower organism, by some self-sufficient process, and that the savage state is one stage of that development.

VARIETIES OF THE SAVAGE.

But you will ask—What is a savage? Define him?—Who are savages, and how many savage tribes are there?

A savage means, literally, a dweller in the woods, as distinct from the inhabitants of the settled spaces of the world which are cleared for habitation and cultivation. But, in fact, as man is infinitely diverse, and as there is no necessary savage state of life, a simple definition like the foregoing will not describe the savage. Not all the peoples who have been called *savages* and treated as such, could in fairness be so styled.

The people of Java (Malays) as found by the Portuguese were good agriculturists; careful workers in wood, gold and ivory; could make and dye cottons, and weave cloths of fine quality. They had a splendid and highly ornate architecture, and an ample metrical literature. The Natives of Sumatra, when first visited by the Dutch, smelted and forged iron, cultivated their lands by irrigation, and were in possession of a literature written on palm leaves.

It would be an abuse of terms to call these peoples "Savage."

By a savage tribe therefore I mean—

1st. A tribe which is destitute of the primary arts of life—such as pottery, weaving, spinning, building of any kind, and, of course, letters.

2nd. A tribe which is without the idea of the Family—that is to say the Father, Mother, and their children forming one household, or group, and which has not evolved any kind of Civil Government.

3rd. Tribes which are addicted to certain barbarous practices—especially initiation into manhood by torture, tattooing, capture of wives (as the recognised form of marriage), and cannibalism.

And, next, how many of these tribes exist?

Their number and variety are at first startling.

There are the tribes of Arctic and Antarctic America, Esquimaux, Fuegians, etc.

Then the numerous unsettled Redmen of North America, so familiar to us from Cooper's novels.

Next, the strange native races of California, Mexico, and Central America, and the innumerable and little known diversities of race which spread over South America.

Again, those which cover the broad expanse of Africa, and with whom we have lately been at conflict from the four points of the compass.

In Asia, we have the wandering tribes of the Subarctic Coast; the Samoyedes and Tatars; the Highlanders of India

and Ceylon and the Malay Peninsula; the natives of many hundreds of Pacific Islands; the inhabitants of the wilder parts of Japan and China and the adjoining islands.

In Australia, we have the quickly perishing "black-fellows"—perhaps the most degraded and beastlike people of our race.

Taking all these together (and very elaborate lists have been published of each Division), we have probably from 10,000 to 12,000 tribes of men who can rightly be termed savage.

Now, when this world-wide extent of savagery is considered, it must be evident that the common phrase

"THE MANNERS AND CUSTOMS OF SAVAGES"

is an idle form of words.

Savages have their national characteristics like their betters. We have the merry and lighthearted savage, laughing and careless, like some of those on the New Guinea Coast; or the grave and serious savage—a very solemn man indeed—like the Redman who has not a trace of humour, and does not understand a joke.

Then we have the dirty and repulsive savage whom it is a horror to approach, much more to live with, like the Ainu of Japan, the Australian, the Fanti, or the Esquimaux; or again the clean and dainty savage, scrupulously neat and nice, with a pretty taste for flowers, and pleasant to abide with, like some of the natives of Polynesia. Or, once again, there are savage races of hopeless and inveterate licentiousness of manners, like the natives of Tahiti and most African peoples; while the neighbours of the former (the Fiji Islanders) are instinctively decent and moral, though not long ago these were the most cruel and the fiercest of cannibals.

In the same stage of culture, we find, almost side by side, gentleness and ferocity; shameless thieves, like some African inland tribes, or strictly honest and truthful, like

the poor wandering tribes of Arctic Asia. Some have skill in tasteful carving and decoration, while others surround themselves with only the most hideous ornaments—dried human heads for choice.

Of two peoples who live on shellfish and wild berries, one (the Ainu of Japan) are so frightfully addicted to drink that ninety per cent. of the population are habitual drunkards, while another (the Tierra-del-Fuegians of S. America) have a loathing and horror for alcoholic drinks, and are beyond any temptation in that respect.

To take only the savages with whom I have been in personal contact, I spent some months in daily observation of a poor tribe of hunters who wander over the country stretching from the Red Sea to the foot of the Abyssinian Table-land, and never have I seen a quieter or more inoffensive people. I could even wander alone among their distant villages, and I wish all our countrymen were at least as neatly and cleanly housed as some of these poor savages are. But not one hundred miles away is the dreaded Somali Coast (on which, by the way, I was nearly wrecked one Christmas night, the ship just escaping after a night's labour to get afloat). Here the people are cruel, inhospitable, intractable and almost unapproachable, for they butcher strangers whenever they have the chance.

Yet all these people, so infinitely diverse, are classed as savage.

Nevertheless, great as is the variety of primitive mankind, there are aspects of savage life which are common to all, or nearly so, and which, at least, lend themselves to classification.

There are certain broad characteristics which are fairly general, and therefore of general interest, and to these only I propose to invite your attention.

HIS FOOD.

With an eye to the doctrine of Evolution, Man has been classified by Sir John Lubbock and others into the following

convenient stages, through which, it is asserted, all races have passed, or will pass in turn.

1st. Man begins like the brutes, by eating anything he finds—the shellfish on the sea shore, insects, roots and berries. The natives of Tierra-del-Fuego, those of the Kurile Islands (near Japan), and most Australian tribes, are actually in this low stage.

2nd. Soon, he begins to fish, and then to hunt—as do the Red Indians, the Esquimaux, the Bushmen of Africa, and the tribes near the Red Sea, to whom I have referred.

3rd. Having, perhaps, captured the young of a few suitable animals, like goats and wild sheep, he learns the business of a herdsman—tending flocks, living on milk and younglings, and wearing skins and wool. Such was the pastoral life of the Patriarchs, and such now is the life of the Mongols, the Kaffirs, the Somali tribes, and the Kharko Hottentots of the present day.

4th. And then arises the *agricultural* stage, when man utilises, for other purposes than food, the animals which he has domesticated.

Then, he cultivates the seeds and fruits which he had preferred in a lower grade, and then he stores up provisions for future use. Such were the old Peruvians and Egyptians, and such are most of the South Sea Islanders at the present time.

Now this classification answers fairly well, and savages can readily be classed into these stages; but as a matter of descent or progression it is as incorrect as it is unworthy of the dignity of Man.

On the contrary, the reverse order, sinking from the higher down to the shellfish-eating stage, is more probable from all the evidence which is available for us. Some proof exists that man may actually drop from the pastoral or hunting stage, down to that in which he lives on berries, roots and mussels; while no examples can be adduced of a tribe raising itself by its own energies, from the latter condition to pastoral occupations.

HIS DEGRADATION.

In the first place, the remains of pre-historic man, it is now pretty generally acknowledged, show no evidence of the *lowest* savage degradation. However far we look back through geological records, and how deep soever we trench the earth in search of the earliest habitations of Man, we still find the human being—not only as strongly marked off from all inferior animals as he is now, but also in possession of vessels, weapons, and modes of construction much above the existing acquirements of the savage. The arts, utensils and habits of Early Man were on a scale quite out of the reach of the Andaman Islander, the Veddah, the Bushman, or the Australian of to-day. No races so degraded as these, and so destitute of the primary arts of life, have been traced among the cave-dwellers and lake-villagers of pre-historic Man.

The great Commission issued by the United States to examine into the history of the Native Races of North America came to the conclusion that the hunting Red Man had been originally agricultural and industrial. His oldest communities were still so; and the hunting stage (in which he followed the buffalo, deer and bear for food), was a degradation caused by periods of blight, and by the resource offered by the great abundance of game.

In other parts of the world there are some very ancient and very degraded communities, which are agriculturists and show no sign of having been anything else.

Again, the Japanese have trustworthy records going back to the dawn of history, which have never lost sight of the race of aborigines called the Ainus. These records tell of a period of great mortality among animals, when hunting, of necessity, ceased, and the poor natives of the Northern Island betook themselves to a neighbouring shore, where they could live on shellfish and berries, in which stage they have since remained.

Again, there are signs that the same cause operated in the case of the wretched inhabitants of Tierra-del-Fuego, who

were once hunters on the mainland of America, but found a refuge from famine or persecution in their barren archipelago, where they subsist chiefly on shellfish, tempered by occasional cannibalism.

The evidence of many segregated tribes and of many lonely Pacific islands, shut off, by a mighty waste of deep waters, from all communion with their kind, yields the same conclusion. In the words of Sir Arthur Mitchell—"No men in isolation can become civilised." But though they cannot rise, they can quickly fall. The descendants of the mutineers of the *Bounty* have been found, at every visit to their distant island, to have sunk deeper into imbecility. The same may be said of Easter Island, or others equally remote, where, though surrounded by the stupendous works of far-away ancestors, the wretched inhabitants have passed, in the seclusion of centuries, through the usual savage cycle of wars, want, infanticide, and family degradation, into their present miserable state. The elementary arts of life, however simple, require expert skill. They are the possession of the tribe, but the occupation of the few, and when the latter die, or are killed, the handicraftsman and his art perish in the same isolation.

"Man," says Dr. Schoolcraft, the American, after a long and exhaustive study of savage races, "Man was originally industrial: and barbarism assumed its present characters as a *falling away* from civilisation, and as a direct consequence of the neglect of higher and sublime principles."

HIS IDEAS.

Taking him therefore in all his divisions (however arrived at), let us ask, what are the *ideas* of the savage, and what, in the first place, are his conceptions of himself and of his neighbours?

A savage invariably calls himself simply Man—Man by excellence; Man as distinct from all other animals whatever. When he has occasion to refer to other races, he describes

them as *Fish-eating Men*; *Bear-hunting Men*; *Wolf-Men*; *Mountain-Men*; *Men on the other side*, etc.

He has usually displaced some still weaker race—at least as regards some eligible plain or hunting ground. In such cases, he always looks with contempt, not unminged with preternatural dread, on the people whom he has driven away. He almost always attributes some magical powers to the despised tribe. Thus the Papuans of New Guinea look upon the mountain tribes (who are of another race) as being weird and uncanny, able to cause death, floods, storms and diseases.

In Madagascar the Hovas almost deify the inland Aborigines.

In the Malayaa Peninsula the Malays proper go so far as to consult, in cases of sickness and other troubles, the despised hill tribes whom they formerly dispossessed, but who are thought to be in possession of the secrets of nature, and to be masters of spells and sorcery. It is much the same with the intelligent Hindoo races, whose contempt for the mountain tribes is mingled with superstitious fear—as of wizards who can take the form of beasts of prey, or conjure up tempests and inundations.

This curious and universal belief is probably due to the mass of local knowledge which is the inheritance of the race which has been driven away, and which might well seem uncanny to the strong but ignorant new-comers.

HIS INITIATION.

The next fact in the average savage's life which calls for notice is the ceremony of initiation into manhood by forms of torture.

This rite, which is universal, is almost infinitely varied. It seems marvellous how the young boys of the Red Indian races can survive without, at least, permanent injury, the fearful tortures described by Catlin and others. I will not describe the tortures, but a still more general form of

initiation is that by *fasting* for several days, generally twelve. The young man, if he lives, is thus prepared for an event which happens pretty often in the life of a hunter.

Among the Australian tribes there are no less than three rites, the last and most important of which occurs when the youth at twenty is scarred with the marks of his tribe. Not a sigh must escape the sufferer in any of these cases. He would be considered unmanly and unworthy of his tribe, were he to shrink in any way from the ordeal.

Girls also must be gashed with their tribal marks, but they may shriek to their heart's content, and their cries form the sport of the gallant savages.

The object of this nearly universal custom is no doubt to eliminate the weaker elements of the tribe, which does not wish to be burdened with those who are not of use in the chase and in warfare.

Closely connected with the ceremony of initiation is the habit of marking, scoring, and painting the body. This habit, though universal among savages, has not received much attention from scientific observers, being regarded simply as freaks of savage caprice or tricks of personal adornment; instead of being, as they probably often are, intended to denote tribal descent, or relationship according to their special rules of kinship. When a traveller sees a tribe tattooed in a dozen different patterns, and again sees the same patterns among quite distant tribes, he is apt to think that these patterns have been arbitrarily chosen by the wearers.

Whereas—as kinship among primitive races depends entirely upon the mothers,—if a tribe takes wives from several surrounding tribes, the children from such wives would inherit different marks and patterns. But, in fact, little has been ascertained upon this subject.

But whatever was the original intention, skin ornamentation has gone beyond it into infinite variety—from the concentric circles and lozenges, the spiral lines and curves on the features of a New Zealander or a Redman, up to

the flowery damask pattern which covers the whole body of the New Guinea chief, or the elaborate and highly finished pictures of trees, flowers, animals, and hunting scenes which can be fashioned by the skin-artist of Burmah, or Japan, or Formosa.

Those tribes which have no colours (like the Kurile Islanders) use black; those who are without pigments use gashes and cuts.

The latter, which usually occur among low types, cause great pain and inconvenience, sometimes to an extreme degree. One African tribe has twenty lines, cut on each side of the face, and ninety-one large cuts all over the body. As the marks are often deferred till near the marriageable age, especially in the case of girls, it seems probable that they are meant to indicate relationship, and to put a bar to intermarriage.

THE TOTEM.

Another universal savage institution is the *totem*, or symbolic name, or cognisance, of the tribe itself. Usually the tribal crest takes the form of an animal. This may be only a verbal symbol, but it is often a sign as well, probably indicated by the tribal marks and cuts. In Australia, the totem or crest may be the kangaroo, the dingo, the snake; in Canada, the whale, the porpoise, the eagle; among the Hurons of North America, the wolf, the tortoise, the bear, the eland, the fox, the beaver.

Now, no wolf can marry a she-wolf, should he capture one, be their respective tribes ever so distant; and in Australia no dingo could marry a dingo girl. There are also allied or friendly *totems*, which are equally within the prohibited degrees. The serpent is allied to the cockatoo, and these may not intermarry: whoever married within his own *totem* would be outlawed and tracked like game.

This is the most widely spread of all savage laws. It pervades both the new and old worlds, and is found from

the wandering tribes of Siberia down to the Bushmen of South Africa, and from the Bedouins of Arabia to the Maories of New Zealand.

Considering its antiquity and universality, the *tolem* may be regarded as about the strongest proof of the identity of the human race through all its varieties; but it is also an evidence of a common effort to abide by some primary and Divine law as to kinship and intermarriage. The *tolem* is the badge of relationship.

CANNIBALISM.

A few words must be said of the dreadful subject of *cannibalism*—a practice so characteristic of the savage, so widely spread, and so strangely surviving, even where hardly any other purely savage custom is to be traced.

The origin of cannibalism is quite obscure, but there appears to be no sufficient evidence of its having ever existed among pre-historic races. In its *present form*, cannibalism takes many shapes.

There is first a ceremonial or semi-religious cannibalism where it forms part of a form of worship consisting of human sacrifices, in which food and a victim are offered up to the gods. Quite lately—among the New Zealanders, for instance—this was the chief meaning and use of cannibalism.

There is also a superstitious cannibalism, in which it is imagined that by eating a dead brave enemy all his strength and courage are absorbed by the consumers. In this case the savage only eats of *another* tribe than his own. To eat the flesh and drink the blood of an enemy seems to be a triumph of warlike ferocity.

This practice also prevents the inconvenience of having an enemy in the world of spirits eager to take revenge on *you*. You have eaten and absorbed *him*; and have therefore disposed of him once for all. Such was the cannibalism of the North American Indians.

And next there is a kind of domestic cannibalism where a man eats only of his own people, so that their qualities, etc., shall not be lost to their tribe. In one or more wretched tribes, the parents eat the superfluous children; those who are left end by eating the parents. In Australia all the old women are disposed of in this fearful way; one never sees a very old woman.

And again there are tribes which resort to this practice in seasons of want and scarcity only, as in Tierra-del-Fuego; or where the natural craving for flesh meat cannot be otherwise met, owing to the entire dearth of domestic animals or game. This was the case until lately among the natives of New Caledonia, and Sumatra, and among the Fiji Islanders; but the custom has now yielded to the efforts of missionaries, or perhaps to the introduction of pigs and sheep. But, lastly, it becomes a fierce and morbid craving, which will not otherwise be appeased. In this lowest and most repulsive shape it rages through the wide expanse of Africa, among the Fans and Monbuttus; as also in some of the most degraded of the Polynesian races. The extent to which it prevails is appalling, and is not willingly revealed by missionaries and explorers.

The subject of the

RELIGION OF SAVAGE RACES

is an obscure, yet important and comprehensive one; but it can only be treated apart.

It would be impossible even to enumerate here their forms of idolatry and superstition. I confine myself to *one* only on account of its universality, a universality so marked as to invite many deductions.

There appears to be no special reason why *trees* should be worshipped more extensively than other natural objects, yet this *cultus* seems to be universal. Not to refer at length to the sacred groves of Greece, Germany and Britain, tree-worship prevails among almost innumerable tribes through-

out Africa, the Philippine and Fiji Islands, in North America, and among the primitive races of India and Ceylon.

The worship of the Bo-tree can be traced back for two thousand years.

It is still more remarkable that even the natives of Northern and Western Australia, who appear to have no other idea of a deity yet regard certain trees as sacred. This seems to be the last superstition which survives the wreck of the *Supernatural*; for it is precisely among these tribes that the lowest point seems to be reached. Australians are said to have no prayers, no religious forms or ceremonies of any kind. The most patient efforts have been made, in vain, to communicate to an Australian the idea of a soul. It always ends in a fit of laughter on the part of the savage at the idea of a *being* moving without tangible legs, or seeing without material eyes.

And then come the savages who worship a deity, indeed, but regard it as entirely evil. They neither worship nor submit to *their* gods—they seek to control or avoid them. The good things of life come to us naturally, the gods only give calamities. The Hottentots know only of an evil spirit; the Abipones of South America (of whom the Jesuit Missions tell us so much), the Californians, the Esquimaux, the Negroes of the West Coast, the Tatars, etc., know only of an evilly-disposed divinity.

But next we have those groups which have what is certainly the higher conception of a Good and Evil Spirit, of equal and balanced powers, of whom one is to be worshipped and the other appeased.

The poor Ainu of Japan, and the Fuegians, though in mode of life and in social usages they are at the lowest rung of humanity, have nevertheless this conception.

And finally some of the finest of the hunting tribes of North America who, as we have seen, are probably descended from agricultural and industrial forefathers, are credited with having reached the idea of an Overruling Great Spirit

creative and benevolent, though opposed and thwarted by lower malignant beings and by the unruly passions of men.

Such are the religious ideas reported by a host of travellers as prevailing among savage races. And yet I must profess myself as extremely suspicious of the accuracy of these reports, especially as regards the lowest grades of Man. We have constantly to correct and amend our information on these points as we meet with more experienced and patient witnesses.

Many races which have been reported as destitute of any religious ideas or traditions, have afterwards been found to be in possession of quite an elaborate mythology and a distinct conception of a future state.

The fact is that there are two leading difficulties in the way of ascertaining the real thoughts of the lower savages on these topics. In the first place, no one can so live with them as to overcome their terror and prejudice, and to enter fully into their ideas of matters about which they hardly know *how* to talk.

In the next place, their languages are of immense complexity and difficulty, and are often well nigh impossible to the vocal organs of Europeans.

Great Families of languages (the agglutinative and the polysynthetic) are spoken chiefly by savage races. Now these languages can express *concrete* ideas indefinitely, but they fail in expressing *abstract* ideas. A savage *cannot* say, "I love," "I strike," "I eat;" while he *can* say, "I love my child," "I strike my enemy," "I eat flesh." An abstract idea or number appears to him nonsense.

Under these circumstances mistakes are inevitable; and in fact have often been made and corrected.

HIS LANGUAGES.

This leads me to the few words which I wish to say about the marvellous wealth, complexity and scientific structure of many savage tongues, so that you may see how far they

point, as in my opinion they do strongly, to the descent of the savage from a higher grade of civilisation.

The Natives of Tierra-del-Fuego are at the bottom of the scale, and yet a German philologist, who was in contact with the people habitually for twenty years, was able to frame a vocabulary of their languages, consisting of the almost incredible number of 30,000 words.

So delicate are the gradations of sound that no less than twenty vowel symbols in addition to what we use were required for the transliteration of the tongue. He says in the *Fortnightly Review* for January 1893—"This vast accumulation of the tools of thought is indeed a philological wonder; and it would seem as if this extraordinary language is the one solitary heritage of this degraded race from an ancestry of much higher civilisation."

Still more extraordinary is the case of the Australians, whole tribes of whom are absolutely without the primary arts of life, such as pottery or textile fabrics, or hut-building. Their languages are found to display the most perfect construction, grammar and development. Their verbs (in addition to the *moods* familiar to ourselves) have also a *continuative* mood; and an *emphatic* mood, and others. The tenses of their verbs and the declension of their nouns are regular and complete.

How is this scientific structure to be reconciled with the utter stagnation of the people in every other respect? How can it be due to internal development during their present low stage of life? I cannot but think that the gift to man of the faculty of speech was something more than the mere capacity of stammering out an onomatopoeic vocabulary; and that the rich and elaborate tongues spoken by even the *lowest* tribes are a reminiscence—kept alive by daily use—of a higher condition of existence.

I pass over the domestic institutions (if such they can be called), and the tribal customs connected therewith, which are found throughout savage lands, as being a subject

which even in a passing sketch would need a separate treatment. I also omit that far-reaching and puzzling question, of the resemblances, and often practical identity, of the folk-lore and camp-fire stories of even the most secluded savages, with those which prevail among the peoples of the ancient and long-settled civilisations of Europe.

HIS RESURRECTION.

But I would conclude with a few instances to shew how speedily, how instantaneously almost, even the wildest and lowest savages can be assimilated to our civilisation; how rapidly they can be taught, not, perhaps, to weigh the sun, to analyze the distant stars, and extend the reach of difficult sciences, but at least to appreciate and understand these marvels like the rest of us, and to be placed in possession of "the long results of time."

The Kaffirs who, a short generation ago, baited their lion-traps with their own children, who had scarcely a single industry, and to whom some vague magical power stood in place of a religion, are now the carpenters, wagonbuilders, printers, bookbinders, etc., of the Cape. Newspapers appear in their tongue, and their bookbinding took a medal at the Paris Exhibition.

Again, the Maories, an intelligent race indeed, but habitual cannibals a few years since, now sit in Municipal Councils on equal terms with white men, and take part in a Legislative Assembly.

The few young people of the most degraded tribes, who have been caught early and instructed, show no deficiency in quickness of brain power, but learn English readily and fluently, and are apt at all school exercises.

The Fiji Islanders, who in our own time were the fiercest and most cruel race of the Pacific, who whipped their own mothers for pastime, and built their houses and launched their canoes over mangled bodies *for lack*, have now about 1000 schools among them, and have become a gentle and tractable people.

Of the once terrible Malays a similar story may be told. I have witnessed their usefulness, good order, and high musical ability. But I need not continue this theme.

A fuller acquaintance and experience of the savage tends to shew that no long ages of slow evolution divide him from the brute creation on one hand, any more than from the most cultivated races on the other; that man is everywhere characterised by an essential identity of mind and structure, and through all his diversities and stages, he is still that one being of whom we are told that he was made to the image and likeness of God.

M. S. WOOLLETT.

Some Notes on Early Classic Art.

Assyria is the oldest and greatest nation of antiquity with whose early efforts of art we have any acquaintance. The Holy Scriptures contain many references to the early art of Assyria, but only of course when the Jews were concerned with that nation.

Allusions to the magnificence of the Assyrian capital, Nineveh, are frequent, as in the phrases, "the valiant men and chariots," "the pleasant furniture," and "the carved lintels and cedar work."

The building materials in Assyria were a great factor, not only in determining and characterizing, but in preserving the art of this nation. They were chiefly alabaster or gypsum, limestone, and bricks, probably made of sun-dried mud; then at the destruction of the cities these materials soon decayed and melted, making a covering which for centuries has preserved almost perfect the treasures of art hidden underneath.

M. Botta and Sir Austin Henry Layard were the most notable explorers of these ruins; and to my mind no fable of treasure-trove or hidden wealth recovered has half the romance or interest that the story of the success of the indefatigable labours of these men possesses. Success came slowly, but in the event surely. One day, whilst digging in one of the mounds, Layard with his own pick uncovered several bas-reliefs. The greatest find was, however, the discovery of the human-headed monsters that guarded the entrance to the royal palace. These were dispatched with great trouble to England, and now are a great feature of interest in the British Museum.

It is curious to note the fact, but these animals are possessed of five legs: the reason generally given being that the sculptor no doubt wished his work to look complete from all points

of view. They are carved in bold, in fact almost full, relief, with muscular, well-modelled and well-knit limbs, with large expanding wings like those of an eagle, and with an awful majesty expressed in their human countenances.

The Assyrians spent their chief energy in ornamenting the walls of their palaces with slabs of alabaster on which were carved bas-reliefs of their gods, religious rites and sacrifices, and most frequently, perhaps, the military exploits of the king in his various successful campaigns. The lower part of the slabs was in many cases covered with cuneiform characters.

Another interesting relic is a small black marble obelisk, covered with small panels of sculpture representing various nations bringing tribute to the Assyrian monarch, and containing a long inscription telling of his military exploits.

The obelisk was set up by Shalmeneser II., King of Assyria from B.C. 860 to B.C. 825. Below is an extract:—

"In the tenth year, for the eighth time, I crossed the Euphrates. I took the cities belonging to Arad-lura of the town of Shalumas, and gave them to pillage. Then I went from the cities of Shalumas, and I proceeded to the country belonging to Arama, (who was king of Ararat). I took the city of Arisia, which was the capital of the country, and I gave up to pillage one hundred of the dependent towns. I slew the wicked, and I carried off the treasures."

The alabaster slabs taken from the ruins of the palace at Nineveh are in many cases very much calcined; a fact occasioned possibly by the burning roof having fallen in.

Xenophon in one of his works describes the Assyrian army as bringing twenty thousand horse and two hundred chariots as their contingent against Cyrus.

In the galleries at the British Museum there are numberless bas-reliefs shewing the Assyrian horsemen. One of the finest examples is the horse from Khersabad (see drawing).

In the originals the treatment of the horse shews that they must have had some of the finest examples to choose

from. The head is well shaped, nostrils large and high, the neck arched, the body long, and the legs long and sinewy.

The harness and trappings are very elaborately carved. The remains of paint on the bas-reliefs, alternate blue and red, prove that these adornments were thus further emphasized; the scales too are coloured, and may have been metal inlaid with bronze or gold.



The bit was possibly of bronze, or iron, or silver, or perhaps even of gold, as in the description given by Virgil—

"the swift-paced steeds

With purple cloths and painted tapestries clad,
Collars and chains of chased gold hung down
Their arching necks; gold covered all their heads
While ruddy gold their teeth impatient champed."

The horse from Nimroud (see drawing) is probably a reserve horse for the king, as the adornment of the saddle and the rich tassels and caparison proclaim it a royal steed.

Many of the bas-reliefs are carved into hunting scenes, and in some of these the treatment of the animals shews a master hand.



(NIMROUD)

ASSYRIAN ART

One of the finest examples is that of the wounded lioness. She has been shot through the back, and thus disabled in the hindquarters. The head, however, is full of fire and animation as she snarls at her enemies and raises herself on her front paws, trailing her maimed limbs behind her.

Most of the figures in Assyrian sculpture have a fringe to the garment. This in the reality would probably be gold.

It is noticeable that the Nimroud horseman carries the bow. In some of the sculptures the bows were coloured red; hence metal may have been used. Homer describes the bow of Pandarus as made of two goats' horns

"his polished bow,

The horn of a salacious mountain goat."

Passing from Assyrian to Egyptian art, we find in the latter a stiffness and convention of form that the former has not. This is accounted for by the laws of the Egyptian constitution, which demanded that the profession of art should be hereditary.

In spite of such fetters, we are impressed by the massive grandeur and dignity of Egyptian sculpture, and admire with feelings of respect some of the colossal remains of the masterpieces still left to us.

But it is to Greek sculpture that we must turn to see to what height of perfection art was carried, though naturally the first productions of her artists were very crude.

What is generally termed the "Archaic" period extended practically through nearly eight centuries—until the time of Phidias.

The first Greek sculptor of any note was Daedalus, who is credited with many wonders. The derivation of the name is "one who works cunningly," and centuries after there existed guilds or families of artists who called themselves Daedalids.

The first figures of the gods were rough, uncouth objects, fashioned roughly from the trunk of a tree; they were painted and known as *xylograia*.

Grecian sculpture attained the height of its magnificence under the influence of the Phidian School as represented by the Elgin marbles taken from the Parthenon at Athens, now in the British Museum. The Greeks excelled in portraying the perfect proportion and harmony of the figure. This is probably accounted for by the fact of the publicity of the Palaestra, and the national spirit displayed in the Olympic

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games. The best types of manhood would naturally be seen there. A further incentive was in the fact that numerous statues of athletes were set up in their native cities to celebrate their prowess. If a competitor was successful three times, he was permitted to have his own features commemorated in the statue. Keats describes this fact in the lines—

"his heroes not yet dead,
But in old marbles ever beautiful."

The prizes given at the Olympic games were very often a crown of leaves, though other rewards were given; a fact which is often mentioned in the old writers.

The illustration shewn is from a vase in the British Museum. The style certainly is somewhat archaic, and it may have been copied from an old model of Athens, since there is another panel at the other side of the vase which shews a decided advance in the style of drawing.

The vase was found by Mr. Burgon near Athens in the year 1813. When unearthed it contained bones; no doubt those of the victor.

The inscription written from right to left, according to the custom prevalent before the Peloponnesian war, proves that it was given as a reward at the games—"I am the prize of the Athenæe."

Later on, however, the Greeks devoted their chief energies to religious art. I have previously mentioned Pheidias, who raised the level of Greek sculpture to such a height of perfection. There were several schools or styles of art in Greece, and this is instanced by an extract from Pindar—

"Thence in all arts the sons of Rhodes excel,
Though best their forming hands the chisel guide,
This, in each street, the breathing marbles tell;"

The stranger's wonder, and the city's pride."

WILKIN, J. MURDER.



Dom Devil-driver. O.S.B.

"Cacciadiavolo" wasn't his real name; it was a soubriquet given him by the devout admiration of the simple faithful who witnessed and believed in his powers. The familiar nickname is quite characteristic of Catholic Naples, where they call San Gennaro "Old Yellow-face" when he doesn't work his annual miracle promptly.* The holy monk who earned the name of "Dom Devil-driver" flourished in Italy about the time of the revival of the English Benedictines, to some of whose early fathers he may well have been known. The following account is taken from his life as written by Dom Pietro Antonio Tornamira, dean of Monte Cassino, and published with all needful approbations at Palermo in 1674. The story is given here without comment or criticism as a picture of the life and faith of the South Italian folk. But it seems to revive St. Benedict's days and deeds amid scenes and cities with which he was himself familiar. In that favoured land St. Benedict's power over evil spirits is a living fact, and is still believed to dwell among his sons. People still bring their ailing and afflicted ones to the shrine on the hill-top above San Germano; the mountain still rocks and trembles with the struggles of demons whom the Saint imprisoned there; wondrous works are still wrought there, and strange stories told of the power and fury of the evil spirits. Possibly we with our colder, sceptical ideas, nurtured in an atmosphere of criticism and unbelief, cannot judge fairly what displays of demoniac malice and divine might are probable among a more faithful population.

* The epithet "Gialla-faccia" is derived from the appearance of the great golden bust in which the Martyr's head is preserved, and exposed on the altar for the veneration of the faithful.

Carlo Armineo, known afterwards in religion as Dom Girolamo, was born at Naples on the 5th of October in the year of grace 1559, a few months after Elizabeth's succession to the English throne. His parents, Giovanni Antonio Armineo and Aurelia Scatola, were both of high rank, and the former a Senator of the city. The child was early trained in exercises of piety, and from his first years displayed, together with angelic innocence, a gravity of demeanour and maturity of mind far beyond his age. Specially devoted to the Queen of Angels, he consecrated to her the flower of his youthful chastity, and under her protection preserved unstained that purity and simplicity of life which rendered him later so formidable to the enemy of mankind.

Whilst still a youth he entered the monastery of San Martino della Scala at Palermo, dedicating himself to God's service in the monastic habit of our holy father St. Benedict. From his first entrance into religion he applied himself earnestly to the study of perfection, and soon made no small progress in the paths of virtue. Nevertheless like many another young religious, when the first novitiate fervour died out he began to relax almost insensibly his early strivings after perfection. But Almighty God, who had chosen him for a high and singular vocation, deigned in His mercy to startle His sluggish servant from indolent security, permitting an event which demonstrated at once both the merciful design of Providence and the character of his future career. He was suddenly brought face to face with the power and malice of the enemy with whom he was to contend all his life, and experienced in his own person a slight effect of diabolical spite. One day, in the presence of a crowd of people, the devil was allowed to inflict a severe blow upon the young monk, as though to urge him forward in the ways

God; the incident was the beginning of a course of fervour and resolution, as well as of a conflict with the powers of evil, that was ever to be crowned with victory, yet never to know any rest.

To secure this victory the youthful Girolamo declared war first of all upon his own fallen nature, lest in its passions and weakness he should find domestic foes leagued with the chief enemy of his soul. He accordingly began generously and seriously to afflict his body and subdue its promptings by labours, vigils, fastings and the hardships of a penitential course. His whole life henceforth was one of wonderful abstinence. He ate but twice or thrice in the week, and then only of pulse or herbs; and no drink save water ever crossed his lips. To prayer his whole time seemed devoted; it became the ceaseless duty of his life. Prostrate upon the ground, with outstretched arms he would remain in prayer and humiliation before God, sometimes for more than twenty-four hours together. He could not gaze upon the image of the Crucifix without being moved to tears. He wore a hair shirt, and a girdle of iron threads of which the sharp points dug deep into his flesh; and the short sleep upon the bare ground with which he must indulge his sinking frame was preceded and followed by heavy and prolonged flagellations. In his poverty he aimed, like a true monk, at imitating Christ hanging naked upon the Cross, for all that he possessed, besides his instruments of penance, were two little images of Our Blessed Lady and St. Michael. The humility of the holy man was in keeping with his other admirable virtues. He refused an abbacy offered him by Cardinal Francesco Sforza, and an important bishopric more than once pressed upon him by the Duke of Parma; nor could he ever be induced to accept any of the ecclesiastical offices and honours which his many virtues would have so well adorned.

The marvellous patience by which he conquered self was proved even by miracles. Once being struck on the face by a demoniac, he meekly offered the other cheek to the striker, and by this gentleness drove the devil from the body of the possessed man. With the same patience he bore a blow from an avaricious physician who was jealous of his

supernatural powers of healing. Another time his prayers delivered another monk whom by God's permission the devil had entered into on account of injuries which he had publicly offered to the holy man; whilst on another occasion, quite unmoved by an insulting letter which a person had sent him, his mere silence and modesty compelled his enemy to ask his pardon. The same singular patience was a shield by which he often warded off the snares of both demons and evil men. Thrice he drank poison that was given him, without being injured in the least. And though even his enemies could find no fault in him, he had nevertheless to endure numberless persecutions, from all of which his innocence safely delivered him.

The most remarkable characteristic of Dom Girolamo's life was his marvellous dominion over diabolical spirits. With them he was in constant conflict, and with as constant a victory over them. This singular power was a reward for the spotless innocence in which his life was spent. He preserved inviolate to the hour of death the virginity which he had dedicated in the flower of youth to the Queen of Virgins; and by this purity and singular sanctity he became at last so terrible to the wicked spirits, that often by the mere invocation of his name, more often by his presence, touch, or blessing, and oftenest of all, by the simple sign of the Cross, without the aid of other exorcisms, he drove out demons from the possessed. At Naples, Palermo, Messina, Genoa and other places, his prayers restored to health and freedom innumerable persons thus afflicted. The fame of his sanctity and of his miracles spreading throughout Italy reached the ears of Pope Clement VIII, who bade him leave his cloister so as to be free to extend his supernatural help to the multitude. In obedience to this command, as well as to a personal revelation on the point, he betook himself to Piacenza, where he rescued from diabolical obsession the Duke of Parma and his consort. At Modena

he freed from bodily and mental afflictions, brought on by the devilish arts of magicians, the wife of the prince of that city, Count Marco Scotti, as well as a nephew of Cardinal Aresio. In a convent at this same place more than twenty-four nuns, through a secret judgment of heaven, had been given over to the powers of evil, and not the most solemn adjurations were able to bring them relief. The glory of their deliverance was reserved to our Venerable Dom Jerome, upon whose command the yoke of the demon was immediately broken. The fame of such marvellous powers naturally drew to him the love and admiration of the faithful. Amongst the common people he became generally known as "Dom Cacciadiavolo," the Scourge or Expeller of demons, or as it may be more literally and forcibly rendered, Father Devil-driver. At Messina, when going once to visit a poor sick woman, the number of people crowding around him was so great that a guard of soldiers had to be sent as an escort to enable him to make his way through the throng. The sick and maimed used to be carried to meet him as he passed through the market-place, and with a sign of the Cross he restored them all to health. He once did the same to a poor woman who merely cried out to him from a distant window, and to another who besought him from the roof of a house. At the sight of such public prodigies crowds of people hailed Girolamo as a saint, whilst his blushes and modest disclaimers displayed the lowly opinion which he entertained of himself.

To confirm him in this humility, God sometimes permitted that, notwithstanding all his power over them, the devils should still be able to attack and annoy him. He had entered upon a lifelong and hand-to-hand contest with them, and they were occasionally allowed to display their force and fury upon the person of their foe. Thus at Palermo he was once suddenly snatched up by a demon whom he had just expelled, and carried up to a high window, whence to dash him down. But the holy man

retained even in this extremity his fearlessness and trust in God, until the wicked spirit was forced to return him in safety to the ground. Another time, being violently attacked by a possessed youth, he succeeded by his prayer in delivering both himself and the unfortunate victim. Once when he was sailing across the straits of Messina, a dreadful tempest was raised around the vessel by evil spirits; at Jerome's prayer, however, the storm was so far stilled that, though the winds and waves raged around, the boat in which he sailed sped on quietly and calmly. On a similar occasion, a violent altercation among the demons was heard in the air, some of whom were resisting the coming of the saint into Italy, whilst others strove to hasten his departure from Sicily!

His innocence and childlike simplicity rendered Dom Girolamo terrible to the devils, and correspondingly dear to the angels, from whom he received celestial favours. In his Guardian Angel he found a familiar friend and constant companion; they were sometimes heard conversing together, and were accustomed to recite together the Divine Office. He had a particular devotion to the Archangel Gabriel, and was often refreshed by visions of this blessed spirit and by heavenly consolation received at his hands. This same exalted seraph was seen to stand by him during prayer, and sometimes to uplift him from the ground, whilst a glorious halo shone about his head. Even dumb beasts and birds venerated his innocence and acknowledged his power. Flocks of birds would fly to his cell, joining their songs to his prayers, and remaining until dismissed with his benediction. The purity of his heart and his power with God were further shown by his foreknowledge of hidden and future events, as well as by wonderful works wrought by his hands. On one occasion he restored the water in a well that had dried up in a long drought, on another he changed water into wine by the sign of the Cross. He foretold the war between the Genoese and the

Duke of Savoy. He saved the lives of two religious by warning them of an impending danger. He foresaw that Odoardo Farnese, the Duke of Parma's second son, would succeed his father in the duchy. And as though he had power even to read men's secret thoughts, he used often to make known their hidden desires, defects and intentions. For some sixteen years his only nourishment was the Blessed Eucharist, towards which the holy man ever burned with a consuming love; apart from his daily participation in this Divine banquet, he partook of nothing but a few crumbs of bread every six or seven weeks.

During the last eighteen years of his life the Venerable Servant of God dwelt in the palace of the Duke of Piacenza, whither he had been drawn from the seclusion of his monastery by command of the Pope. His death, at the hour foreseen by him four years before, took place at Piacenza on the eve of Our Lady's Immaculate Conception, Dec. 7th, 1626. It was the peaceful ending of a holy life, for in his sixty-eighth year he calmly gave back to his Maker the soul which he had kept in the innocence with which it had left that Creator's hands. The house where his body rested before burial was filled with a grateful fragrance. His body, enclosed in a leaden coffin, was buried by his brethren with all reverence and honour in the Church of San Sisto; and numberless miracles were wrought by his intercession and at his tomb.

J. I. C.

The Martyrs of Compiègne and the English Benedictines.

The events which the Community of Stanbrook celebrated last July by a solemn Triduo recalled the memory of one of the most heroic episodes in the history of our English Benedictine Congregation, and it is fitting that the occasion should be fully chronicled. The Triduo was granted by the Holy See, at the request of the Abbess of Stanbrook, in honour of the sixteen Carmelite Nuns of Compiègne, beatified on May 27th, of the present year, and the reason assigned in the Rescript for the favour was that the predecessors of the Nuns of Stanbrook had been fellow-prisoners of the blessed Martyrs. That is the history in a nutshell, but we may be allowed to expand it a little. The Community of Nuns, which had been founded at Cambrai by the English Monks in 1625, lived their peaceful life in their "Paradise", as the Monastery was lovingly called, for over a century and a half, till the revolutionary torrent burst upon the land. In the spring of 1793, the Nuns were warned by the authorities to lay in provisions for six months in case of siege, for the allied armies were in the neighbourhood and life was precarious. Some months later a party of armed men forced their way into the Monastery during the night, seized all the papers they could lay hands on, and carried off to prison Father Augustine Walker, the venerable President General of the Congregation, who in his paternal solicitude for the Nuns remained near them during those troubled times, and who had now come to protect them from the invaders.

Father Higginson, a young monk of St. Gregory's, who assisted Father Walker, was also taken prisoner. A few days later, in the early morning, the Nuns were summoned to leave their Convent, being allowed half-an-hour to gather up any things they might wish to take with them. Two open carts were waiting to receive them, and in these they were taken off, dressed in their religious habit, to Compiègne; during the five days of their journey they endured the most revolting treatment from the mob, which was then animated with a satanic hatred for everything religious. On reaching Compiègne the Nuns, twenty-one in number, were lodged in a room of what had been a Visitation Convent. The story of what they endured during eighteen months will be told elsewhere; here it is enough to say that between January and April of 1794, they had the grief of losing by death Father Augustine Walker, who had found means to join them in prison, and four of their own number, —all victims to prison fever, and all venerated as holy confessors of the faith. When the Cambrai Community had spent ten months in confinement, another religious family was brought to the same prison and lodged in a room opposite theirs. The new comers were the sixteen future Martyrs, Carmelite Nuns of a Convent in Compiègne. Their stay in prison was short; but the Abbess of Cambrai contrived, in spite of the gaolers, to hold conversation with them on two occasions; and when the Carmelites were summoned to Paris, they bade farewell affectionately to their Benedictine Sisters, who watched the departure from their window, waving their hands and making other signs. A few days later, on July 16th, 1794, the sixteen Carmelites gave up their lives on the guillotine in Paris. Our Cambrai Nuns up to this time had worn their religious habit, but they were now commanded to lay it aside. As they had no other clothes, and no means of buying any, the Authorities handed over to them a number of garments left behind by the Carmelites. These clothes the Cambrai

Mothers used to describe as given to them "out of the wash-tub," for the Martyrs had been engaged in washing their garments the day they were removed to Paris. The Benedictines received the clothes with the greatest reverence, and though they protested they were unworthy to wear such relics, they were forced by necessity to put them on, and to wear them during the remainder of their imprisonment. When, ten months later, they landed in England, they were clad in this poor dress. The clothes had become so precious that the Nuns gave portions away as relics to friends, preserving the remainder with a veneration which has been transmitted from generation to generation until the present day. God in His hidden designs has willed that the meeting of the Communities of Compiègne and Cambrai should have providential results. In the preparation of the Cause of Beatification, the Stanbrook Archives and the tradition of the Community were considered as among the very foremost witnesses in favour of the holy Carmelites, and the Nuns have been more than rewarded for their loving care of the poor garments, (double relics to them since they clothed both the Martyrs and their own saintly Mothers) by finding themselves now the possessors of the most important relics of the Carmelites. It is no wonder then if the Beatification of the Martyrs roused the enthusiasm of the Abbess and Community of Stanbrook and called for an unusual celebration. The feast of the *Beatae* will be kept annually by the Nuns, permission for the same having been granted by the last general Chapter.

The distinctive feature of the celebration was connected with the relics. The relics of newly beatified have to be recognised and authenticated, and this duty belongs to the Postulator of the Cause and to those only who may be delegated thereto by the Pope. In the case of the Stanbrook relics the delegation was made, by Rescript of Our Holy Father Pope Pius X, in favour of the Right Reverend Abbot President of the English Congregation, and nothing could

have been more fitting. Saturday, July 14th, the eve of the Triduo, was chosen for the ceremony, and those who were privileged to assist at it will never forget the scene. The Chapter-House (the old Chapel) was transformed for the occasion; at the end of the room hung handsome *arazzi* of red velvet and gold (the gift of Cardinal Pitra to the Abbey), and above the stalls were green garlands interspersed with roses and lilies, while Father Augustine Baker, and Father Lawrence Shepherd looked down from the walls on a scene which united the past and present of a Community, which owes so much, under God, to their enlightened zeal.

The old Altar was simply adorned, and in the middle of the room on a large table stood the relics in their old case, the new shrine, and all that was needed for the ceremony. In the afternoon the Nuns were all assembled, and Father Abbot President entered the Enclosure. He was accompanied, according to the terms of the Rescript, by the Sub-Promoter of the Faith (Dom Wilfrid Corney), a Notary (Dom Joseph Colgan), two witnesses (Dom Osmund Knight and Dom Leo Rigby), and the other monks who had already arrived, viz: Brothers Stephen Marron, Hubert de Normanville, Wilfrid de Normanville, and Gregory Buisseret. A document preserved with the relics and attesting their genuineness was read, and all the articles were verified, viz: half a jerkin, a cap, some pieces of stuff, half a sandal. These are all that remain of the store always preserved at Stanbrook. The jerkin and sandal were entire up to 1895. In that year a correspondence was opened with the Nuns of the actual Carmel of Compiègne who earnestly begged a portion of the garments. Their claims being considered exceptionally valid, the jerkin and sandal were divided, and half of each was sent to Compiègne. A precious addition was made to the Stanbrook relics in 1903, when the Lady Abbess of Oulton generously gave back a whole sandal which one of the Nuns of that Community had taken there, and which was found to correspond exactly with the half sandal at Stanbrook. The destination of other

portions of the relics is known, and it is evident that the Cambrai Mothers were generous in the gifts. In the Carmelite Convent of Chichester are kept a kerchief, a cap, and a piece of red brocaded cotton stuff of precisely the same pattern as one of the Stanbrook fragments. An interesting detail may be noticed to prove, if proof were needed, that the clothes were really used by the Cambrai Nuns. Two of the articles have a peculiar mark sewn on the corner, and one of these corresponds exactly to a mark on a silver spoon known to have come from Cambrai. According to tradition this spoon and some others, which were being washed when the Nuns were ordered out of their Monastery, were slipped into her pocket by the sister. But to return to our function. The examination over, Abbot Gasquet, assisted by the Abbess, reverently laid the relics in the new shrine, placing with them a formal attestation, and affixing his seal in two places. The Chichester relics were then verified, enclosed in the case which had formerly held the Stanbrook treasure, and duly sealed. Small pieces of the clothes in separate reliquaries were also attested. At the close of the proceedings, which lasted over an hour, Father Abbot President addressed a few words of congratulation to the Community, reminding them of the favour done by God to their house in bringing it into such close contact with Martyrdom.

The Solemn translation of the Relics to the Church on Sunday morning was carried out according to the directions of the Rescript. The High Mass of the day was a Votive one, (*Me expectaverunt* with proper Collect, Secret, and Post-communion), and was preceded by None during which the Prelate vested. When the Hour was ended, Abbot Gasquet (the celebrant) accompanied by his ministers, by the Abbots of Downside and Ampleforth in cope and mitre, by the other monks present, and by all the assistants in the Sanctuary, proceeded to the Cloister door, where the Nuns awaited them, and the long procession started for the Chapter-House, the bells ringing the while. A station was

made before the Relics, and the Nuns sang the proper Antiphon of St. Ursula and her companions: "*Iste sunt.*" Four Monks in red velvet dalmatics then came forward and raised the brancard bearing the shrine on to their shoulders, and the procession returned through the cloisters. As they went along the Nuns sang the Responsory *Propter Testamentum Domini* from the Common of many Martyrs; the text seemed to have been made for the occasion. When the Enclosure-Door was reached the Nuns ceased their chanting, and the Monks intoned the hymn: *Jesu corona virginum*, and continued it while they bore the Relics along the terrace in front of the Abbey and into the Church, where the Nuns welcomed them with an appropriate Antiphon. The shrine was then removed from the brancard to a table in the sanctuary, where it remained amid lights and flowers till the end of the Triduo.

Our readers will be interested to know more about the new reliquary. It is a copy in miniature (17-19 inches, 19 inches in height,) of the famous shrine of St. Ursula at Bruges; carved oak gilded, with painted panels in the sides and ends, and armorial designs in medallions on the roof. The scenes represented in the six side-panels are as follows: 1. The departure of the Carmelites from the Compiègne prison while the Cambrai Community watches from a window and bids them farewell. 2. The examination of the Carmelites in Paris. The Prioress is represented holding out her crucifix and declaring that besides that they had no other arms. 3. The Martyrdom. 4. The delivery of the Carmelites' clothes to the Benedictines who receive them on their knees. 5. The Beatification (symbolized by the presentation of the Reliquary to the Holy Father). 6. The first cure worked in England by the intercession of the Martyrs.

This cure represented on the shrine, was wrought in favour of a child of four and a half years, Crathorne Anne, and the choice of the subject was peculiarly appropriate

since a member of the same family, Dame Anselma Anne, was one of the four Cambrai Nuns who died in prison at Compiègne. It was interesting to see the boy in question in the Sanctuary on the last day of the Triduo.

The end panels are occupied by inscriptions.

Abbot Gasquet, as has been said, pontificated at Mass on Sunday, and the Abbot of Ampleforth was the celebrant at Vespers and Benediction. The Mass on each of the three days was of the Martyrs. The Vespers on Sunday and Monday being of Our Lady of Mount Carmel were too appropriate to be changed for Votive Office of the Martyrs, but on the Tuesday, the anniversary of the Martyrdom, Votive Vespers were sung.

On Monday, Abbot Ford sang the Mass, and Father Abbot President pontificated at Vespers. At Benediction on that day the Monks and Nuns, in alternate choirs, sang for the first time the Sequence: *Ave, mundi spes Maria*, which Abbot Gasquet copied last year from a St. Alban's book in the Bodleian. It is a fine melody, reminiscent in many phrases of the *Lauda Sion*, but probably older than that sequence. The Bishop of Birmingham officiated at both Mass and Vespers on Tuesday, Abbot Gasquet and the Abbots of Downside and Ampleforth being in the Sanctuary. A *Te Deum* during Benediction closed the festivities.

A sermon was preached on each of the three days. On Sunday, Dom Gilbert Dolan gave an eloquent discourse on the Martyrs and on Stanbrook's providential connection with them, and hailed the Beatification as the harbinger, he hoped, of the day when the Confessors of our own Congregation who died in the French prisons might be declared entitled to the honours of the Church. Abbot Gasquet, on Monday, taking for his text: "Unless the grain of wheat, falling into the ground, die, itself remaineth alone. But if it die, it bringeth forth much fruit," told the tale of the Cambrai confessorship in very impressive words, inspiring himself from the account left us by one of the heroic Nuns

of that time, Dame Ann Teresa Partington. It was touching and appropriate to hear the venerated head of the Congregation speak of the relations between the Venerable President General of the persecution days and his spiritual daughters. But these sermons expressed what was the character of the festivities. It was a family gathering, and one loved to hear the old story told afresh, and to have the glorious memories of one's spiritual ancestry revived. The sermon on Tuesday was preached by Reverend Father Benedict Zimmerman, D.C. The Carmelite habit was in place on such an occasion. The preacher drew a parallel between St. Teresa's work for stemming the Reformation, and the work of her daughters at Compiègne in counteracting the evil influences of the Revolution. He showed how the life of sacrifice vowed by every religious had in the case of the sixteen Martyrs reached its fullest perfection, by ending in the actual giving up of their lives on the scaffold. It was playfully said among the guests that Father Gilbert's sermon represented the first nocturn lessons, Office of Martyrs, Father Abbot President's the proper lessons of the second nocturn, while Father Zimmerman's furnished a homily for the third nocturn.

Besides the Prelates and others whose names have occurred in this narration there were many guests at Stanbrook during the Triduo. The absence of the Abbot of Woolhampton and of the Cathedral Prior of St. Michael's was much regretted, but both monasteries were fully represented, for from Malvern came Prior Ryan and several of the Community, while Dom Joseph Colgan and a party of monks from Belmont were also present. The neighbouring Clergy and Catholic families were well represented. A link between old Cambrai and Our Lady of Consolation's present house was furnished by two girls in the school at Stanbrook, whose home is the very house in the Rue des Anglaises formerly occupied by the Community at Cambrai. The garden adjoining the house comprises the Nuns' little God's acre.

There is a similar connection between Stanbrook and the present Carmel of Compiègne, a former pupil of Stanbrook being now a nun there. It was pleasant during the Triduo to revive all these memories which serve to remind the English Benedictines of their holy connection with the Martyrs. God grant that by the intercession of the *Beatae* choicest graces may be showered more and more on our beloved Congregation.

Standon Hill.

When last on Standon Hill I stood
A loved lost friend was by ;
We watched the sunset through the wood
With ne'er another nigh.

The merry children far below
Were trooping home from school ;
The pigeons cooed from bough to bough ;
The swallows skimmed the pool.

Our hearts were full with blessedness,
And so too seemed the place ;
But now 'tis weary emptiness
That I alone must face.

For all is changed. The woodman's blow
Has levelled every tree ;
And bird and child are gone ; and O
My loved one, where is he ?



A Mission in Lakeland.

To the traveller who has lingered among the scenery for which Cumberland is so justly famous, it must be painful to associate such a rich blend of beauty with the savage scenes of warfare which its history reveals. Here where Nature has thrown together with reckless prodigality her choicest charms of hill and vale and forest, lake and mountain stream, it is difficult to realise the battle-field of centuries. Here rather she speaks at every turn of peace and rest and safe seclusion.

In a land where the poet and the artist may find at every step fresh subject for pen and pencil, where even the merest sight-seer is bewildered with the varied panorama of beauty, here, surely, must have been an ideal home for the monk, and the recluse. Where better could he realise his dream of monastic peace than under the shelter of these majestic mountains,

"upon whose breast
The lab'ring clouds do often rest,"

and whose stupendous masses, rising from some long stretch of lake, look down upon their rugged beauty in the unruffled depths below? The rich soil of many a fertile valley would invite him with the assurance of unfailing harvests, and forest, lake, and river contribute abundantly to all his slender wants.

Here was a world outside the world he would fly from, where no foot of marauder should intrude, where Religion should have her stronghold, where sanctity and learning and the gentle arts of peace and civilisation should flourish.

But the fair land of Cumbria was never destined to fulfil the promises it might hold out, nor, at least for many a hundred years, to play more than the most meagre part in the Christian civilisation of the country. Apostles and Saints it had a few like St. Ninian, St. Kentigern or Mungo, St. Bega and the Hermit of Derwentwater; Abbeys, Priors and Convents rose up here and there, but their influence could be neither widespread nor enduring in a land which knew no rest nor security, and which was for centuries the debateable ground on which Briton, Pict and Scot, Saxon, Angle and Dane fought and ravaged and strove for the mastery.

Nor even when England came under the strong sway of the Norman could the conqueror ensure peace and protection to his harassed subjects in the North, nor keep the lawless Scotsmen within their native bounds. The rich country to the south was too much like a land of promise to them that dwelt in deserts and on barren mountains, and was too well within reach to escape the attention of the marauding Scot. But it was not merely the reputed wealth of church or abbey, nor merely the attractions of rich crops and flocks and herds of sheep and cattle that led to inroad and depredation; it was quite as much that restless spirit of warfare that delighted in protest against order and established rule, and which found no better outlet than in scenes of incursion, massacre and destruction.

After the Norman Conquest, Cumberland became more and more a land of fortresses and protective defences. A line of strongly built castles, Egremont, Cockermouth and Carlisle, served as rallying-places against the marauder when the alarm of war was sounded. Castles of inferior strength, watch towers, battlemented defences increased in number and importance.

Resistance to Scottish invasion was distributed over the entire district, and the whole country became like a fortified camp. Nothing, perhaps, shows better the turbulence of the

times than the fact that many even of the parish churches were built so as to serve as prospective fortresses and refuges in time of danger, as the few that still remain testify by their embattled towers and their thick walls pierced with narrow slits that served less for the admission of light than as loopholes for defence. The political history of Cumberland till the time of the Union is a dreary record of turmoil and contention, and no one who may read it need be surprised at the scanty remnants of ecclesiastical grandeur to be found within its borders.

All is changed now, and peace and prosperity reign throughout the fair domains of Cumbria. No more harmful intruder crosses its borders than the tourist who comes from every quarter of the compass to revel in its unsurpassed scenery and to recruit, "far from the madding crowd," the exhausted energies of mind and body. No more lawless raider is to be found than the patient angler who comes to secure a share in the wealth of its lakes and rivers.

Wallace is dead, and Bruce is dead, and David and the Black Douglas; Belted Will Howard and his brother Wardens of the Marches sleep in peace; and no worse scenes of strife exist than those in which the Northern wrestler contends for the coveted supremacy in his art, or than are to be found in the friendly rivalry for the most profitable produce of field and farmstead. The white sheep ramble over the fells without danger from marauder, and crop the short sweet grass that makes their flesh so delicate, while the cattle graze securely in the rich pastures or contemplate their sleekness in the crystal waters of the lakes. Neatly built houses peep out from the background of thickly wooded slopes, while the statesman surveys the promise of his fields, his well-stocked yards and his wealth of stack and rick, with no more anxious thought than the uncertainty of seasons or the fluctuation of market prices.

But it is time to leave the train which has been gliding by the very margin of fairyland, for we have got to Cocker-

mouth, and are to see what has been done here for Religion under the patronage of St. Joseph.

Before we enter the town, however, it will be worth our while to mount a little way up the slope on which the station stands, and from the Park, which overhangs the platform, take a general survey of Cockermouth and the surrounding landscape. The view we get from here well repays the trouble we have taken. In front of us arises a stretch of gently swelling hills, rich with wood and verdure, at the foot of which lies the little town to which we have been travelling. From where we stand and on our right we can hear the ripple of the Cocker, and we catch a glimpse of it again as it runs to join the Derwent to the northwest of the town. Further away, on our right again, the lofty double front of Skiddaw towers dimly to the skies, while in the nearer distance a line of rugged peaks stretches to the south. A picturesque feature of the view before us is the ruined Castle on an eminence to the north of the river, and while we are on our way from the Park and by Station Street into the town, we shall have time to recall as much of the history of the old fortress as will serve our present purpose. Though opinions are divided as to the original founder of the Castle, all are agreed that it was erected shortly after the Conquest. Strong fortress though it was, it was too far inland to be of much service as a check against inroads from the North. The chief defence against irruption from that quarter was the stronghold of Carlisle, which guarded the border with the outlook of a sentinel, and many an onslaught it has repelled and many a fierce contest has raged around its sturdy walls.

Through the marriage of heiresses the Barony of Cockermouth passed into the hands of various lords, and the names of De Fortibus, Multon, Lucy, L'Umfraville, Percy and Neville are connected with its history. The arms of the last five mentioned are still to be seen over the gateway of the Castle.

The Scots did not leave Cockermouth unvisited. They more than once pillaged the town, and made several attempts upon the Castle. The latter, however, was too well defended to suffer more than temporary damage.

The last siege the Castle underwent was in 1648 at the hands of the Royalists. Cockermouth had declared for



the Round-heads, and its Castle was garrisoned in their behalf. The siege lasted six weeks and was finally raised by aid from Penrith. But the damage inflicted upon that occasion was never repaired; the Castle was abandoned as uninhabitable, and it gradu-

ally fell into the state of ruin in which it now stands.

And now we enter Main Street, a noble thoroughfare, lined on both sides with trees, and one that would do honour to many a larger and more prosperous town.

There are here and elsewhere in the town objects of interest which space forbids us to notice. There is one, however, which deserves mention, if it be only a brief one. This is the "Wordsworth House" which we see to our right as we pass up the street. Here the poet was born on the 7th of April, 1770, and though not more than eight years old when he left Cockermouth, he more than once acknowledges the early inspiration drawn from the poetic surroundings of his native place. It was not till 1813 that he finally settled at Rydal Mount, in Westmoreland, amid some of the loveliest scenery of the North, where he died and was buried at the age of 80.

A few more paces and we have passed into Crown Street, where, to our right, the "modest mansion" of St. Joseph's arises with its neighbouring Church and School.

We have arrived at a favourable moment, for preparations are proceeding for the celebration, with all due solemnity, of the Golden Jubilee of the Church. There is to be a procession through the town of the children and people and friends of the Mission. The band of the County Industrial School is to lead the way, followed by the children of St. Joseph's School. An open carriage is to come next containing the chief dignitaries and distinguished visitors, and behind this the Cockermouth Mechanics band is to head the line of the adult members of the congregation.

On the Sunday following, High Mass is to be sung by the Abbot of Ampleforth, and the Very Rev. Canon Waterton, of Carlisle, is to preach. The day is to close with a solemn service at which the Right Rev. Abbot is to occupy the pulpit.

Such is the programme, and we propose, as a kind of contribution to the occasion, to give as faithful a sketch of the rise and progress of this interesting Mission as existing records will permit.

The Catholics of Cockermouth have reason to look back, at a time like this, upon the history of their Mission, and to



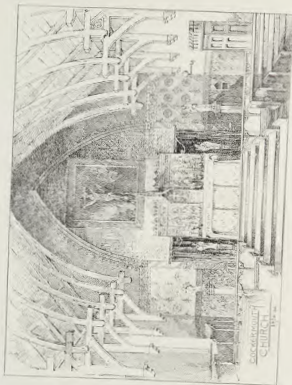
reverence the memory of those devoted priests who, in fair and in foul, in poverty and self-denial, founded and cherished it. It was, indeed, a mere handful, a veritable "little flock," that first gathered round the rude steps of an improvised altar to witness to their faith and listen to the words of their pastor.

Before Canon Humble took up residence in 1848, the Catholics of Cockermouth were ministered to by Father J. Kelly, of Wigton, and the late Abbot Clifton, of Workington. In those early days, and until the present church was erected, Mass was said on Sunday morning, and in the afternoon a short religious service was held in the loft over a stable in the Sun Inn yard, in Kirkgate. Here at times might be seen many eminent visitors to the neighbouring lakes, and among them the exiled members of the family of Louis Philippe, who had sought shelter from the dangers and turmoil of the Revolution among the peaceful vales of Cumberland.

Canon Watson, of Tudhoe, succeeded Canon Humble in 1849, and it was he who, with the hearty co-operation of his flock, set about seriously to accomplish something more worthy of the service of God and better suited to the needs of a growing congregation. He began by traversing the North of England for the purpose of collecting funds—chiefly among his own private friends—towards the building of a church, and on his return dispatched two zealous members of his flock on a general begging tour through the county. With part of the sums thus raised he first of all secured the ground on which stand the mission buildings of to-day.

But the actual work of erection was not commenced until the pastorate of Father Robert Orrell, who succeeded Canon Watson in 1854. The church was designed by the late T. Gibson, of Newcastle-on-Tyne, and was dedicated to St. Joseph. No Presbytery was built at that time, a transept of the church serving temporarily as the priest's residence. The new church was solemnly blessed and opened in 1856,

and there are those living who can recall the event and who speak with tender recollection of that "happy day," and of the concourse of clergy and people who assembled for the occasion. Among the former were the saintly Bishop Hogarth, Canon Eyre, Canon Curry, Canon Platt, Abbot Clifton, of Workington; Father Williams, of Maryport; Father Lyness, of Whitehaven; Father Smith, of Penrith, and that devoted pioneer of the Faith and labourer in the vineyard, Canon Watson, then stationed at Minster Acres. In 1857 Canon Smith was appointed to Cockermouth, and in the following year was replaced by Father Farmery, Father Hanigan followed in 1862, and was succeeded for a few months by Father Bourke, of Wigton. He in his turn gave place to Father O'Dwyer, who served the mission till 1868, and from that year till 1871 the duties of priest were discharged in succession by Fathers O'Connor, McCartney and Corboy. Father Smits was the next incumbent till 1884, when his place was taken by the late Father Clavering. On the resignation of Father Clavering in 1897, Father Smits returned to Cockermouth for a further period of ministry. In 1902 the mission, at the request of His Lordship, the Bishop of Hexham and Newcastle, the Right Rev. Dr. Wilkinson, who is the Bishop of the Diocese, passed into the jurisdiction of the English Benedictines, and the first member of that illustrious body to be placed in charge was the present incumbent, Father Fishwick, who was appointed in September, 1902. One of the earliest improvements the new priest proceeded to make was the erection of an inside porch to the church, and a suitable gallery for the choir. Then he turned his attention to the schools. The school accommodation, sufficient during the early days of the mission, had in later years to be extended to meet the requirements of a steadily increasing number of scholars. This was made possible through the kindly suggestion of Canon Waterton, of Carlisle, to the late Mr. Philip Howard, of Corby Castle, as executor of the late Lady Throckmorton,



of the transference to Cockermouth of a sum of money left by her ladyship for the needs of a poor mission. With this the school was enlarged to accommodate 116 children, while enough remained to provide a suitable home for the priest. A time came, however, when the labouring population of Cockermouth greatly diminished, and the income of the mission became too scanty to afford suitable salaries for competent teachers. The school, therefore, had, perforce, to be closed until the dawn of better times and circumstances. Things had been in this unfortunate condition for eight years previous to Father Fishwick's pastorate, and, with characteristic energy, he determined to seek a remedy if such could be found. When the plans of the then existing school buildings submitted to the Education Department failed to satisfy the latest requirements, an architect was called in—the late Mr. James Howes, of Workington—and he so re-arranged the old building as to secure the approval of the department.

Then came the all-important question how to raise the funds necessary for the carrying out of these alterations and the re-commencement of the work of education. As it was impossible to do this with the aid only of an impoverished congregation, Father Fishwick made an appeal by letter to his many friends and the public, and was met by a generous response, not only from Catholics, but from members of other denominations. Later on a bazaar was organised and held in the Public Hall, Cockermouth, for the same purpose, and was well patronised by all. The school, since it was re-opened on November 1st, 1904, has made rapid progress and given great satisfaction to His Majesty's Inspectors and the County Cumberland Education Committee. It secured also over 90 per cent. average attendance last year, and ten children won the medal given by the Cumberland Education Committee for perfect and punctual attendance.

The Church, in the Early English style, is a most suitable building for the needs of its members. It is capable of

seating about three hundred, and is furnished with much that is artistic, and all that is necessary and becoming for the services of a Catholic Church. The addition of a Sanctuary is contemplated. There is ample ground on which to erect it, and when finished, it will complete the existing beauty and usefulness of the present building.

As was anticipated, the Jubilee celebrations were an unqualified success. As the procession wended its way to the inspiring strains of the bands it seemed like a march of triumph. It was the first manifestation of its kind in Cockermouth, and it was gratifying to see the looks, sympathetic and delighted, and even the enthusiasm, of the crowds that lined the streets. It was an expression, modest but emphatic, of the spirit of Faith, beginning in darkness and discouragement, struggling on with unflinching hope and resolution, till the rough road is passed and the way becomes easier and the light breaks over all.

The retrospect we have given above is enough to show what can be done by the energy, self-denial and co-operation of priest and people. It is a record of humble beginnings, fears hopes, despondencies and cheerful perseverance crowned with success. It represents the growth of seed sown in doubtful soil, fostered amid difficulties and risks of failure, yet ever giving promise of future harvest and abundant fruit.

The spirit of the past that has accomplished so much is still vigorous, and we are sure that when the restless energy of the present pastor shall call upon his people to aid him in the completion of the present structure, by the addition of a worthy sanctuary, they will respond with the heartiness and generosity that has helped to make St. Joseph's what it is, nor fail to emulate the zeal of their forefathers for the "House of God and the Place where His glory dwelleth."

J. A. W.



Bird Notes from the Greek Classics.

THERE has arisen a general misconception in the minds of those who have come under the influence of the recent Natural History wave, to the effect that this very laudable interest in the lives and surroundings of the wild creatures is something quite modern. Such people give our predecessors little credit for any knowledge of beast or bird, beyond what was necessary for the satisfaction of sporting or gastronomic tastes.

Whereas the truth is that in almost all ages there have lived those who have taken a real interest in and gained much close knowledge of our neighbours of the fields and woodlands. Such knowledge was not easily published in the days when the camera was as yet unborn, and a cheap book would have been almost as great a marvel.

Yet the records of every age are filled with signs, plain enough to those who read with open eyes, that natural history (perhaps nowadays the words should be adorned with capitals) was never a neglected study.

Least of all should such a misconception have arisen in regard to the ancient Greeks, and yet in many places it has been written and said that they were a people so entirely devoted to Art, to Philosophy, to Politics, that they had little interest to spare for the beautiful country in which they lived, and less still for its birds and animals.

It is true enough that every Greek was an ardent politician, and necessarily so, since each man must take an active part in the guidance of the State; a philosopher too, since it was the duty of each to train himself, physically, mentally, and morally, to do what in him lay for the common welfare;

but above and beyond this there is in the Greek spirit a constant striving not only for the beautiful in art, but also an ardent love for it in nature.

In all the works, written and graven, that have come down to us from the classical age, this characteristic is predominant. Everywhere reigns a spirit of deep thankfulness for the beauty and brightness of their land. The lines from the first chorus in the *Edipus at Colonus*—

"To the goodliest homes on earth thou comest—
White-cliffed *Colonus*, this
Loud with the melody, piercing sweet,
Of nightingales that most delight
Its deep green glades to haunt—
Lovers old of the ivy sheen."

and countless other passages show that these Greeks had an appreciation of the beauties of nature that we, reared mostly among smoke-covered cities and impure streams, cannot hope to rival.

Especially is this feeling manifest in regard to birds, and naturally so since they were regarded not only as desirable for their grace, colouring and song—the normal Greek was both an artist and a musician—but as the messengers of the gods. This means that every soothsayer and priest was both an anatomist and a competent ornithologist. *Teiresias*, the blind seer, says—"Sitting in an ancient seat to watch where I had a harbour for birds of every kind, I heard an unknown note." Whilst the angry *Creon* replies that he will not obey the warning and bury the dishonoured dead, "not even if the eagles, birds of Zeus, should bear the carrion to the eternal throne." Elsewhere *Teiresias* is called the "feeder of birds."

Nor is it only in the tragedies that such references are found; the whole of Greek literature is studded with them. We should least of all expect to find signs of bird-lore in comedy, but the comedies of *Aristophanes*, the *Birds* in

particular, could only have been written by a very thorough ornithologist, and the frequency of these references, and the language in which they are couched, show that these plays were written for an audience to which the history of the birds was not merely interesting, but also familiar.

The classification of the birds by *Aristophanes* is a fairly complete one. "You that feed on the well-sown crops of husbandmen, countless tribes of barley-eaters, and swift-flying flocks of rooks, and you that in the furrows twitter round the clods; you that pasture in gardens on the boughs of the ivy; you that live on the mountains, and you that in the marshy glens devour the gnats, sharp stinging—and the motley-feathered bird, the *attagen*—and you that fly over the sea along with the *halcyons*."

Here too are several points of interest. The rook is "swift-flying." Not many people to-day would pick out the rook as a swift-flyer. Yet the old comedian was quite accurate. The rook is a swift-flyer. Some time ago, an observer on the sea-coast saw a hawk pursuing a rook. The quarry, instead of dodging about the cover on the shore, flew straight out to sea and gradually left the hawk behind, so that at length the pursuer gave up the chase and returned to the shore.

Then there is the motley-coloured bird, the *attagen*. Authorities are unable to agree as to this bird. It seems to have been a long-billed bird, fond of water. Probably it was not a partridge, as some describe it, certainly not a moor-hen, which is not motley-coloured; it may have been a bird of the grouse kind, or, more reasonably, a woodcock.

There remains the interesting reference to the *halcyons*, or kingfishers. *Alcyone*, who from grief for her husband, *Ceyx*, drowned herself, was changed by the gods into a kingfisher. It was ordained that, when this bird made its nest, which it did, strangely enough, on the ocean and in the autumn, there should be calms at sea until the eggs were hatched and the young ones safe. Correctly the word is written

aleyon, but from a natural confusion with the Greek word for sea, *hals*, it was changed into *haleyon*, and the fourteen days of calm are called the *haleyon* days. In Homer, *ceæ* or *ceæx* is the common seagull, so that the legend, according to which it is the male kingfisher, must be post-Homeric.

Another sea-bird mentioned by Homer is the *laros*, cormorant, noted then as now for its greediness. Aristophanes makes Cleon take the cormorant for his crest.

That magnificent sea-bird, the osprey, *haliaetus*, is associated by Aristophanes with the vultures, but is, of course, not a carrion-eater at all. Fish form its entire diet, and these it catches as they swim near the surface of the water. One may perhaps digress here to note that the shooting of an osprey some time ago, on a lake in the south of England, was described as a national calamity.

Of the true eagles, several seem to have been very common in Greece. In the *Iliad* we have a fine description of *aquila naucia*, "the swift-winged hunter of the feathered game, the shadow of his pinions stretching wide as some palace gate, descends to earth in airy rings. In the *Agamemnon* Æschylus compares Agamemnon to the golden eagle, whilst Menelaus is the *pugargos*, or white-tailed eagle.

The same name, *pugargos*, is given to a small bird, a kind of wagtail, which may also be the *trochilos* referred to by Herodotus in connection with the crocodile. His account is worth quoting. "It (the crocodile) is blind in the water, but very quick-sighted on land, and, because it lives for the most part in the water, its mouth is filled with leeches. All other birds and beasts avoid him, but he is at peace with the *trochilos* because he receives benefit from that bird. When the crocodile gets out of the water on land and then opens its jaws, which it commonly does towards the west, the *trochilos* enters its mouth and swallows the leeches. The crocodile is so well pleased with this service that it never hurts the *trochilos*."

We wonder not so much that the *trochilos* should assist the crocodile—a similar alliance is found in the case of the rhinoceros-bird and the rhinoceros, and we ourselves may see many kinds of birds picking the flies from the heads of cattle in the fields—but why should the crocodile commonly open its mouth towards the west? Aristotle adds the further interesting detail that the *trochilos* picks the crocodile's teeth.

The common wren is also called *trochilos*, with the additional titles of *presbus*, old man, and *basileus*, king; whilst the created wren is dignified by the title of *larauos*, tyrant, and was evidently what the robin is now, a great bully.

In addition to the robin, we come across the redstart, and a series of birds called "green or yellow birds," orioles, finches, wood-wrens.

Simonides calls the nightingale, "the bird with the olive-green neck," but this bird is generally *ædon*, the songstress whose melodies the poets never weary of praising, nor could a poet himself receive any higher praise than to be called, "the nightingale of the muses." The ill-fated Cassandra, when about to enter the house of Agamemnon to meet the doom that she foresees so clearly, prays for "the fate of the clear-voiced nightingale, of the winged form and the happy life, free from lamentations."

The poor wryneck, indeed, can scarcely be said to have enjoyed a happy life, free from lamentations. It was a favourite bird with witches and wizards, who bound the poor creature in spread-eagle fashion to a wheel, which was turned rapidly round, and, as it turned, was supposed to carry along with it the affections of the person mentioned in the accompanying incantation. The English name of this bird is derived from the way in which it moves its head, but the Greek name, *ionas*, refers to its harsh screaming cry.

The wryneck is nowadays often called the cuckoo's mate, but the two birds do not seem to be connected anywhere in the Greek writers. The cuckoo is indeed seldom alluded to. Pausanias tells us that it was sacred to Hera, and sat on her sceptre. Elsewhere it appears to be noted only for its cry, as in the *Birds*, when Lamachus is said to have been elected by three "cuckoos," that is, by men who gave their votes again and again, so that their numbers were apparently magnified, just as cuckoos cry so repeatedly that the fields appear to be full of them. The same name, *kokkux*, was given to a mysterious fish which was said to utter a note resembling that of the cuckoo.

The swallow, *chelidon*, however, was before all others the bird of spring to the Greeks. *Chelidonias* was the name they gave to the warm spring wind, the Latin *Favonius*, which brought the migrants back to them.

Such a white swallow as we had at Gilling two years ago, was not unknown to them. Anything very much out of the common is called a "white swallow." There is, too, the further proverbial expression, "one swallow does not make a spring," in Aristotle. A later writer preserves for us a copy of the swallow song, which the boys of the Greek cities used in the spring to sing about the streets and receive money for so doing, as boys, commercially inclined, do in these days, singing patriotic ditties on the fifth of November. A parody of the swallow song is sung by Cinesias in the *Birds*.

Profit was made from the swallow by quacks also, who sold two small stones from the crop of a young swallow as an infallible cure for epilepsy. The swallow is often called "the garrulous." Euripides calls chatterboxes, "the twittering places of swallows."

The epithet garrulous is also applied to the starling, *psar*, "the speckled bird," and it was considered quite the fashion to have a starling that had been trained to talk.

The jackdaw, *koloios*, is often coupled with the starling. In the *Iliad* the retreating armies are in many places compared

to noisy flocks of jackdaws and starlings alarmed at the appearance of a hawk. A noisy impudent talker is a jackdaw, and in the proverb, it is the jackdaw that decks himself in fine feathers.

The crow, on the contrary, is taken very seriously and treated with respect, as the Irish treat the magpie. Those Greeks—we hope that they were not many—who were prone to violent language, made a great deal of the crow, and would often bid those who annoyed them "go to the crows"—a command which was somewhat like our modern "go and be hanged," and other phrases which may not be set down in print.

The cunning of the crow, and its sable colour, seem to have impressed the people then as now, but there was another reason for their respect, which, following the euphemistic practice so dear to the Greeks, we will do no more than allude to here.

In the main, however, the Greeks took a keen delight in the bird life of their country, and Aristophanes was voicing the general opinion when he said—"all the greatest blessings to mortals come from the birds."

There is a sympathetic note running through every reference, that is often wanting in modern writers. We may instance from Pope's translation of the *Iliad*—

"The topmost branch a mother-bird possessed;
Eight callow infants filled the mossy nest;
Herself the ninth; the serpent as he hung,
Stretched his black jaws and crashed the crying young;
Whilst hovering near, with miserable moan,
The drooping mother wailed her children gone,
The mother last, as round the nest she flew,
Seized by the beating wing, the monster slew."

Hundreds of other passages may be quoted to show that in this, as in many other respects, after more than twenty centuries, we can do little more than imitate these ancient

Greeks, who found time, in spite of a necessary devotion to the politics of the State, not only to produce masterpieces of literature and art, but also to take a great interest in the animal life around them.

Naturally we find that there is much that is grotesque in the beliefs that they held, though we may profitably bear in mind that one of the greatest naturalists of modern times, Gilbert White, was firmly convinced that our swallows did not migrate, but spent the cold weather under water in the lakes and streams which were conveniently near to their summer habitations.

To the Greeks very little of the world was known, beyond their own country really nothing except the fringe of the shore of the Mediterranean. The unknown is always mysterious, and we can scarcely wonder that they were so ready to believe many tales that to-day would be received with derision. It was almost impossible for them to sift the wheat from the chaff.

The tale of the *chenalopen*, the fox-goose, a bird like our sheldrake, that lived in holes in the ground, at first sight would appear absurd, true as it is. Yet it is, in one way, almost as strange as the tale of the *phoenix* told so circumstantially by Herodotus, a tale the strangeness of which must be the excuse for its insertion here. He says—"The phoenix I have never seen except in a picture; for it seldom makes its appearance amongst them, only once in five hundred years, as the Heliopolitans affirm; they say that it comes on the death of its father. The plumage of his wings is partly golden-coloured and partly red: in outline and size he is very like an eagle. They say that he comes from Arabia, and brings the body of his father to the temple of the sun. First he moulds an egg of myrrh as large as he is able to carry; then he tries to carry it, and when he has made the experiment, he hollows out the egg and puts his parent into it, and stops up with myrrh the hole through which he introduced the body; then having covered it over, he carries him to the temple of the sun."

PHIL AWNYS.

Lord Acton.*

The recent controversy in the *Tablet* concerning Lord Acton has made it abundantly clear that if the second instalment of his letters, in the volume entitled *Lord Acton and his Circle*, had not been published an injustice would have been done him. There are some who will say and do say that, if so, he had only himself to blame for it; others, perhaps, will think it a matter of small consequence what Acton said or did, or what he thought or wrote, or what other people thought or think of him. But the common opinion is, and we fully agree with it, that whilst either volume of letters would have left upon the English public a false impression, the two volumes, mutually corrective and supplementary, give us an opportunity of knowing more of an interesting character who, both in his lifetime and after his death, was misjudged by many who called themselves his friends and was wholly misunderstood by those who had not known him.

Prefixed to the two handsomely-printed and well-edited volumes are two portraits of Lord Acton. We think that even a professional painter would be puzzled to recognize in them the same individual. The latest presentment, which introduces the Drew correspondence, shows us a finished, handsome, important man of the world, self-contained and somewhat disdainful, who may or may not have been kindly and warm-hearted, but who looks like one who would not brook contradiction, who has been accustomed to obedience and assured of respect, who might have been an

* *Lord Acton and his Circle*: edited by Abbot Gasquet, O.S.B., Barmes and Oates, 28 Orchard Street, London, W. 15 shillings net.

ambassador or a city magnate or a distinguished nobleman, but who, most certainly, stood high in his own estimation and in that of others. The second and earlier portrait, from a painting we should imagine, is that of a man of irregular features and somewhat careless personal habits, with a broad thoughtful brow and a seeing eye, a face strong and aggressive, but one that we should suppose would readily respond to a humorous sally, and which suggests appreciation of others rather more than a belief and satisfaction in oneself.

These two portraits are symbolic of the difference between the two Actions of the *Letters to Mary Gladstone* and *Lord Acton and his Circle*. We need to be told that they show us the same individual. It would be an exaggeration to say that the one volume is contradictory of the other. But they are not, as by right they should be, complementary—the successive stages of a development showing the immaturity of earlier manhood grown into the staid ripeness of age. Either of the volumes, taken separately, would, we think, lead naturally to a false estimate of Lord Acton, and it is doubtful if taken together they give a complete presentment. Probably the letters to Simpson tell us more of him than the letters to Miss Gladstone, just as the portrait prefixed to Abbot Gasquet's book is presumably more life-like than the photographer's *confection* which introduces Mr. Herbert Paul's volume, but, as we doubt whether a knowledge of either portrait or of both of them would enable a stranger to identify Lord Acton in a crowd, so we doubt if either batch of letters or the two conjointly—they do not readily fuse together—give us a fair and correct understanding of Lord Acton's character.

This, of course, means one of two things; either that the two series of letters published are episodic and fragmentary and need to be supplemented before we can see the relationship between them, or that there was something inexplicable or difficult to grasp in Lord Acton's habits of mind. This latter alternative we do not believe, and therefore we must

suppose that we shall have to wait for the publication of further volumes of his correspondence before we shall have the right to pass final judgment upon him.

Meanwhile, it is of interest to ask how one whom we know from *Lord Acton and his Circle*, to have been a practising Catholic, who, however strongly he may have questioned the judgment of his ecclesiastical superiors, had never any hesitation in submitting to their authority, whose faith withstood the severest of tests in his being called upon to accept and profess what he could not understand, came to write certain passages in the Drew letters. We take up the subject with a good deal of diffidence and with some reluctance—with diffidence because only one intimate with Lord Acton, one of his circle could do it as it should be done, and with reluctance because we are not sure whether our motives or our conclusions will be rightly interpreted.

First, however, we wish it to be understood that we are not undertaking a defence of the objectionable passages in Mr. Paul's volume. We were unpleasantly shocked when we read them. We think it an error of judgment on the part of Lord Acton's friends and admirers to have published them; we think it worse than an error of judgment on Lord Acton's part to have written them. Further, we refuse—as Lord Acton himself would have refused—to plead that they were hasty and intemperate expressions, written in an angry and excited mood, when the judgment was clouded and the pen inspired by passion. They were meant as they were written. Lord Acton would never have excused himself, as Cassius did, on the ground of "infirmity," that the rash humour which his mother gave him made him forgetful—forgetful of his honour as an historian and his loyalty as a Catholic. We believe that he would willingly have expressed his regret that they had been written and his indignation that they had been published. But we do not believe he would have willingly retracted them. He would more probably have asked, as we now ask, that they should be

interpreted by the general reader as they were meant to be understood by the recipient of the letters.

To understand what a private letter means it is quite necessary to look at it from the standpoint of the correspondent, with the knowledge, the views, the prejudices, the ignorance, it may be, he or she is believed by the writer to possess. In our letters we express ourselves differently to our different friends even when we are telling a simple story or a matter of fact. How we say a thing to another depends very much on the degree of intimacy between us. There is often a sort of freemasonry in letters that pass between close friends which would make them unintelligible to a stranger. When we write to a child we permit ourselves to talk nonsense, to be playfully extravagant, to describe modern happenings as though they were ancient fairy tales. To one of our own set we like to make a good thing out of quite ordinary stuff, and we put down in writing what we should be sorry, or even ashamed, to whisper in the streets. There is really only one class of correspondents to whom we usually write as we would write for publication or general comprehension, and that is our business acquaintances; and to them we would not write if we could help it.

The letters to Miss Gladstone are undoubtedly letters written to an intimate friend, and they presuppose, in a multitude of instances, if not in every phrase, an understanding between writer and recipient, in addition to letters, conversations, facts and conventions known only to themselves and which an ordinary reader could not possibly divine without assistance. The editor of course has endeavoured to make everything properly intelligible to the reader, by explanatory notes and an introduction. But these cannot be altogether sufficient; they may even be misleading; and no matter how unprejudiced and helpful we may find them, it will still be necessary for every reader to remember always that the letters were written not to himself, but to the unknown Miss Gladstone.

Admitting that Lord Acton when writing to the Gladstones permitted himself a license of censure of the Church that was reprehensible, we believe that he did so only because he was on such terms of intimacy with them that his language would not be misunderstood. He was known to them as a proved Catholic, one who had sacrificed some ambitions and a career, and was ready to take sides against his friends, for the sake of his religion. They could not doubt his sincerity because they had experienced his fidelity. And hence he permitted himself to write bitter things with the assurance of one whose love of his Church was too well known to be open to suspicion. Like Blondin on the tight-rope, who was so secure of his balance that he could make pretence to fall, Acton was so sure of his standing with the Gladstones that he could write of his Church like one of themselves. Where a Catholic would have suspected a concealed heresy, the Gladstones would only see a frank admission of unpleasing but non-essential imperfection. "Communion with Rome," he had written, "is dearer to me than life." This he never suffered them to forget, and he could have no fear of his censure being misunderstood as long as they remembered it.

On the other hand, of his friend and master, Dr. Dollinger, who had refused to submit to the Holy See, Mr. Gladstone wrote "neither then (when he had by chance met the Archbishop of Munich who excommunicated him), nor at any other time, did he, in speech or writing, either towards the Archbishop, or towards the Pope, or towards the Latin Church in general, let fall a single word of harshness, or, indeed, of complaint."

That Lord Acton felt himself in this secure position, when writing to the Gladstones, we have implied evidence in a sentence of one of the Drew letters. He writes: "I scarcely venture to make points against the religion of other people, from a curious experience that they have more to say than I know, and from a sense that it is safer to reserve censure

for one's own, which one understands more intimately, having a share of responsibility and action." It is not always disloyalty to speak depreciatingly of what we love, if our love is clearly manifest. There is more affection expressed in Lear's "and my poor fool is hanged" than if he had called her his "sweet jewel," or some other choice Elizabethan term of endearment. So of Touchstone's "a poor virgin, sir, an ill-favoured thing, sir, but mine own." We do not suggest that Acton's censures are to be interpreted as expressions of affection, but we may think that to the Gladstones they would be an argument for the Church rather than against it. It was as though Lord Acton said: "You may bring what charges you like against the Church; I admit them; nay, I will go further than you do and add what you might have said in addition; nevertheless, the Church is my Church; I am bound to it by ties that not even the knowledge of the unworthiness of its chief representatives, not even its failure, in human affairs, to attain an ideal of perfection can loosen; to me it is nothing less than divine, the Church of Christ, the one true Church to which I will be faithful unto death. I may criticise, but I am nevertheless dutiful; what wounds the Church wounds me; when I blame Catholics I take a share of the blame to myself." Perhaps Acton was wearied, as others have been, of the constant call on Catholics to make apologies and explanations, to defend, or excuse, or extenuate, or explain away, the unpleasant facts or features of the past history of the Church, and thought it better, more manly and honest—with the Gladstones at least—to make all the admissions he could not directly deny, showing, at the same time, by his conduct, that there was no other Church for him.

Let us now test the truth of these suppositions by taking the ugliest-looking of the passages in the Drew letters, and seeing how Mr. Gladstone, to whom the letter was written, would have understood it. We quote it in full as it is given by Mr. Paul in his Introduction to his book. In June, 1876,

Lord Acton wrote: "I have tried in vain to reconcile myself to your opinion that Ultramontanism really exists as a definite and genuine system of religious faith, providing its own solutions of ethical and metaphysical problems, and satisfying the conscience and the intellect of conscientious and intelligent men. It has never been my fortune to meet with an esoteric Ultramontane—I mean, putting aside the ignorant mass, and those who are incapable of reasoning, that I do not know of a religious and educated Catholic who really believes that the See of Rome is a safe guide to salvation. . . . In short, I do not believe there are Catholics who, sincerely and intelligently, believe that Rome is right and that Döllinger is wrong. And therefore I think you are too hard on the Ultramontanes, or too gentle with Ultramontanism. You say, for instance, that it promotes untruthfulness. I don't think that is fair. It not only promotes, it inculcates, distinct mendacity and deceitfulness. In certain cases it is made a duty to lie. But those who teach this doctrine do not become habitual liars in other things." This, we have no hesitation in saying, a Catholic of to-day would understand to mean that those who subscribed to the doctrine of Papal Infallibility, the Ultramontanes (Cardinal Manning, for instance), were not genuine in their profession of faith; that, in giving unreserved obedience to the See of Rome, they were imperilling their salvation; that Old Catholicism, or rather Döllingerism, is the true faith; that to be an Ultramontane is to be of necessity a liar—honest and truthful, perhaps, in all else, but making it a duty to profess what one does not believe or believe what one does not profess. And so it has been understood. But such an interpretation we have no hesitation in describing as unjust. Mr. Gladstone, who alone was expected to read the letter, will have understood it quite differently. Take the first sentence in which Lord Acton contradicts, from his own experience, Mr. Gladstone's publicly expressed opinion of Ultramontanism. According to Gladstone, Ultramontanism required

that a Catholic in communion with Rome, or a convert who joined her, should "forfeit his mental and moral freedom" and place "his loyalty and civil duty at the mercy of another," the Pope. In Mr. Gladstone's opinion, past history showed that the Pope claimed "temporal jurisdiction," the "power to depose Kings," to "release subjects from their allegiance and incite them to revolt"; also that the principle "faith need not be kept with heretics," and "the doctrines of persecution" were part of the Roman system. He believed, therefore, that Ultramontanist which accepted as an article of faith that "absolute obedience is due to the Pope, at the peril of salvation, not only in faith, in morals, but in all things which concern the discipline and government of the Church," made it impossible for an Englishman to be, at the same time, a good Catholic and a loyal servant of the State. Acton's reply is that, speculatively, it may be so and should be so; but that such Ultramontanist did not "exist as a definite and genuine system of religious faith." He, in his experience, had never met an Ultramontane of that type, and he did not find that conscientious and intelligent Catholics believed themselves bound to look for the solution of all ethical and metaphysical problems to Rome. This, we think, is the true interpretation of Acton's first statement, as it must have been understood by Mr. Gladstone.

We come next to the surprising saying, "I do not know of a religious and educated Catholic who really believes that the See of Rome is a safe guide to Salvation . . . in short, I do not believe there are Catholics who, sincerely and intelligently, believe that Rome is right and Döllinger is wrong." Here we should certainly have condemned Lord Acton's words as heretical if he had not explained his meaning elsewhere. He says in a letter to Miss Gladstone: "A speculative Ultramontanist separate from theories of tyranny, mendacity and murder, keeping clear of the Jesuit with his lies, of the Dominican with his fagots, of the Popes with their massacres, has not yet been brought to light.

Döllinger, who thinks of nothing else, has never been able to define it." This latter passage, quite as offensive to pious ears as the former, has at least the merit that it makes Lord Acton's position clear. "Speculative Ultramontanist" meant to him and to Dr. Döllinger an open approval of ecclesiastical rule by excommunication and interdict, of the supposed Jesuit doctrine of dissimulation and that one need not keep faith with heretics, of the Inquisition and of the wholesale slaying of heretics. Döllinger could not define an Ultramontanist (that is, a full obedience to the Holy See such as he supposed the Vatican decree to require) which did not belong to the past as well as to the present and the future, which, therefore, as it now requires our present dutiful obedience and assent "*non solum in rebus, quæ ad fidem et mores, sed etiam in iis, quæ ad disciplinam et regimen Ecclesiæ per totum orbem diffuse pertinent*," must have required the same obedience in the past, when the Papal conduct and regimen seemed to him at times to have been exceedingly objectionable. As, he argued, a Pope has acted in the past, so, speculatively, he may act in the future, and we Catholics may, speculatively, be called upon again to assist in the persecution of heretics, to approve of the Inquisition, to believe in his deposing power, and to give him so much of our obedience, when he calls for it, in civil matters, that it may mean disloyalty and a betrayal of our country. Acton and Gladstone, as we know, thought like Döllinger on this point. But Acton assures Gladstone that though, speculatively, this seems what the Ultramontanes ought to believe, they do not believe it. Speculatively, therefore, as he considered, Rome and its theologians ought to teach it, but they do not do so in fact. Speculatively, also, Rome ought not to be a safe guide to salvation, practically it is. And, speculatively, Döllinger, to his mind—and he believed every sane man must think the same—was right and Rome wrong. But, in practice, there was only one right thing for him personally to do—to sever himself from Döllinger's party and to remain in communion with Rome,

Whether this explanation of Lord Acton's words will satisfy the reader or not, it is quite certain that Mr. Gladstone was familiar with Döllinger's and Acton's views, that he must have understood what Acton wrote in the light of this knowledge, and that to him the supposition that Acton had broken with Rome was out of the question.

There remains still Gladstone's charge against Catholics of mendacity—a charge that many will remember—and Lord Acton's endorsement of it with improvements. It would, however, be rash to attempt a detailed explanation of the sentence without having before us the terms of Mr. Gladstone's indictment. Obviously Lord Acton's answer is a repetition of the already familiar one that, speculatively, we Catholics are all Gladstone says we are and a bit more, but when he comes to know us better, he will not find us quite such reprobates as he imagined.

In *Lord Acton and his Circle* we find Acton writing to Mr. Simpson on the same subject in a much more temperate and intelligible fashion. He explains the attitude he adopted in his *Times* letters. "What I want people to understand," he says, "is this:—Gladstone's appeal could not be met by denying that political consequences could not be drawn from the Council, or that any interpretation of that sort could be right or authentic. My reply to him was that, as an English statesman, he exaggerated the political danger, and that his way of imputing to Catholics all the consequences constructively involved in the Decrees admitted of a *reductio ad absurdum*." The absurdity was that Mr. Gladstone should jump to the conclusion that English Catholics, Acton amongst them, because they had accepted the Vatican Decrees, which *constructively* involved political consequences, became untrustworthy and disloyal citizens. This quite bears out the interpretation we have given to the objectionable passages we have considered.

The readers of *Lord Acton and his Circle*—we trust they will be many—will find very much that will interest them.

It is full of suggestive fragments of history, and of acute observations of men and events. There is not much gossip—we are sorry for it, since it would have helped us to know Lord Acton better—but there are many well-worded passages and clever sayings, and the general result is literature—a book worth reading for itself, not a mere record of events in the life of an individual or the story of a journalistic undertaking. But if they had no other merit, the letters have served a good purpose in showing us Acton as a true Catholic, critical and outspoken, but with all the chief interests of his life bound up with his Church. It must ever be a matter of regret that one of so great ability should have been lost to Catholic literature, should have fallen under suspicion of disloyalty, and have remained for years in an unhonoured neglect. The ill-fated *Rambler* seems to have disabled and discredited most of those who had to do with it. In March 1865, we find Newman himself lamenting his connexion with it, and his subsequent inutility. He wrote to Fr. Whitty: "When the Cardinal asked me to interfere in the matter of the *Rambler*, I took on myself, to my sore disgust, a great trouble and trial . . . If I could get out of my mind the notion that I could do something and am not doing it, nothing could be happier, more peaceful, or more to my taste than the life I lead." Simpson might have written in the same spirit, and Wetherall also.

Truly, the *Rambler* and the journals which took its place were "a great trouble and trial" to all who had to do with them. No journalistic enterprise was undertaken with nobler motives or a finer enthusiasm; few have been conducted with more talent and efficiency; it would have been successful if it had been suffered to go on; but, in the effort to be original and to challenge attention, it excited mistrust and the consequent misunderstanding. It created dislike in the anxious minds of some in authority, partly, no doubt, by what it did, but much more by what they were afraid it might do. The effect was something like that of a

motor on a country road a few years ago. Horses snort and prance after it has passed by; timid people hardly like to look at it as they see it coming; there is much talk of dangerous speed and reckless driving; in reality it is well in hand and steered with care, but a foolish dog barking in front of it is run over, and the chauffeur has his license endorsed. The only harm the *chauffeur* seems to us, in these days, to have done was that it raised an unpleasant dust and, to some noses, left behind it an unpleasant smell; both of which were slight and very temporary evils, whilst it did, or tried to do, an excellent and useful work.

Perhaps this article will be best ended by quoting Lord Acton's view, expressed to Simpson, of the Pope's Temporal Power. It was the attitude of the *Rambler* on this question which did most to bring it into trouble, and the passage should show that Acton was not the libellous enemy of the Pope and everything Papal which some of his words might lead one to imagine. He says: "Observe, with reference to the analogy with all other freedom, that bishops, etc., belong to particular nations, but the Papacy (as representing unity and government of universal Church) is not national. So it is natural that its freedom should be secured in a different way. Consider the case of the State he is in being at war with other Catholic States, and his peril if it is at war with heretical States. The right of liberty is a *claim* not always admitted. The Church's right is denied by the pagan State, which denies distinction between religious and civil authority, and by the modern absolute State. The temporal sovereignty is the only plan we can devise to secure liberty for the Pope, but it is a means subsidiary; in fact it is a negative idea, the not being governed, not the right of governing, though governing is the only way to avoid being governed. It is stated as a basis, an acknowledgement of independence, not as a means of defence or a source of political power. The extent therefore is not essential." When it seemed inevitable that Pope Pius IX. would be

driven into permanent exile, he wrote: "Nardi, for whom, for a very good reason, I have a reverence, assures me solemnly that no Peter's Pence go to Naples. Pray take this into consideration. Also a point to be made is that, if the Pope really leaves Rome, then will be the time to help him with all our might and main. Let us therefore not exhaust our poverty when he does not want it." And writing more in full on this question he said: "In the March number I spoke of a possible combination of Peter's Pence, State payments and domains for the support of the Pope. The last seems to be the most natural and the only one that can permanently endure. Popular collections are uncertain, they cannot be equally levied in countries where the clergy is supported by the State and in countries where it is maintained by the people. Peter's Pence of old was a very partial and a very small tribute, and it was paid by countries where the Church was already richly endowed. You cannot expect a clergy that looks to collections for its own livelihood to be zealous in promoting constant and permanent tribute which enters into competition with its own. That applies chiefly to our own country. But abroad there are more serious objections. In Prussia, for instance, the State cannot stand in the long run a perpetual or periodical popular excitement which combines the two things most feared, attachment to the papal authority and democracy, for in a bureaucratic State everything that stirs independently of Government, and in the mass of the people as such, that is not in their organization, is virtually democratic. Much more must those Catholic States, which, like France and Sardinia, are responsible for the troubles and necessities of the Pope, dislike and dread a movement constantly recurring, organised and kept alive by the whole clergy, which is in fact a protest against what they have done. All these difficulties will be met by the system of domains. The Governments, if they give up a fragment of crown lands to the Holy See, lose nothing, because the voluntary contributions,

which have the serious disadvantage *ut supra*, carry away as much wealth of the country, and it would be in each country a matter of little more than £20,000 or £30,000 a year. Add to this, which is a just claim and obviously in the interest of France, Italy, Spain, Prussia and Germany, to concede the liberty of private bequests, and the Pope is as rich once more as in the days of Gregory the Great."

These extracts from Abbot Gasquet's book will serve, we hope, to show the difference between the tone and style of Lord Acton of the *Rambler* and Lord Acton of the *Drew* letters.

In conclusion we promise the reader that he will find the Abbot President's *Introduction* a masterpiece of its kind and as interesting as Lord Acton's Letters themselves.

J. C. A.

Notices of Books.

SHORT SERMONS. BY THE REV. F. P. HICKEY, O.S.B.
With Introduction by the Bishop of Newport. R. and T.
Washbourne, Ltd. Price 3/6.

Though there are so many books of "Sermons" that there would seem little need for more, we nevertheless welcome the volume of "Short Sermons" recently issued by Fr. Paulinus Hickey, because it is a volume of real merit. It would scarcely need our commendation when it is known that Bishop Hedley has written the "Introduction," in which he does not stint his praise of the matter, method and language of these sermons.

It is obvious of course that it is not easy to give a sermon instruction that is practical in matter, orderly in sequence of ideas and expressed in suitable language, and is at the same time "short." So many "short" sermons are scrappy in matter, crabbed in style, and often a mere string of sentences with no leading idea and no sequence of thought. To be able to give concisely and neatly—and all within a few minutes' time—a good and complete sermon is a rare gift. We consider that, in the volume before us, Fr. Hickey has more than proved he has this gift. These sermons are short and pithy, full of good practical matter and written in plain but pleasing language.

At the head of each the chief points are given, and the reader is struck with the simplicity of the whole, and the ease with which he can grasp and remember it. There is also an originality and freshness about these sermons that is especially pleasing. No doubt they are primarily meant

for early Sunday masses, or for times when the discourse or instruction must necessarily be brief; but they lend themselves to a development which will make them useful for the more lengthy and formal discourses at High Mass or on other occasions. Busy priests will find them useful helps, and we trust the work will have that ample recognition that it fully deserves.

The volume contains a sermon for every Sunday in the year, and for the principal festivals. The course of subjects would seem to fit in well (though not following it exactly) with that of the Syllabus of Instructions issued by the Bishop of Liverpool. The subjects treated of are such as are most useful for the people, and contain what is so much needed, clear and definite instruction, together with solid piety that must appeal to the hearers.

We may add that we hope Fr. Hickey will see his way to following up his present volume with a second one.

THE CHURCH AND KINDNESS TO ANIMALS.

Burns and Oates. Price 2/6 net.

This little book is an adaptation and translation of a larger work, and is published as a contribution towards the movement for the more humane treatment of animals and against the theory and practice of vivisection. It is not a mere appeal to sentiment, but aims at showing the spirit and principles of the Church in the matter of cruelty to animals, from the shambles of a bull-ring to the mincing and carving of the vivisectionist.

It begins with a decree of Pope Pius V. against the amusement of bull-fighting, and a prohibition of Monseigneur Besson of the same practice in his diocese of Nismes. The second part shows in a series of extracts from the lives of Saints, ancient and modern, the fondness they displayed for all animals, and their kindness towards even the lowest and least lovely.

The third and last part is a compilation of modern expressions, chiefly ecclesiastical, of abhorrence and condemnation of the practice of the vivisection. We have no brief for anti-vivisection, and may say at once that we have no sympathy with the movement. We admit that man has duties towards animals, based on the purpose for which God put them under his dominion and on the comprehensive law of Divine mercy. Duties of kindness towards the lower animals are claims which spring from the due subordination of the various departments of creation to one another and to their common Author. To treat animal life with no more consideration than the vegetable is repugnant to this order as well as to reason, instinct and universal consent. *Cruelitas etiam in bestias peccatum est*, because he who commits the cruelty thereby *ponit actionem dissonam a fine et ordine Creatoris*. But when the author asks what good has vivisection accomplished, and assures us on the high authority of Sir W. Ferguson, Sir Charles Bell, Dr. Lawson-Tait, and many others that from these cruel experiments Science has learnt nothing tending to her own enlightenment nor to the serious alleviation of the diseases and "ills that flesh is heir to," we question the assertion, and have no hesitation in replying that the authorities on the other side are greater and more distinguished, and in number are probably a hundred to one.

THE RELIGION OF THE PLAIN MAN. By Rev.

R. H. BENSON. Burns and Oates. Price 2/6 net.

This book is addressed to the "man in the street," whose religion, we are told in the preface, is composed partly of emotion, a good deal of Scripture, partly of imagination and, to a very small extent, of reason. He can give a probable meaning to a text, recognise a few of the plainer facts of history, and perceive a law or two in the development of life. The reader follows throughout the book an

individual of this type called John, who starting earnestly in search of truth, finds the Bible an insufficient guide to true religion, appeals in his doubts to various sectaries who confuse him still more by their mutual contradictions, finds next in the Church of England a genuine piety, sincerity, a love of God and self-denial, but a system tolerating a great number of contradictions on points of vital importance, and finally by being convinced, as the result of his wanderings, that it is utterly and ridiculously impossible that salvation can depend upon profound scholarship, is led by providential means to find rest in the Catholic Church.

The whole book demonstrates by force of an example, not by a controversial method, the fact that man's ignorance necessitates a heavenly teacher. The book does not aim at being a learned one, the penny catechism being quoted rather than St. Thomas and theological works, though a couple of appendices entitled 'St. Peter in Scripture,' and 'Primitive Papalists,' bring together some useful testimonies. Fr. Benson shows a tact not always found in controversial works, being enabled by the happy form in which the book is cast to show how absurdly impossible some intellectual theories are, without insulting the religious experience of anybody or hinting that others are in bad faith. The book is entirely pleasing except for a poor photo of the author which serves as a frontispiece, and is in our opinion calculated to give an unfavourable impression to those who do not know Fr. Benson either personally or as an author.

THE CATECHISM SIMPLY EXPLAINED for LITTLE CHILDREN. By H. CAFFERATA. Art and Book Company. 1/-, and 6d.

This little book is a companion to *The Catechism Simply Explained*, published by Canon Cafferata for the instruction of converts. It is intended for the use of children from

five to eight years of age who cannot attend school instruction, or for the assistance of teachers in infant schools. The author recognises that children have a language of their own, and admits that it is not always easy to accommodate oneself to it. Though the words used must, from the simplicity aimed at in the book, be often inadequate to express a meaning understood by more mature minds, one feels that the author has succeeded in explaining all the important catholic truths and practices in the child's language. We think the public will call for reprints of this book as it did for the other one, the sale of which has run to many thousands of copies.

HER FAITH AGAINST THE WORLD. By WILFRID WILBERFORCE AND A. R. GILBERT. Burns and Oates. 3/6.

This is the story of a young barrister who abandoned his religion to secure his return to Parliament with a view to marrying a baronet's daughter. In the meantime the heroine herself became a convinced Catholic and refused to marry the young M.P. as he was not a member of the true Church. Upon the avowal of her intentions, her father thrust her from his house, and the example of her faith converted the youthful prodigal. The story contains an obvious and good moral.

THE MASS COMPANION. By Very Rev. A. MORRALL, O.S.B. Art and Book Company. Cloth, 1/-.

Fr. Morrall's little book on the Mass is too well known to need any introduction to our readers. It has been before us for more than twenty years, but we are pleased to notify that a third and enlarged edition has just appeared, published in a more modern dress and with a more convenient arrangement of the prayers, both in Latin and English, and explanations of the ceremonies, with historical notes. In addition,

printed as a Supplement, is to be found in a helpful form the manner of serving at Mass.

ECCLESIA: THE CHURCH OF CHRIST. A planned series of papers. Edited by ARNOLD HARRIS MATHEW. Burns and Oates, 3/6 net.

Mr. Mathew's idea was to provide a simple explanation of what Catholics understand by the "Notes" of the Church. On the whole he has succeeded; so that, for the excellence of some of these explanations and the interest of the supplementary matter, the book may be warmly recommended to inquirers interested in Notes.

"I wish Protestants would throw themselves into our minds on this point; I am not holding an argument with them; I am only wishing them to understand where we stand and how we look at things." These words of Cardinal Newman, quoted in the volume, best express the tone intended by the editor. It has been fairly caught and held by the other writers, though, as was inevitable, they do not all escape the tone of controversy.

The 'Unity' by Fr. Zimmerman O.D.C., and the 'Catholicity,' by Fr. Chapman, O.S.B., are most satisfying, and justify the book. Yet there is a weakness at one point (p. 24) which is made all the more conspicuous by Fr. Zimmerman's gift of clearness. He has explained the body of the Church as the baptised, good and bad; the soul of the Church as the good, Christian and non-Christian; to the inevitable question, Why trouble about belonging to the body? his answer feels weak—it is presumption, expecting extraordinary means and neglecting ordinary; we cannot afford to miss the Sacraments. Does not this stop short of the real answer? It is indeed dangerous to be out of the visible Church—so dangerous that God has not left us to our own prudence, but has positively forbidden us to take the risk; and the sin (when there is sin) is not wilful rashness but wilful disobedience.

With these two excellent papers probably should be classed Fr. Benson's on the 'Sanctity of the Church.' The only doubt rises from his method; he hangs all on a single idea, with the risk that where this does not appeal nothing in the paper will appeal. But the idea itself is of the noblest, and worthily worked out. The Church is, mystically but truly, the body of Christ; its sanctity is therefore simply His sanctity; and shows itself as of old in charity and love of suffering, in a wonderful personal influence and power of miracles.

Father Breen's 'Apostolicity' is a controversial paper on Bishop Barlow, and feels out of place. There is much interesting and useful supplementary matter in the book. Fr. Finlay writes on 'Infallibility,' a strong, clear explanation. On 'Schism and Ignorance,' and 'Salvation outside the Church,' the editor's short papers give just what is wanted. Fr. Gilbert Dolan's opening paper on the 'Church in the Parables' is disappointing. The Rev. Spencer Jones ends the volume with a paper on 'England and the Holy See in the Middle Ages.' Dr. Bliss is publishing from the Vatican archives the entries that concern England; and this paper shows how the theory of an independent Church of England looks in the light of those entries.

If converts and enquirers are helped by books, this should help them.

Louis P. Farrell. R.I.P.

THE news was received with sad surprise in September of the early death of Captain Louis P. Farrell, M.D., who succumbed to an attack of enteric fever whilst in charge of the Military Hospital of Satara in India.

Louis Farrell came from Nova Scotia to Ampleforth in 1891 and remained with us four years. In the beginning of 1895 he was elected captain of the school. He graduated at Dalhousie, and two years later, in 1901, he received the degree M.R.C.S., L.R.C.P. from London. Taking his commission in the Indian Medical Service, he proceeded to India, where he served two years. He was attached to the expeditionary force and served all through the Somaliland campaign in 1904. While in Africa he contracted enteric fever, but his health being sufficiently restored, he took up duties again in India. A second attack of fever in the summer of this year proved fatal.

The Halifax papers speak of the universal regret occasioned by his early death, for it was generally expected that at no distant date he would return to his native city to engage in the practice of the profession of which his father, Dr. Edward Farrell, was so distinguished an ornament.

We offer our sincere sympathy to his bereaved relatives.
R.I.P.



College Diary and Notes.

Sept. 18th. The day of return. Our numbers are about the same as last year. The following are the new boys—Robert Murphy, St. John's, Newfoundland; Noel Chamberlain, Grassendale, Aigburth; George Richardson, Harrowgate; Leo Lacy, Liverpool; Robert Robertson, Oban, N.B.; Gilbert Marwood, Blackburn; Arthur Neilan, Kingstown, Ireland; Francis and Gilbert Welch, Moneymore, Co. Derry; Harold Weissenberg, New Brighton, Cheshire; William Young, Bath; Joseph and Manuel Pérez de Guzmán.

Our best wishes accompany Bernard Rochford, Edmund Hardman, John Smith, Oswald Chamberlain, Victor Giglio, Reginald Barrett, Basil Wood, Gerald Hines and Wilfrid Swale, who have left.

We welcome back from Belmont Br. Hubert de Normanville. Congratulations to Paul Lambert who has entered the novitiate, also to Brs. Francis Dawson, Herbert Byrne, and Sebastian Lambert on their solemn profession.

The only serious event of the vacation is the publication of the certificate results. They do not read quite so well this year as last. This is due in some measure to the fact that some who went in for the Higher Certificate were rather too young for the Examination. But they had passed the standard of the Lower. They must therefore rest content with the more lasting benefit of the Higher Certificate course. Their turn to figure well in the results will no doubt come this year. However we may congratulate J. McElligott and R. Hesketh on their success.

The Lower Certificate results are considerably better in quality than last year's, though there are fewer passes. The results read as follows:—

	No. of Subjects.	First Class passes.
E. Emerson	7	Arithmetic, English, History, Additional Mathematics.
L. Hope	7	English, History.
J. Buckley	7	English, History.
C. Rochford	6	English.
P. Ward	6	Additional Mathematics.
F. Lythgoe	6	History.

In addition to the above R. Marwood passed in five subjects with first class in Greek, English and History, and W. Clapham in five subjects with first class in Greek and Latin.

Sept. 19th. We began the football season with a cricket match against a strong side got together by an old St. Peter's boy. On referring back to old journals we find many good scores registered against Ampleforth bowling by Mr. R. F. Russell in the days when Ampleforth v. St. Peter's School, York, was the match of the season. He apparently thinks highly of our cricket for he brought a very good team to-day. It included Mr. H. Wilkinson who has played frequently for Yorkshire, and Mr. A. M. Sullivan who played in the Cambridge University XI and later occasionally for Sussex. We won the toss and commenced badly, five wickets falling for a paltry fifty-seven. Br. Bruno however came to the rescue, and by good cricket our score was taken to 140 for the loss of seven wickets. Lovell then joined Br. Sebastian and the score rose to 223 when the innings was declared closed, with two wickets still to fall. This left our opponents an hour and a half in which to knock off the runs. Yesterday this would have been regarded as an impossibility. Sullivan and Wilkinson however put on 200 runs in exactly an hour. When the telegraph board showed that seventy was scored in the first twenty minutes interest in the result ceased. We merely watched. Wilkinson scored a six and twenty-one fours; Sullivan two sixes and seventeen fours. Our total was passed before the first wicket fell; afterwards our wearied bowlers obtained a few wickets. The match was well worth losing. The following is the score:—

Ampleforth.

Mr Russell's XI.

R. Hesketh, b. Roy	6	H. Wilkinson, c. Lambert, b. Hesketh	120
Rev. B. Hayes, c. Nelson, b. Wilkinson	5	Rev. A. Sullivan, st. Dawson, b. Wailles	108
H. Speakman, b. Roy	7	P. Hudson, c. Lambert, b. Hesketh	4
Rev. A. Mawson, c. Wilkinson, b. Roy	12	C. Storey, not out	1
F. Wailles, c. Ward, b. Wilkinson	4	P. Ward, b. Wailles	0
Rev. B. Dawson, c. Wilkinson	8	R. Russell, c. Hayes, b. Wailles	0
Hudson	17	C. Rochford, not out	5
J. McElligott, b. Sullivan	0	M. Roy	
Rev. B. Mawson, b. Sullivan	19	P. Neeson	
Rev. S. Lambert, not out	57	J. Jackson	
S. Lovell, not out	43	E. Keogh	
R. Calder-Smith, did not bat	0		
Extras	23		
Total (for 8 wks.)	223		

Extras 1

Total (for 5 wks.) 240

In the evening the voting for captain resulted in the election of Raymond Hesketh.

The following are the chief school officials this term:—
Government—

Secretary and Recorder	J. McElligott
Officers	E. Emerson
	L. Hope
Gamesmen	P. Neeson
	E. Keogh
Billiardsroom Officials	J. Buckley
Gassmen	H. Speakman
	T. Leonard
Collegemen	S. Lovell
	E. Caswell
Clothesman	A. O'Dwyer
Librarian of Senior Library	D. McDonald
Librarian of Junior Library	R. C. Smith
" " Reading Room	P. Ward
Vigilant of Junior Library	F. Lythgoe
	R. Morice
" " Reading Room	V. Narey
Editors of College Diary and Notes	H. Rochford
Secretary of Literary and Debating Society	C. Rochford
Committee of Debating Society	G. Gaynor
Secretary of Junior Debating Society	A. Wright
	P. Neeson
	L. Hope
	J. McElligott
	P. Neeson
	R. Hesketh
	R. Marwood
	F. Goss

Captains of the Football sets:—

- 1st.—R. Hesketh and J. McElligott.
 2nd.—R. Marwood and E. Emerson.
 3rd.—A. Chapman and A. Goss.
 4th.—R. Weightell and V. Narcy.
 5th.—L. Riddin and M. Wright.

Football Committee

J. McElligott
 P. Neeson
 E. Hesketh
 P. Ward (Sub. Cond.)

Sept. 23rd. The captain called a meeting of the School in the Upper Library. Br. Ambrose presided. Hesketh introduced his government to the school and received the congratulations of the leader of the opposition, P. Perry, on having been elected a third time—an honour that has fallen to few. Our present prefect, Fr. Joseph, we believe, was elected also three times while the Headmaster, Fr. Edmund, was captain of the school practically for two years. Can it be that a coming event is casting its shadow before?

Oct. 1st. A brief visit from Lieut. B. Johnstone, home on leave from Kamassi, West Africa, and J. Raby.

Oct. 5th. The month half-day. The usual recitations did not take place. But two notices appeared on the study door. As some of our readers have no longer occasion to come across the study door we give their contents.

SCHOLARSHIP.

Mr. Cann of Manchester has offered a Scholarship of £20 to be competed for this year. It will be awarded to the boy who obtains the best result in an Examination to be held on November the 23rd and 24th.

It is open to last year's Lower Certificate Candidates.

The subjects for Examination are:—

1. English Essay.
2. Arithmetic.
3. Latin Prose and Unseen.
4. Either (a) Greek Prose and Unseen, or (b) Algebra and Geometry, or (c) Chemistry and Physics.

Note (1). The standard of the papers will be that of the Lower Certificate.

(2.) No holder of any previous scholarship may compete.

The second notice appeals to a wider audience.

LITERARY PRIZES.

1. Two prizes are offered to members of the Upper Library for the best essays on one of the following subjects:—

1. The Poetry of Wordsworth.
2. An ideal state.
3. The English Historical plays of Shakespeare.

The essays must be of at least eight foolscap pages in length and must be handed in by December 8th.

2. Two prizes are offered to members of the Junior Library for the best essay, on one of the following subjects:—

1. The best book for boys, (to be taken from the J. Library).
2. A poem of Sir Walter Scott's.
3. A famous battle at sea.

Oct 13th. We were to have met Helmsley in a home fixture on the football field, but the match was scratched.

Br. Sebastian commenced his University course at the Ampleforth Hall at Oxford.

Oct. 17th. The autumn retreat was opened by our late Headmaster, Fr. Austin Hind, O.S.B.

Oct. 20th. The Retreat ended this morning. Many thanks to Fr. Austin. To-day we had recreation in honour of St. Edmund's feast, anticipating November 16th. Some played golf, others football.

Some excitement was caused by the news that the German Gipsies were in the neighbourhood. They were expected to pass the College shortly after midday. In order to ensure their passing, that faithful retainer of the procurator, Thomas Fox, was placed at the College gates with orders to allow no one to enter. Too literal an interpretation was put upon the order, however, and one of the lay-masters who had been out for a stroll was stoutly denied admittance to the College.

Oct. 21st. This evening an Entertainment took place in honour of St. Edmund's feast. The performers consisted mainly of members of the Sixth. The programme was divided into two parts, the first consisting of various scenes from everyday life, while Part II was occupied by "The Tadpoles," not written by Aristophanes.

A very enjoyable two hours was spent by the audience. Had there been a gallery we doubt not "unquenchable laughter would have shaken all the gods and goddesses" in listening to jest and allusion to the comic in our everyday life. At the close Fr. Abbot, in thanking Fr. Maurus and the actors for the pleasure they had given, said it was a good thing to be able to see the humorous side of things, and that it seemed to him from the performance that neither actors nor audience seemed at all deficient in the perception of the ludicrous.

Oct. 22nd. Sincere sympathy with our Captain, Raymond Hesketh, on the sudden death of his mother. R.I.P.

Oct. 31st

"Entreat

All living and unliving things to weep

For Balder; if thou haply thus may'st melt

Hela, and win the loved one back to Heaven."

Balder would have had a very good chance this month as far as inanimate things are concerned. This is the twenty-third consecutive wet day.

Nov. 1st. All Saints. Fr. Abbot sang pontifical High Mass. The Upper Library, as usual, attended the Dirge in the evening.

Nov. 13th. All Saints O.S.B. The first XI played the first match of the season against our old rivals at Pocklington. Our team was:—Goal, McElligott. Full-backs, Hesketh (captain) and Robertson. Half-backs, Keogh, Neeson and Rochford. Forwards, Martin, Ward, Speakman, Jackson and Forshaw. Hesketh lost the toss, and Speakman kicked off against a slight wind. We were early successful, as within the first minute Ward scored from a good centre by Jackson. This encouraged us and we continued to press hotly, the ball seldom being in our half. Just before half-time Speakman scored with a splendid shot as the result of some good combination among the forwards. The third goal came shortly after the resumption of play, scored also by Speakman. From this point to the end we continued to hold the upper hand, though we could not increase our lead. Three goals to nothing! A well-earned victory, and all the more gratifying because it is some years since we have won on the Pocklington ground. The

XI played really well, and ought to have a successful season. The defence is very strong, and the forwards are considerably more useful than for the last year or two. The three inside men did most of the effective work to-day, and of these Jackson is perhaps the best.

The second Elevens met at home. We won by two goals to one. From the commencement it was clear we were the better team, and after ten minutes' play Calder Smith scored with a low swift shot. Our forwards were in front of our opponents' goal almost continuously, but their shooting was very weak.

Shortly after half time Rochford headed through his own goal and thus equalised the score. Some vigorous play followed and H. Williams was rather lucky in giving us the lead. Our defence was much too strong for the Pocklington forwards, and had the shooting of our forwards been even respectable we would have considerably increased our score. As it was we kept the ball in our opponents' half for the rest of the game and watched them taking goal kicks.

Nov. 22nd. Match v. St. John's. For the past few years the match v. St. John's College, York, has been the most interesting of the season. They are generally the best team we meet. A very good game this year resulted in a narrow victory for us by one goal to nothing.

Fr. Maurus won the toss and chose to play with the wind, towards the College. The opening stages of the game were fast and exciting. After about fifteen minutes' play the ball came across from Speakman to Fr. Joseph, who dribbled up to within shooting distance and scored. The second half of the game developed into a keen struggle. St. John's, playing with the wind, pressed hard, and gave us many an anxious moment. But our halves and backs proved equal to the task. The tackling was good, and on the few occasions when our opponents passed Br. Adrian and Hesketh they found McElligott quite a safe goalkeeper.

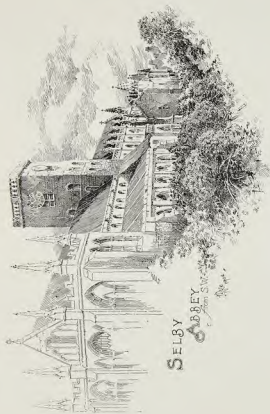
As this is St. Cecily's, the Choir and Band had recreation. They celebrated the feast at Castle Howard. In the Evening the musicians, both vocal and instrumental, mutually entertained themselves at a symposium held in the refectory.

Nov. 30th. Feast of St. Andrew. A half-day was given to the Scotch boys. There is a story of one youth—undoubtedly a

Britisher—who has claimed successively as his patrons St. David, St. Patrick, St. George and St. Andrew—all in vain. He is wondering now to what nationality in the opinion of the authorities he belongs? Or whether he is to suffer, as a modern Themistocles, the reproach of being without a fatherland.

Dec. 6th. The month half-day. During the last hour music and recitation. At the close Fr. Prior, who presided in the absence of Fr. Abbot, made some appreciative comments with reference to the entertainment. The music was distinctly above the average, and the recitations well delivered. The performers seem to have shaken themselves quite free from the extremely deprecatory manner that on former occasions has reminded us of the notice in the music halls of the far west "Please do not shoot the performer; he is doing his best."

PIANO SOLO	...	"Sonata"	...	Clementi
		W. Darby.		
RECITATION	...	"The Death of Adam"	...	Binyan
		S. Lovell.		
RECITATION	...	"Defence of Lucknow"	...	Tennyson
		F. Goss.		
RECITATION	...	"May Merrilies"	...	Keats
		J. McKillop.		
PIANO AND VIOLIN DUET	...	"Sonata E♭ Major"	...	Mozart
		Mr. Eddy and R. C. Smith.		
RECITATION	Extract from	"Much Ado about Nothing"	...	Shakespeare
	W. Clapham, A. Lightbound, T. Leonard, C. Smith, C. Farmer, A. Smith.			
RECITATION	...	Extract from "A Sentimental Journey"	...	Sterne
		T. Heyes.		
RECITATION	...	"Town and Country Mouse"	...	Pope
		G. Marwood.		
CELLO SOLO	...	"Intermezzo"	...	Goldschmann
		P. Neeson.		
RECITATION	...	"Autumn Thoughts"	...	Whittier
		W. E. Martin.		
RECITATION	...	"Wolsey," from Henry VIII	...	Shakespeare
		G. Gaynor.		
RECITATION	...	"Loss of the Birkenhead"	...	Doyle
		G. Lindsay.		
PIANO SOLO	...	"Sonata G. Major," Op. 49	...	Beethoven
		J. Miller.		
RECITATION	...	"Redbreast and Butterfly"	...	Wordsworth
		A. Clapham.		
RECITATION	...	Elegy on "Death of a Mad Dog"	...	Goldsmith
		W. A. Martin.		



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RECITATION	... "Death of Wolsey," from Henry VIII	...	Shakespeare
	J. Bodenham.		
'CELLO SOLO	... "Romance sans Paroles"	...	Mendelssohn
	J. McElligott.		
RECITATION	... Extract from "Theaetetus"	...	Plato
	E. Caywell and J. Forshaw.		
PIANO SOLO	... "Les Sylphes"	...	Chopin
	B. Collinson.		

Dec. 8th. Another success on the football field. To-day Bootham School were our victims on our own ground. The ground was somewhat heavy and a slight wind was blowing across the field when the game began. Bootham kicked off. But almost immediately play was transferred to our opponents' half. A break away by the Bootham forwards relieved them; but only for a moment. For Speakman, obtaining the ball passed to Jackson. The latter went ahead with it and whilst between two of the Bootham defence scored a magnificent goal. To score the first goal was just what we wanted but Ward was more ambitious and after getting through the defence had a good try for a second. The ball hit the goalkeeper and rebounded, but Speakman smartly headed through. To score two goals in less than ten minutes was indeed an earnest of ultimate success. However we were soon to get into difficulties. Speakman received a blow on the head and had to retire from the game. For the rest of the time we played four forwards. By half-time no further scoring had taken place. Only a few minutes of the second half had elapsed when our opponents made the score 2-1. A little later we retaliated and added number three, the ball being passed over the heads of the defence and put through by Jackson. Towards the close Bootham scored again through a mistake on the part of our goalkeeper. Final score, 3-2.

"Prospera omnes sibi vindicant." We all claim a share in the victory. The game was hard throughout and the loss of Speakman considerably added to our difficulties. Ward and Jackson deserve special credit for their untiring energy. Both played magnificently. The defence was as usual safe. McElligott made only one mistake but that cost us a goal. The following was the team:—Goal, McElligott. Full-backs, Hesketh, Robertson. Half-backs, Keogh, Neeson, Rochford. Forwards, Darby, J. Ward, Speakman, Jackson, Forshaw.

The Second XI were no less successful than the First and gained a victory on the Bootham ground by five goals to one. The Eleven played a good game and quite deserved their success. Williams and Collison each scored two goals and Lovell, playing full-back, scored the fifth. The defence was quite sound and the forwards have improved. Ruxton at right-outside and McCormack, left-outside, quite justified their first appearance in the Eleven. The team was:—Goal, J. Barton. *Full-backs*, S. Lovell, H. Rochford. *Half-backs*, C. Farmer, R. C. Smith, H. Farmer. *Forwards*, W. Ruxton, A. Smith, H. Williams, B. Collison, G. McCormack.



A member of the Natural History Society has sent us the following record of his observations up to the middle of the term.

"A neighbouring keeper was grumbling to me a few days ago because we had had such a good autumn that the leaves were staying late on the trees. The result was that his shooting parties were mostly failures. The guns, not being able to see the birds well, as they were beaten out of the coverts, had met with poor success.

To-day, however, we have had a gale from the west, blowing hard, so that the leaves have been falling fast. The path through the wood, that was clean enough a day ago, is now thickly covered with a brown carpet that rustles like fine silk as one treads over it. The blackbirds and the wood-pigeons are busy there eating the fallen acorns and nuts, making ready for the lean time that is so near. At night the mice and the squirrels take their share and give the finishing touches to their winter stores.

Even the larches, that maintain their summer dress so bravely and so long, have now put on their darker colours for the winter. The great larch, in Heringshaw Gill,* looked very impressive as I saw it last week, rising darkly from a white mist.

We measured this tree last summer and the measurements may be interesting to many. Its height is seventy feet, and girth of trunk, five feet from the ground, seventeen feet, whilst the circumference of the ground covered by its branches is three hundred and seven feet.

* Incorrectly but more familiarly known to us as Newburgh Ponds (Eds. of Diary).

There was a tree at the corner of the Oswaldkirk road that had grown up with a wonderfully natural representation of a bull's head upon it. Those who knew this tree, and it was one of the sights of the neighbourhood, will be sorry to hear that it was struck by lightning some time ago and that the trunk was torn into two pieces.

The old tree by the football field had otters in its hollow trunk this year again, and these animals are increasing in numbers on the brook. The Gilling keeper tells me that there are some, far too many to please him, on the Gilling lake, and that they are making havoc with the duck.

When the foxhounds met at Gilling early in November, they killed two badgers. Unfortunately every M.F.H. is quite sure that badgers either kill foxes or frighten them away, and so the poor creature gets no mercy if he is surprised, far from his earth, by the hounds. The keepers, too, accuse them of being great destroyers of eggs. However, it is comforting to know that, in spite of all, this interesting animal is to-day more numerous in this neighbourhood than it was a few years ago.

The weatherwise ancients of this locality are again predicting a severe winter and point knowingly to the great store of berries that load the hedgerows. Last year and the year before that the prophets were wrong, so that this year the odds are on their side, and we may have a real winter. If we do, let us remember that there will be many hungry beaks waiting at our doors when the times of dearth come, when the hedges have been eaten bare and even the blackbird's bill cannot reach the worms, that are feeding on their winter stores, deep in the frozen earth. We shall see then how the starling will take the first place at the feast, to be followed in due order by the blackbird, thrushes, tits, robin, and last of all, sparrows. If the birds are well fed, the cold will seldom hurt them. It is only after several days of starvation, when they are no longer able to draw their coat of feathers tightly round them, that the frost can do them serious hurt."



This term has witnessed a renewal of the enthusiasm for Golf. No doubt this is partly due to the reaction after the idleness of the summer months, but also to the keenness of several new members of the Club.

Owing to the exceptionally fine season the growth of grass over the course threatened seriously this term to interfere with the success of Golf, but steady persistent play for the first month or so, and the use of the scythe where necessary, proved efficient and the course is now as good as ever it was. The new Sixth Green, over which our late President, Fr. Hildebrand Dawes, spent so much time and energy, has proved a great success. The old Sixth, lying in a hollow part of the field was apt to be swampy at times; the new green, owing to its higher and drier position is a better one in every respect.

♦ ♦ ♦

Billiards has proved a popular game this term, and some good breaks have been made on the Upper Library table. H. Weissenberg beat all previous records for the table with a break of fifty-seven. He has also made several breaks of thirty and over. Other notable breaks are thirty-four and forty-seven by C. Rochford; thirty-nine by P. Martin; thirty by J. McElligott; and thirty-three and thirty-four by J. Buckley.

The Record Board in the Billiard room now reads:—

- D. Traynor, 30, 38, 50, 55.
H. de Normannville, 33, 42, 31, 39, 41.
A. Hines, 30.
B. Rochford, 31, 34, 36, 33.
W. Williams, 32.
J. Buckley, 33, 34, 34, 32, 30, 32, 31.
H. Weissenberg, 30, 40, 31, 33, 33, 36, 37, 36, 34, 33, 32,
31, 32, 57, 30, 31, 34, 34, 36, 31.
C. Rochford, 34, 47.
J. McElligott, 30.
P. Martin, 39, 37, 36, 33, 32, 31, 30, 38, 36, 30.

♦ ♦ ♦

The Librarian of the Upper Library wishes to thank Mr. J. Tucker for Fr. Taunton's recently published book on Wolsey, Legate and Reformer, which he has kindly presented to the Library; also Mr. Hamilton Berners of the Irish Guards for sending weekly the Army and Navy Gazette; Fr. Austin Hind, O.S.B., Fr. Thomas Noblett, O.S.B.,—the former for Sir Robert Ball's Story of the Sun, and the latter for The Living Animals of the World (3 vols).

The Librarian of the Lower School Library acknowledges the following:—Fennimore Cooper, (thirty-two volumes) Pictorial Tour of the World, Pictorial Records of Remarkable Events, Rambles round London, Story of Treasure Seekers (E. Nesbit,) Tale of two Cities, Tom Brown's Schooldays, The Deerslayer, Uncle Tom's Cabin, Oliver Twist, Last of the Mohicans, Old Curiosity Shop.

♦ ♦ ♦

Considerable additions have also been made to the ascetical literature of the Lower School:—

The Morning of Life (Fr. Lucas), Autobiography of Sister Thérèse, Carmelite Nun, Life of Our Lord (Mother Salome), Father Damien (Philibert Tauvel), Fabiola (Card. Wiseman), The Miraculous Medal (Lady Georgiana Fullerton), Joan of Arc (Lady Amabel Kerr), Life of Dom Bosco (Lady Martin), Dominican Missions and Martyrs in Japan (Fr. B. Wilberforce), the Ven. Mother Jeanne Thouret, Life of St. Thomas a Becket (Mrs. Hope), Life of St. Philip Neri (Mrs. Hope), Franciscan Martyrs in England (Mrs. Hope), Lives of St. Francis of Assisi and St. Clare, Life of St. Elizabeth of Hungary, Tyburn and the English Martyrs (Dom B. Camm), Summer Talks about Lourdes (C. Caddell), The Life of Mary (A. Bennett), Life of St. Vincent de Paul, The English Martyrs (3 vols.), Catholic Biographies (16 vols.), Jesuit Biographies (1 vol.), Callista (Newman), and Pippo Buono.

♦ ♦ ♦

The Science department has been enabled, through the generosity of Mr. James Cantwell, to add to its steadily increasing collection of instruments.

This time a fine Induction Machine of new construction has been purchased as well as some other electrical appliances of which we hope to speak in a future issue. The Infirmary will share in our thanks for this as now we possess a well equipped X-ray apparatus which will take the place of the smaller one we have used until now.

We have again to thank the Ampleforth Society for generously making us a further grant of £20.

♦ ♦ ♦

Within the last few months we have received several noteworthy additions to the Museum. Amongst these is a very large

specimen of the White Seal. This is the first opportunity we have had of publicly expressing our thanks to Mr. Richard O'Dwyer, to whose kindness we are indebted for the possession of this specially valuable addition to our Collection, since few museums contain such fine specimens of the White Seal as that presented to us. We beg also to tender our sincere thanks to Mr. T. Birch for the gift of several ores, personally collected from a mine discovered by himself in Australia. These include examples of Copper, Zinc and Nickel together with several pieces of quartz richly veined with gold. Other objects of interest are Mr. Birch's "Miner's Right" and a native Bullroarer.

An almost perfect set of British Birds' Eggs has been presented by Father Thomas Noblett, O.S.B. to whom we wish to express our sincere gratitude for this most valuable of the many gifts he has made to the Museum. Of the species of birds nesting in the British Isles, numbering some 240, the presentation now made to us, together with one or two eggs from a former Ampleforth collection made about 40 years ago, leaves only about 30 specimens still unrepresented. We hope that the deficiency will soon be supplied either by the kindness of friends or the zeal of members of the Natural History Society. Fr. Noblett has sent us duplicates of most of the eggs, which include those of the Spotted Eagle, the Osprey, the Crossbill, Wilson's Snipe, the Mute Swan, the Black-throated and the Red-throated Divers.

It has been proposed to provide a suitable Egg Cabinet, and when all the subscriptions kindly promised towards this have reached us, we shall be able to obtain a Cabinet in every way worthy of the Collection. Lastly we beg to thank P. Lambert for his thoughtful gift of covers for several of the cases.

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A word to express our sincere thanks to P. McCann Esq. for his munificence in providing for the establishment of a scholarship for two years of the annual value of £20.

* * *

Our sincere thanks to the Ampleforth Society for their donation of £10 towards the cricket club to help to defray the cost of securing the services of a first-class cricket professional for next season.

Congratulations to Bernard Rochford, who left us for Exeter College Oxford this term, on getting into his college soccer XI. We are pleased to notice that Exeter is doing well in the inter-collegiate cup competition. He has also been chosen to represent his college at Billiards.

* * *

Our Athletic world is distinctly the poorer for the loss of Edmund Hardman, who finished his school career at Midsomer. He came to Ampleforth from Beaumont in January 1904. As an all round athlete his place will be hard to fill. He came from Beaumont with a great reputation as a half-back in their soccer XI. He found, however, his real place was right full-back, and in this position he played many fine, even remarkable games for a boy. He was, too, one of the finest short distance runners in the history of our athletic sports. He holds now the Ampleforth record for the 220 and 440, and is credited with even time for the hundred. He was Captain of the school during the last summer term and was captain of the cricket XI. As a batsman, his methods were forcible and he was never too cautious. In his second season here he was our chief scorer. His best innings were his 116 (not out) against Thirsk, and 153 (not out) for Present v. Past. He was a good fast bowler, being generally most successful against the best batsmen, and a smart field at short slip.

* * *

Victor Giglio, who also left last year, took a prominent part in the school life. He was a member of the cricket and football teams, and distinguished himself in the Athletic Sports in 1906. His mile, run in 4 min. 55 seconds, was a very good performance, and his high jump, 5ft. 2ins., is not often beaten in school sports. He was also a very fine swimmer and won the open race—two lengths—last year in the particularly good time of 62 seconds. Like his brother Harold, he was a good musician and played first violin in the Band, though piano playing was his forte. The School Dramatic Society suffers in his departure. He took the part of Bottom in 1903 and then in successive years played Macbeth, the King in Hamlet, and King Lear. During his last year here he devoted himself especially to music, but in 1905 he passed the Lower Certificate with a distinction in French.

There has been but one change in the school staff this term. Fr. Theodore Rylance has gone to Warrington to take up missionary work at St. Alban's. He has been a master in the school for so long that his departure leaves a large gap. Our best wishes accompany him for success in his new work.

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Congratulations to Mr. R. Cammack in taking his B.A. degree at Trinity College, Dublin. He had a brilliant career in the school, in the "old days" passing fourth in all England in the First Class College of Preceptors. He is a good musician and the orchestra was pleased to have the benefit of his assistance at the last Exhibition.

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We hear with great pleasure that George Oberhoffer has been adding still further to his brilliant successes at the Cologne Conservatoire. It is only a little over four years since he left the school, and his untiring devotion to the work he has taken in hand is abundantly proved by the results he has achieved in so short a period. At the Public Examination Concert, that took place in July last, a trio for Violin, 'Cello, and Piano, in three movements and three songs, all of Mr. Oberhoffer's composition, was performed, Mr. Oberhoffer himself taking the Piano part. In a letter, which we have been privileged to read, the Director of the Conservatoire, Herr Fritz Steinbach, described the success as an extraordinary one, characterised Mr. Oberhoffer's talent as very remarkable, and expressed his conviction that great things might be confidently expected from him in the future. The newspapers had nothing but praise for Mr. Oberhoffer's talent as a composer. They regarded his Piano Sonata, Sonata for Violin and Piano, Trio for Piano, Violin and 'Cello, and his three Lieder as works of the highest standard, full of thematic interest, cleverly worked out, and including harmonic combinations worthy of a Brahms. "Herr Director Steinbach," they concluded, "may well be proud of so talented a pupil."

We offer Mr. Oberhoffer our hearty congratulations, and sincerely wish him every possible success in the future.



Lieutenant the Hon. E. Stourton, Second Battalion Yorkshire Light Infantry, has been promoted to be Captain. He was in the school from 1893 to 1898. He joined the army shortly after he left, and when the Boer War broke out, had two years campaigning in South Africa.

* * *

Mr. Norman Potter, of St. Hugh's, Balham, wishes to thank the school for their kind donation towards the carrying on of his great work among the poor boys of London.

* * *

Our readers will remember the kind interest Prince Ranjitsinhji took in our cricket when he was staying in the neighbourhood three years ago. The following letter was received from him by Mr. Robinson during the term.

RAJKOT,

KATHIAWAD,

BOMBAY PRESIDENCY,

2nd October, 1906.

DEAR ROBINSON,

Thanks for your letter-card of good wishes and congratulations. The news in the press of my accession is premature for nothing, so far as I am aware of, is definitely settled. As I have a strong claim from point of fact and law, I have every reason to believe that Government of India will not pass me over a second time unless Providence decrees it otherwise.

Pray express my best thanks to the good Fathers and the school at large for their kind wishes for my success. With the blessings of such a religious and good body together with the kindly interest of the British public to support me I am very sanguine about the result. I have missed England and my friends in Cambridge there immensely but my absence has been due to many circumstances which I could not have foreseen. I hope, however, under any circumstances, to visit you all next spring. With my kindest regards and remembrances to yourself, the Father Abbot, the Father Prior and rest of the Staff.

I remain

Yours sincerely,

RANJITSINHJI.

H

The Secretary of the Vacation Cricket Club—yelept the Craticulæ—sends us his report for the season.

Our members were called upon to face a considerably longer list of fixtures this season than was the case last year. Our organisation however is gaining in efficiency, our membership has increased, and so with the exception of the Ramsey and West Derby matches, we were able to put stronger teams in the field than has hitherto been the case. The result of the tour is highly satisfactory. Of the ten matches played, five were won, three drawn and two lost. This record is considerably better than that of last year. Our success is largely due to the more frequent assistance of our ablest players. The fast bowling of Mr. E. A. Connor proved on more than one occasion invaluable to our attack. The Forbury match where he took seven wickets for twenty-two runs in addition to hitting up sixty-nine is a good illustration of his all-round prowess. Mr. James and Mr. Thomas Ainscough each played once and scored fifty-six and seventy-three respectively. A very gratifying feature was the success of several members of the college XI. Raymond Hesketh's steadiness in almost every match often paved the way to a good score by the batsmen who followed him. Edmund Hardman greatly distinguished himself by scoring a century against Ushaw on the Garston ground.

Bernard Rochford too was a consistent scorer. The brunt of the bowling was borne by Mr. E. Connor, but in this department too the members of the college XI showed up well, Stuart Lovell, Hardman and Hesketh all coming out with useful averages. The fielding was on the whole good, and that of Mr. Ainscough, Mr. Connor, and Edmund Hardman brilliant.

The following details of the matches will be of interest to your readers:—

REV. F. SMITH'S USHAW XI.

B. Charnock, b. Lovell	3
G. Sergeant, c. Chamberlain, b. Lovell	10
Rev. J. Uyen, c. Hesketh, b. Lovell	9
C. Bullock, c. Connor, b. Lovell	6
Rev. W. Leighton, run out	9
T. Ormskirk, b. Connor	26
H. Hawksworth, b. Connor	15
C. Taylor, b. Connor	20

CRATICULÆ.

Rev. P. Dolan, c. Uyen, b. Leighton	13
R. Hesketh, c. Leighton	7
E. Hardman, c. Sergeant, b. Leighton	132
E. Connor, c. Charnock, b. Taylor	31
Rev. B. Hayes, b. Sergeant	31
B. Rochford, not out	33
D. Traynor, c. O'Reilly, b. Leighton	10
S. Lovell, not out	10

O. Gavin, run out	0	O. Chamberlain,	
J. O'Reilly, not out	0	F. Hesketh,	did not bat
W. Healy, run out	0	G. Chamberlain,	
Extras	6	Extras	4
Total	60	Total (for 6 wks)	371

Ushaw Second Innings, 69 all out.

CRATICULÆ v. STONYHURST RAMBLERS.

CRATICULÆ.

Rev. P. Dolan, b. Coulston	2
R. Hesketh, c. De Trafford, b. Coulston	12
E. Connor, b. Coulston	4
Rev. B. Hayes, st. Baxter, b. De Trafford	4
B. Bradley, b. Coulston	15
H. Speakman, lb.w., b. Coulston	10
B. Rochford, c. De Trafford, b. D'Arcy	36
O. Chamberlain, st. Baxter, b. De Trafford	2
J. Kevill, b. Coulston	23
G. Chamberlain, c. M. Oregon, b. De Trafford	3
S. Lovell, not out	0
Extras	22
Total	177

STONYHURST RAMBLERS.

R. De Trafford, lb.w., b. Lovell	12
J. Coulston, b. Connor	24
C. Baxter, lb.w., b. Lovell	5
M. Oregon, not out	25
B. I. Rowland, b. Connor	2
N. D'Arcy, c. Hesketh, b. Lovell	0
R. St. John, b. Connor	2
C. Oregon, b. Connor	6
M. Oregon, run out	0
Victor, absent	1
Extras	0
Total	86

E. A. Connor, 5 wks for 41; and S. C. Lovell, 3 wks for 35.

CRATICULÆ v. GARSTON SECOND XI. (Won).

Craticulæ 121, J. Hesketh 30, B. Bradley 28, Garston 110.
S. Lovell 5 wickets for 37, F. Hesketh 3 for 15.
Craticulæ declared their second innings closed at 191 for 9 wickets.
Rev. P. Dolan 49, S. Lovell 31 not out, B. Rochford 26.

CRATICULÆ v. RAMSEY. (Lost).

Craticulæ 85, G. H. Chamberlain 40.
Ramsey 110 for 9 wickets. J. Bradley 5 wickets for 55.

CRATICULÆ v. SETTON. (Drawn).

Craticulæ did not bat. Setton 170 for 8 wickets. E. Hardman 5 wks for 52.

CRATICULÆ v. ORMSKIRK, an Eleven. (Won).

Craticulæ 165, R. Hesketh 33, E. Hardman 24, Jax. Ainscough 56, Ormskirk 130, E. Hardman 6 wks for 50.
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CRATICULÆ v. WEST DERBY. (Lost).

Craticulæ 87, R. Hesketh 32, J. Kevill 28 not out. West Derby 127, S. Lovell 5 wickets for 58.
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CRATICULAE v. LIVERPOOL, SECOND XI. (Drawn).

Craticulae 78 for 5 wickets. E. Hardman 20. Liverpool 257 for 5 wickets. (Declared).

CRATICULAE v. MR. HOWARD'S COLLEGE XI at WIGAN. (Drawn).

Craticulae 150. E. Connor 36, T. Ainscough 73. Mr. Howard's XI 110 for 6 wickets. *Rev. J. Smith 53.*

CRATICULAE v. FERNBY, AN ELEVEN. (Won).

Craticulae 176. C. Caspion 45, E. Connor 69. Fernby 87. E. Connor 7 wickets for 22.

I cannot conclude without a word of thanks to our numerous friends whose generous hospitality did so much to make the tour a social success.

Members of the Craticulae will unite with me in conveying to Mr. Hesketh, one of our first supporters, our deep sympathy to himself and his family on the death of his wife on October 22nd after a very short illness. R.I.P.

G. H. CHAMBERLAIN,

Hon. Sec. C. C. C.



Literary and Debating Society.

The First Meeting of the Session was held on September 23rd. Mr. McElligott was re-elected Secretary, and the following new members were admitted:—Messrs J. Barton, Ruxton, J. Darby, McLaughlin, Bodenham, H. Williams, P. Martin, Cawkell, E. Robertson and Parle.

After the Rules of the Society had been read a debate took place. Mr. McElligott proposed "That International Arbitration would be no effectual substitute for war." If a System of Arbitration were established, he said, there was no Code of International Law by which it could be maintained and controlled; nor any means of enforcing its decisions. Man's innate tendency to fight could never be restrained by the decisions of a Council. Besides this, unjust Arbitration was as likely a thing as an unjust war.

Mr. Ward, who opposed, drew attention to the injustice of war in which, generally speaking, the stronger power oppresses the weaker. It was difficult to understand, how nations which pro-

fessed to be civilised, could continue to tolerate this custom inherited from ancestors who had lived in an age of barbarism. If men entrusted the settlement of domestic quarrels to lawyers, it was surely reasonable to have recourse to a Court of International Arbitration for the settlement of quarrels between nations. Justice would be done and much useless expense and loss of life saved.

Mr. Hesketh, who seconded Mr. Elligott, considered wars to be useful for keeping alive the spirit of patriotism.

Mr. Speakman also spoke in support of the motion. The memory of the deeds of great men added lustre to the name of a great nation. He asked the Society what encouragement they hoped to obtain by remembering, not how well Horatius kept the bridge, but how well Horatius arbitrated.

Mr. Hope objected to the mover's low opinion of the honesty of Statesmen when the rights of other nations were concerned. England, at least, had no reason to fear the results of arbitration.

Mr. Buckley disagreed with the last speaker. England had much to fear from arbitration. She would stand almost alone in an International Council. Her friends could not be relied upon for support. The power of France was declining; America's policy had always been one of non-interference.

Mr. Williams thought that Arbitration would be an excellent thing for weak nations who had no colonies to protect and nothing to lose.

Messrs. Lythgoe and Calder Smith spoke against the motion. A motion of adjournment was proposed by Mr. Rochford and carried.

In the Second Meeting of the Session, which took place on Sunday, October 7th, Mr. Rochford resumed the Debate on International Arbitration. He spoke in favour of Mr. McElligott's motion of September 23rd. He gave details of the Hague Conference, the result of which showed that legislation without authority was useless. Any attempt to obtain and exercise authority would lead to war and so defeat its own purpose. Napoleon had made himself master of Europe. What one man could do was always possible to two or three of the great Powers in defiance of Arbitration Councils.

Mr. Perry urged that Arbitration had not yet received a fair trial. It was a higher ideal than war, but the minds of men were unprepared for it. This alone made it impossible at the present time.

Capt. Johnstone said that, regarded merely from the theoretical point of view, Arbitration was an excellent thing, but it was inexpedient in the present state of society. Human nature required war as a safety valve. This was true of nations as of individuals. Arbitration was desired by those nations which had nothing to lose by it. Large armies were the surest safe-guards of peace.

Mr. Raby spoke of the strong opinion in France against Arbitration, based on the assumption that every nation should be master of its own destiny.

Mr. Marwood thought that Arbitration, whatever its disadvantages, would put an end to much of the injustice and suffering caused by war.

Messrs. Hope, Barton, Ruxton, Cawkeil, Buckley and Speakman also spoke. The motion was then put to the vote and carried by 17 to 13.

The Third Meeting took place on October 14th. In private business Mr. Rochford proposed that the Committee should be re-established. The Society agreed to his proposal. The three Hon. Members chosen for the Committee were Messrs. Neeson, Hesketh and Marwood.

In public business Mr. Perry read a paper on "James Stuart, the Old Pretender," in which he described the several attempts of that unfortunate prince to recover the throne.

In the Fourth Meeting of the Session, which was held on October 21st, the duties of the Committee were discussed. In the debate which followed Mr. Neeson proposed "That the Freedom of the Press should be maintained and no restrictions placed upon it." The mover began by giving an account of the events which preceded the final emancipation of the Press in England. He then showed what good effects it had produced in our literature and upon the political and social life of the country. It was the medium through which the wants and interests of the people were made known.

Mr. Williams opposed the motion. He pointed out some of the evils which resulted from Freedom of the Press. There were many who thought that any laws restricting the publication of opinions subversive of law, religion, or morality were an unwarrantable infringement of the liberties and rights of the subject. This arose from a mistaken view of the nature and meaning of Liberty. It was the duty of the State to protect the individual, and for this reason more stringent laws should be made to control the license of the Press.

Mr. Perry thought that the policy of allowing the Press to be free from restrictions had been fully justified by its results.

Mr. Buckley emphasised the opposer's remarks on the necessity of drawing a distinction between liberty and license. It was the license of the Press which was in need of repression.

Mr. Clapham thought that the publication of the deeds of criminals served to deter others from crime.

Mr. Lythgoe thought that nothing but evil could result from much of the literature which was allowed to be published.

The motion, being put to the vote, was carried by a majority of twenty-three votes to four.

At the Fifth Meeting of the Session held on Sunday, November 7th, Mr. McElligott read a paper on 'Hamlet' in which he discussed various modern theories which attempt to account for Hamlet's delay and irresolution in obeying the command of the Ghost. He thought that the true cause of his delay was to be found in the excessive melancholy which had resulted from the shock caused by the events which had preceded the first appearance of the ghost. This abnormal state of mind was, he thought, the cause of his irresolution, a weakness which was not natural to him under ordinary circumstances, as was shown by reference to what was known of his character from the play, before his father's death.

The Sixth Meeting of the Session was held on Sunday, November 11th. Mr. Hope moved "That the French Revolution had a pernicious influence on the progress of Civilization." He began by warning his audience of the danger of attributing to the work of the Revolution that remarkable growth of national

freedom which last century has witnessed in England. The causes of this change were falsely attributed to the Revolution, which rather impeded than fostered it. Anarchy, not liberty, was the aim of the Revolutionists. The fall of Louis XV. was due rather to the teaching of Rousseau than to the King's misgovernment. The Revolution overthrew the Monarchy, but established no permanent system of government in its place. It destroyed the Religion of the country and effected no improvements in the social and political conditions of the nation. Its effects upon other nations were equally pernicious. It produced Napoleon, whose evil genius made itself felt and hated in every country of Europe. In England, in particular, it retarded the progress of civilization and constitutional freedom, and arrested Pitt's policy of progress. Coercion took the place of tolerance. The age of Mirabeau, Danton, Marat was an age not of Liberators but of Democrats. They failed because their aims and their methods were bad. The idea of Popular Government in England, cannot be traced to the Revolution, but is the natural development of the political notions of the eighteenth century.

Mr. Emerson, who opposed the motion, described the state of France before the Revolution as deplorable. Feudalism remained with all its abuses. The country was heavily in debt, and the burden fell upon the poorer classes only. The aristocracy were privileged. A violent change was necessary to put an end to the tyranny and misrule. No reform was possible while all power was in the hands of the nobility. Though many of the measures of the Revolutionists could not be defended, he thought that it was false to say that no good had resulted from such violence. Even Anarchy was a lesser evil than the rule of the Bourbons. Granted that a revolution was necessary, anarchy and bloodshed were unavoidable in the overthrow of the Bourbons, even as they were in the English Revolution. Nearly every European State had tried to carry out the principle of the Revolution, of equality in the eyes of the law, any infringement of which should entail the same penalties on all classes. The development of Bismarck's policy in laying the foundations of the present German Empire had been an immediate result of the Revolution. He thought it no exaggeration to say that

those States which had been most nearly effected by the Revolution enjoyed the greatest prosperity at the present day.

Mr. Perry agreed with Mr. Emerson that the abolition of Absolute Monarchy had been advantageous to France in spite of its attendant evils. Much of the violence of the Reign of Terror seemed to him necessary. Peaceable attempts at reform had been tried without success. The Revolution had conferred a benefit on other nations by showing the people that they possessed the power to govern themselves. The present condition of the Russian peasant was due to his failure to recognise this obvious fact.

Mr. Buckley supported the motion. He defended Russia against the attack of Mr. Perry, and said that her condition was better than that of France to-day. The irreligious tone of much of our modern literature could be traced to the teachings of Voltaire and Rousseau.

Mr. Calder Smith, who also opposed, said that the Revolution had overthrown the old order of things and had put nothing better in its place. The immediate result of the death of Louis XV was the rise to power of the greatest tyrant the world had ever seen. The principles of the Revolution are upheld at the present time chiefly by Anarchists and Socialists. Its influence upon their lives can hardly be called beneficial.

Mr. Hesketh, speaking against the motion, thought that the French accepted the Revolution, not out of hatred of the Monarchy, but as the only means of freeing themselves from the despotism which had become inseparable from it.

Mr. Ward, in replying to some of Mr. Hope's arguments, said that the French Revolution could not, as the Hon. Mover had suggested, have been carried out in the same manner as the Revolution of 1688. In England the grievance was against the King, in France against the Nobility.

Mr. Marwood thought that the abuse of Liberty and the anti-monarchical sentiment fostered in France by the Revolution, were responsible for the irreligion and immorality of modern France.

The motion was carried by 27 votes to 15.

In the Seventh Meeting of the Session, which was held on Sunday, Nov. 18th, Mr. Marwood read a paper on "Thackeray."

The Eighth Meeting of the Session was held on Sunday, November 25th. Mr. Lythgoe proposed "That the Party System is the best form of Government." He began by saying that the existence of Parties was necessary since politicians would always have many ideas in common. To be successful Party Government required two strong parties. The French had failed to see this. Their attempt to adopt our system had been a failure. No party vote was possible in the French Chamber. The most important result of the Party System was that all varieties of opinion were represented and supported by able politicians. Party organization was a severe discipline and was a guarantee of efficiency without unnecessary waste of energy. The criticism of the Opposition was essential for good government.

Mr. Clapham, who opposed the motion, said that Party differences were artificial. They often indicated no difference of principle. Party spirit was kept alive by means of "wire-pulling." Parties opposed one another when there was no real difference of opinion. The Guelphs and Glibellines had continued to fight when it had been forgotten what they were fighting for. Changes of ministry were essential to Party government. This led to the appointment of Ministers without experience, and the exclusion from office of well-tried and competent men. Moreover it rendered a consistent policy in Foreign Affairs impossible; it led to corruption by bribes of Stairs, Ribands, etc.; and finally it encouraged dishonesty since members could not hold to opinions which were opposed to those of their Party Leaders.

Mr. Perry seconded the mover. He was strongly in favour of the Party System because it had been so successful in the past. To realise the benefits of it, it was only necessary to compare the history of English politics with that of France or Russia. Our system made impossible the absolute rule either of one man or of one party in the State.

Mr. Speakman, while admitting the faults of the Party System, spoke in favour of it as being the most successful system which had yet been devised. Parties should be established on the basis of broad principles, not for the purpose of advocating a particular policy.

Mr. Marwood, replying to the Opposer, said that the principles

which divided Liberals and Conservatives had remained unchanged since the first days of Whigs and Tories.

Mr. Ward said that our system united the Opposition and thus added to the efficiency of the Party in office.

Mr. Williams thought that there were fixed principles by which the policies of our existing political parties were regulated.

Mr. Buckley opposed the motion. It was necessary to sacrifice Party principles to Party interests. Members were either bound to support their Party on questions of which they disapproved or run the risk of losing their seats. This encouraged dishonesty.

Messrs. Rochford, Emerson and McElligott also spoke in favour of the motion. Mr. Lythgoe then closed the debate, and the motion was put to the vote and carried by

Junior Debating Society.

The 88th meeting was held on Sunday, Sept. 30th. In Private Business Mr. F. Goss was elected Secretary, and Messrs. Collison, Chamberlain, and H. Rochford, to serve on the Committee. Messrs. O'Connor, Dunbar, Power, Lindsay, Miller, Marshall, Reynolds, Ruddin, Heyes, Beech, MacCormack, Blackledge, Darby, P. Murphy, Lovell, Newton, Robertson, and R. Murphy were elected members of the Society.

In Public Business, Mr. Travers moved that "Motors were better than Horses." He said that motors had the advantage in speed and distance, that they did not need such constant attention as horses did, and were no expense when not being used. He showed that the noise and smell made by some motors was due to their being of an inferior kind.

Mr. Lee seconded, and Mr. Morice in opposing, said that motors were very dangerous and that horses could go along the roads quite as fast as was safe. He referred also to the damage which motors did to the roads. The motion was lost by 10-20.

The 89th meeting was held on Oct 7th. Mr. Heyes moved that "Steam was a better invention than Electricity." He argued that steam was easier to produce and was cheaper; that it could be used in many more ways and that it was much

safer. He referred to some manufactures in which the use of electricity would be actually dangerous.

Mr. Huntington seconded, and Mr. Clapham opposed. He said that electricity was much cleaner than steam. He compared electric and steam trams, much to the advantage of the former, and pointed out how much we owed to the electric light, telegraphy, and many other improvements due to electricity.

The motion was lost by 14—19.

The 90th meeting was held on Oct. 14th. In Public Business, Mr. Collison moved that "A civilised country is happier than a barbarous one." He referred to the many advantages of civilisation, emphasizing chiefly education, security of life and property, increase of comfort, and maintained that civilisation always gave a state a great advantage in a war with one that was uncivilised.

Mr. C. Rochford seconded. Mr. F. Goss, in opposing, said that a barbarian lived almost entirely without care. He had none of the worries of education, of dress, and of many other things which were a necessary part of civilisation. In a barbarous country everybody could live happily. In a civilised country only the rich were at all comfortably situated. The poor, as could be seen in the slums of the great cities, were unutterably miserable.

Fourteen members spoke for the motion and twelve against it.

The motion was carried by 15—12.

The 91st meeting was held on Oct. 28th. In Private Business Messrs. Beech and Young were elected members of the Society.

In Public Business, Mr. Lee moved that "The Invention of Machinery was beneficial to Mankind." He showed how many advantages were gained from the use of machinery in all kinds of manufactures, of railways, and steamboats. Books and newspapers would be almost impossible without machinery.

Mr. Clapham seconded and Mr. A. Goss opposed. He maintained that without machinery we should be much happier and better. All work would have to be done by hand, and the present multitudes of unemployed would be able to get work. Handwork was always better than machine work, both for the workman and the consumer. He doubted whether the newspapers and cheap books had been a good thing for us.

The motion was carried by 21—9.

The 92nd meeting was held on Nov. 1st. In Public Business a Jumble Debate was held.

Mr. Power moved that "Ireland should have Home Rule."

Mr. Collison opposed.

The motion was carried by 19—10.

Mr. Lee moved that "A Needle is more useful than a Pin."

Mr. Marshall opposed.

The motion was carried by 17—7.

Mr. Travers moved that "Cycling is better than Rowing." Mr. Danbar opposed.

The motion was lost by 11—17.

Mr. C. Rochford moved that "Liverpool is a finer city than Swansea." Mr. Morice opposed.

The motion was carried by 19—11.

The 93rd meeting was held on Nov. 4th. In Public Business Mr. Morice moved that "The Press is beneficial to the Public." He showed how necessary the Press was to trade and commerce, how the papers educated people and trained them to take an interest in politics and the government of the country and so encouraged patriotism. He also contended that the publication of crimes and their punishments did good because it prevented other people from committing offences of the same kind.

Mr. Chamberlain seconded. Mr. Ainscough in opposing, pointed out that newspapers were badly printed and badly written, that in political matters they were always very one sided, and did not train people to take an impartial view of public affairs. He maintained that the publication of police and betting news was a source of great evil to the majority of people.

Fifteen members spoke for the motion and eight against it.

The motion was carried by 18—13.

The 94th meeting was held on Nov. 11th. In Public Business, Mr. Huntington moved that "Aerial Navigation will never be practical." He said that the dangers of Aerial Navigation were so great that only people with especially good nerves would be able to take advantage of it in any case. Airships could not carry heavy weights or any considerable number of people, and consequently would not supplant the train or the steamer. Personally

he thought that the airship would be even more dependent on the weather than an ordinary ship was.

Mr. Morice seconded and Mr. Chamberlain, in opposing, said that in a few years people would wonder at our prejudice against the airship. The railways were regarded in much the same way when they were first made, and as the railway had come to be looked upon as one of the necessities of life, so would the airship. The airship would be cheap to build and would require no permanent way to be built and kept in repair; it would be much faster than any other mode of travelling, and much healthier.

The motion was lost by 7—23.

The 95th meeting was held on Nov. 18th. In Public Business Mr. H. Rochford moved that "A Monarchy is a better form of government than a Republic."

He said that the monarch inspired a greater love and feeling of patriotism in the citizens than a president. In foreign policy a monarch had far greater opportunities. He was more likely to treat his subjects impartially, being raised above the feelings of party politics. He was trained also to rule from his earliest years, and so was to be compared to the ordinary president as a professional to an amateur.

Mr. Collison seconded and Mr. C. Rochford opposed. He maintained that a president, being chosen on account of his fitness, was far more likely to be a good ruler than a monarch, whose fitness was a matter of chance. Again a bad president could be removed from office very quickly, but a bad king might rule for a generation. The question of expense was important. A king cost very much more to support than a president. He did not think that people under a republic were any less patriotic than those under a monarchy.

The votes being equal (15-15), and one member, whose vote had not been given in with the others, maintaining his right to have his vote included after the completion of the count, the chairman after consulting the committee, withheld his casting vote, on the understanding that the rule should be amended.

The 96th meeting was held on Nov. 26th.

In Public Business Mr. O'Connor moved that "the Army is

better than the Navy." He said that the Army always had to fight in some part of the world. It was never at rest, and so had more practice to keep it efficient. In fighting on land, there was more left to the individual, whilst sailors, cooped up together as they were, had little opportunity for distinguishing themselves. We owed most of our empire to the army.

Mr. Raddin seconded and Mr. Dunbar in opposing said that it was our navy that had made us so great. Our navy was equal to any other three navies united, whilst our army ranked very low indeed. He referred to the great naval battles of the past, and to the services rendered by the sailors in the Boer War.

The motion was lost by 14—18.

Notes.

How many loyal Laurentians have realised that the Tercentenary of their monastery's foundation occurs this month? The grant of Dieulouard to the English Benedictines by the Cardinal of Lorraine and the Canons of Nancy is dated December 2nd, 1606, and on the morrow of Christmas that same year their procurator took formal possession of the church and convent of St. Lawrence; though another eighteen months elapsed before a community actually settled there. The date is surely noteworthy even in these days of frequent centenaries. Three hundred years make a respectable antiquity as such things go; nor has the foundation of new communities by the Congregation grown commonplace through frequent repetition! Maybe the modern Laurentian looks forward rather than backward, being too busy making history to read it. Perhaps he is hoping to commemorate on St. Lawrence's Day in 1908 the tercentenary of his community's birth. But even if he does not the omission will surely spring from worthier motives than indifference to the historic glories of his venerable House.

* * *

Glancing through the chronicles of some Lincolnshire abbeys in olden days, one was struck by the evidence of monastic enterprise breaking out in unexpected directions. We are used to regarding the old monks as leaders in learning, agriculture, architecture, etc., as excellent landlords and up to date farmers, as statesmen, philanthropists, etc., to omit more strictly religious rôles. It was novel to discover that they were iron-founders as well, pioneers of an industry which has changed the face and made the fortunes of our northern shires. Ironstone of course had been mined and wrought in England ever since the days of the Romans, though their furnaces were of very primitive form, and their fires had long been extinguished. It was the monks who rekindled them and became the iron-masters of the middle

ages. Thus a Derbyshire squire, Walter Abbot of by name, gave the Cistercians of Louth Park some land in his own county, in return for the trouble the monks had taken to get two of his daughters admitted as nuns in the houses of Master Gilbert of Sempringham. On this land the monks had two furnaces, one in the wood for smelting iron; one in the courtyard for hammering and forging it; and they had the right to *minera*, (ironstone), and as much charcoal and greenwood as they wanted. To the monks of Kirkstead, another Cistercian abbey on the Witham, not far from Lincoln, there is reason to believe that the Sheffield iron-trade owes its inception. As soon as they got a footing in the district they obtained a grant for forges and ground for procuring ironstone. Nearer home the Cleveland district was exploited in a modest way by the monks of Rievaulx, who as early as 1160 set up ironworks at Stainborough, where they had in Oggedthwaite "*Sartum illud et totam mineram ferri, et in bosco ipsius ville materiam et ligna ad carbonem.*"

Another lucrative occupation of these Lincolnshire monks was more in accord with accepted notions of their industries. They took up sheep-farming so successfully as to come in conflict over it with their less enterprising or intelligent neighbours. Hence grave complaints against the Cistercians and Gilbertines especially, Louth Park, Kirkstead, and Revesby being named among the worst offenders. Pioneers of free-trade, if not of trusts and "corners," the ready-money of the monks and their direct transactions with Flanders and Florence were particularly resented. "*They buy wool and other merchandise, carry the same to markets and fairs, and sell to Flemish merchants and others, receiving money in hand, contrary to justice and order!*" Lincoln markets lost one hundred marks a-year through such behaviour! Thirty-eight houses in Lincolnshire and thirty-six in Yorkshire, fourteen of them Cistercian, carried on this lucrative trade.

St. Benedict's charitable direction that his monks should sell their goods a little cheaper than the laity did has been responsible for a lot of misunderstanding, if not mischief. Poor monks!—they are always in hot water with somebody even when keeping their holy rule most strictly! If they don't work, but live upon alms—they are lazy monks, too idle to do aught but sing psalms.

When they do work, and put better and cheaper goods upon the market—they are unfair competitors with business men, and must be either restrained or expelled!

* * *

The abbey of Louth Park was an offshoot from Fountains, its first abbot being one of the original monks from St. Mary's York. Among its famous men was William of Tournai, who had been Dean of Lincoln when Robert Grosseteste was made bishop there, and who opposed the bishop when he wanted to "visit" his Cathedral, and was "persecuting his canons," as Matthew Paris puts it. The energetic bishop was probably in the right; but the dean resisted, and getting the worse of the encounter was suspended, then excommunicated and finally deprived. So he went off to Louth Park and became a Cistercian there, living nineteen years, admired and beloved for his amiable character, courteous manners and pious life. He outlived his old foe, Bishop Grosseteste, whom the *Louth Chronicle*, by the way, always speaks of as *Sauctus Robertus*. A munificent benefactor to his monastery, when the ex-dean died he was buried in all honour in the Lady-chapel which he had himself founded; and the bishops of Lincoln, to make up for past persecution, granted indulgences to those who prayed at his tomb.

* * *

Every best wish to the new Abbot of Downside, Dom Cuthbert Butler, M. A. He is well-known as a distinguished scholar, the author of the *Lucianic History of Palladius* (vol VI of the Cambridge "Texts and Studies") and M. A. of the Universities of London and Cambridge. He takes up his office with the confidence and respect of every one who knows him. At the same time we wish Abbot Ford a speedy and complete restoration to health. And we congratulate Dom Leo Almond, the late Prior, on his election to the titular Cathedral Priorship of Coventry.

* * *

The success of *King Lear* and *The Frogs* at the Exhibition this year was, in both instances, exceptional. To speak of the latter first, we went to listen to it with some misgivings. We had never found any enjoyment in an Exhibition Day Greek Speech.

We had a notion that a man who really appreciated Greek humour was the sort of person who would need a commentator to understand Mark Twain. Aristophanes was a wit; but to serve him up in a form to tickle an English palate seemed like attempting to make a savoury dish out of mummified cat. But we had to confess that a classic is never out of date. Indeed, the charm of the piece was its novelty. The translator had made the humour of it alive again, and the slender forms and boyish voices of the performers added to its freshness. Its effect was newer to the audience than a Gilbert and Sullivan opera and much more modern than a play of Ibsen. One came away with the impression that, if this was a fair representation of a Greek comedy, it belonged to the youth of the world.

King Lear, more especially the title rôle, was exceptionally well done. The acting was consistently intelligent. It was a long sitting but never tiresome. We have never seen, on the Ampleforth or any college stage, an important play so perfect, in the sense of being a complete and finished representation. We can call to mind scenes and fragments of plays and particular characters which we have thought as well acted—better, perhaps—but we remember no performance of such all-round and sustained excellence. To our minds, besides being the most perfect drama, in many respects, ever written, King Lear is the tragedy of tragedies. It begins with tragedy in the first scene, and the passion and pathos accumulate and grow more intense with every scene and movement and character of the play. Of course the pitiful figure and majestic passion of the foolish, fond, old man "every inch a King," so greedy of love and reverence that he cannot brook an affection which has no touch of extravagance, whose noble nature is thrown off its balance when he learns, by bitter experience, "how sharper than a serpent's tooth it is to have a thankless child," whose mind becomes altogether unhinged when he is driven into the storm with his children's doors closed against him, and who dies of a broken heart, dominates the play. But interwoven with the tragedy of King Lear are the separate and distinct tragedies of Cordelia and Gloucester and Edgar who appeal to our pity and love, and of Goneril and Regan and Cornwall whom we hate. There is tragedy also in the misfortunes of

honest Kent and in the heart-broken merriment of the faithful and affectionate fool. It is a tragedy without relief, a whirlwind of passion without rest or pause, and to say, as we do, that the note of passion was kept up and the spirit of tragedy was sustained throughout the long five acts, by the boy-actors, is to give them and their teachers the highest praise they could hope to deserve.

"He was a good man, that Shakespere, but his pieces is full iv th' ol' gags that I heard whin I was a boy," says Mr. Dooley. How pleasant it always is to hear "th' ol' gags" over again and what a privilege and an education it is to have them stamped into our minds when boys so that they will never be effaced! It is just because of "th' ol' gags" that a college year without a play of Shakespere, prepared and put on the stage, seems to us like a year lost. The expenditure of time and thought and labour and money over the production of a play like *King Lear*, acted only twice before the public, may appear to be out of all proportion to the pleasure felt and expressed by the spectators, but the good done to the boys themselves is beyond price.

* * *

We wish to call the attention of our readers to a handy, useful and excellent little volume of *Short Sermons* by an old prefect and old friend, Fr. Paulinus Hickey. It is warmly recommended by Bishop Hedley, who writes an introduction to it. We have a review of it on another page, and here we will only say it deserves a good sale and that the priest or layman who purchases it cannot help but be pleased with it. The sermons are devout, well-constructed, practical and, to the priest, eminently useful.

* * *

The wreck of the "*Sirio*," and the days of anxiety concerning the fate of its victims, inclined many hearts to sympathy with the Community at Buckfast and the relatives of the late Abbot Natter. Our sadness was not unmixed with a joyful admiration at the noble way in which the good Abbot sacrificed himself in the few last moments of his life, and the same admiration is extended to his successor, Fr. Anselmar Vonier, who, during the



heart-rending scenes of the shipwreck, continued quietly the exercise of his ministry among the steerage passengers. Abbot Natter was a guest at Ampleforth in the summer of 1904.

We were able to convey our good wishes and sympathy to the Buckfast Community by Father Abbot, who officiated as Assistant Prelate at the consecration of Abbot Vonier. We are glad to hear that the members of the Community are raising a Memorial to Abbot Natter in the erection of an Abbey Church on the foundations still left of the former one. We hope the new Abbot, who is only in his 32nd year, may have a long and prosperous rule in office.

* * *

From an Oxford correspondent :

The term has been an exceptionally good one as regards the weather. We usually expect a preponderance of rain and mist and easterly winds. Instead we have had long spells of fine and almost balmy weather. Yet, as though to compensate, we have had—what has been rare or perhaps unique in the experience of the House so far—some sickness amongst us. The daily press has probably made most people familiar with the new kind of influenza specified as 'gastric,' which visited Oxford and some other towns in the south. It was described by one paper as the 'negotium perambulans in nocte.' Undergraduates found it convenient and euphemistic to speak of 'the same thing.'

The end of the term will see two new members in for 'Smalls,' Brs. Sebastian Lambert and Hugh de Normanville. Br. Sebastian has already joined the House. Of course we wish them success.

* * *

We have the following news from Rome :—The College of Saint Anselm began its twenty-fourth year of existence and tenth of residence on the Aventine, with a somewhat smaller number of students than were on the lists last year. The number from the English Congregation remains at two. Death, a call to higher dignities, and other causes, have brought about many changes in the professional staff. The chair left vacant by the very sudden and unexpected death of Fr. Thomas Weikert has been filled by Dom Emmanuel Valet of the Greek College, who, like his predecessor, is a member of the Biblical Commission.

The professorship of Moral Theology has fallen to Dom Placid Pflaum of Beuron, and that of Canon Law to Dom Augustine Bachofen of Conception Abbey, Missouri, U.S.A. All these new professors are alumni of the college. The professorship of Philosophy (minor course), which Abbot Vonier of Buckfast held, is now filled by Dom Emmanuel Caronti. A familiar figure is wanting in the College this year. Dom Odo Haug, who for fourteen years has been professor of Canon Law, has resigned, and is now enjoying a well earned rest in his monastery at Beuron.

The results of the "water scheme" at Subiaco have been more disastrous to the river Anio than was at first expected. The river has been directed along a canal above the monastery to a point above the town, and thus its old bed down below in the valley is almost dry.

The King of Italy has given a donation of 15,000 lire to the Abbot of Monte Cassino for the work of the decoration of the crypt. The Emperors of Germany and Austria each subscribed the sum of 10,000 lire to the same object.

* * *

A double event, of unusual interest to the Catholics of St. Mary's Warrington, has occurred since our last issue. This is the completion of the tower of the church and the addition thereto of a fine peal of eight bells. On Sunday, October 7th, the quaint and ancient rite of the Blessing of the bells was performed by the Right Rev. Abbot Smith of Ampleforth Abbey. This took place at the evening service and, besides the clergy of the church, we may mention as taking part in the ceremony Revs. Frs. Whittle and Sumner and the Very Rev. Canon Lucan of Downlais. Sermons appropriate to the occasion were preached both morning and evening by the Rev. J. I. Cummins. The bells have since been hung and three weeks later on Sunday, October 28th, the first peal was rung to welcome the Bishop who came with the Right Rev. Abbot Gasquet to inaugurate the completion of the church. The building is a noble Gothic structure from the design of Messrs. Pugin and Pugin, and the tower, now rising to 165 feet is not only the crowning feature of their work but is a notable ornament to the town of Warrington. Inside the church has been erected a tablet bearing the names of the



Saints to whom the several bells are dedicated and those of the donors and subscribers; It reads as follows:—

"Pray for the good estate of all who to God's honour and glory helped to build the tower of St. Mary's and likewise of those who in their generosity gave the bells, viz.:—St. Mary's, a benefactor; St. Benedict's, a benefactor; St. Wilfrid's (Father Sumner's), many contributions; St. Patrick's, Mr. A. H. Crosfield M.P.; St. Richard's Mr. T. R. Shepherd; St. Anne's, benefactor; St. John's, Mr. J. Richardson and family; St. Helen's, Mr. and Mrs. H. Houghton; whose piety may God reward, Amen; A.D. 1906."

The Warrington people were glad to see their old pastor, Fr. Sumner, back amongst them and, as they said, looking so well. They have not forgotten all he did for them, nor will they easily forget it. Within the church its beauty is almost all due to Fr. Wilfrid's good taste and energy.

* * *

In response to a "dubium," sent to Rome "cum licentia Abbatris Præsidis" and presented through the Procurator in Curia, the Sacred Congregation of Propaganda, has granted the Rev. J. I. Cummins, late Cathedral Prior of Belmont, the right to wear the ring, with precedence over the Cathedral Priors of the Congregation.

* * *

We give some drawings of Selby Abbey Church, which has been very nearly burned to the ground. Happily the main walls are for the most part intact and the building can be restored, though at great cost. We cannot doubt that the money will be readily subscribed.

* * *

We are glad to hear that Mr. Kingsley Tarpey's eccentric comedy "The Amateur Socialist" has proved a success. *Truth* referred to it as a triumph.

* * *

The English Catholic press has recently published the decree which has been received in answer to the petition of the Archbishop, bishops and heads of the religious orders in England asking for further privileges in the veneration of the English martyrs. Each bishop may, by force of this decree, give to each

of nine churches in his diocese permission to erect and consecrate a permanent side altar to one of nine representative martyrs. Thus 144 altars may be erected in England. The saintly Benedictine Abbot, Blessed Richard Whiting, is among the number. The others are Blessed John Cardinal Fisher, Thomas More, Richard Houghton, Richard Reynolds, John Forest, Cuthbert Mayne, Edmund Campion and William Hart.

* * *

Our warm felicitations to the good Secretary of the Ampleforth Society, Mr. John Tucker on occasion of his recent marriage with Miss Selina Yeadon Young which took place at St. Peter's, Leamington; also to Mr. Wilfrid Foster, whose marriage with Miss Lina Babon has been recently celebrated.

* * *

Another of the older generation of the friends of Ampleforth has passed away in the person of Lord Arundell of Wardour. It is some years since he visited Ampleforth, where his father the eleventh baron was educated having entered as a student in 1819, but he did not fail practically to show his appreciation of his father's Alma Mater on the occasion of our centenary in 1903. A well preserved oil painting of his father's fine figure still hangs in the boy's refectory. His father died in 1862, six days after the late Lord Arundell's marriage.

* * *

REUNION OF OLD AMPLEFORTHIANS. "The old Students of Ampleforth College held their annual Liverpool reunion on Thursday, November 13th, the Feast of All Saints O.S.B. Upwards of eighty Ampleforthians and friends gathered under the genial chairmanship of Mr. Francis Murphy to welcome in their midst his Lordship the Bishop and the Right Rev. Abbot of Ampleforth. After the loyal toasts had been received with musical honours Mr. J. P. Smith, J. P., of Barrow, gave the health of the Bishop of the diocese. He spoke of the esteem and good affection in which his Lordship was held among all classes, of the fearlessness with which he had entered upon the educational struggle, and of the loyalty of the Ampleforthians under his rule. His Lordship expressed his great pleasure at being present among his Benedictine



friends, with whom he always felt at home. He referred to the loyalty and public spirit of old Amplefordians, among whom we mentioned Mr. Smith, Mr. Cockshutt, and Father Burge. "Alma Mater" was given by the Chairman in an interesting historical sketch in which his audience was taken back in spirit to the early days of Ampleforth, and made acquainted with some of the strong men of those days. Father Abbot suitably responded, and expressed the thanks of all Amplefordians for the Bishop's kind words. The toast of "The Chair" was given in a humorous vein by Mr. Cockshutt, and the Chairman responded in equally humorous style. A well-deserved vote of thanks was accorded to the hon. sec. Mr. J. Fildwick, and his assistants for the great success of the reunion, and to Messrs. Jelley, Meyer, Riley, Sharpley, Adams, and Enright, who gave a pleasing entertainment during the evening." As many as eighty-seven sat down to dinner.

♦ ♦ ♦

The London Ampleforth Dinner was held on November the 23rd at the Holborn Restaurant, Fr. Abbot as usual taking the chair. Thanks largely to the energy of Mr. Harold Pike, who organised the reunion, the evening proved a great success. A visitor that contributed much to the evening's enjoyment was an excellent gramophone introduced by Mr. Alexander T. Penney.

♦ ♦ ♦

The opening of the "Brierley Memorial," a beautiful Lady-altar, recently took a place at St. Joseph's, Frizington. Fr. Scannell of Cleator, at the ceremony preached a sympathetic discourse on the life and work of Fr. Gregory in Cumberland. His memory will be passed on to future generations by a brass tablet erected in the Lady Chapel which bears the inscription:—"Pax. Erected July, 1906, to the memory of the Rev. Father Brierley, O.S.B., first priest of Frizington, 1875-79."

♦ ♦ ♦

The Abbey land has again shown its fertility through the skill and care of Mr. Perry who has this year also met with extraordinary success at the autumn Agricultural Exhibitions. At the London Dairy Show held in October he won the Champion Prize

for the best collection of mangolds, swedes, turnips, kohl rabi, ox cabbage, kale, parsnips, carrots, beet-root and potatoes. At the Great Birmingham Show in December he obtained the Champion Prize for a collection of roots, four other firsts, two seconds, and three reserves; in fact he won all the prizes offered at the Exhibition for swedes. He also won another prize for the best collection of potatoes suitable for farm purposes. At the Scottish National Show held at Edinburgh his ox cabbage obtained a first and a second, and his swedes, out of about ninety entries won a second and a recommendation. At Leeds also, four firsts, one second and three medals, including the silver medal for the Champion roots in the show, fell to Mr. Perry.

At the Jubilee Show at York Mr. Perry had the honour of being appointed judge of the roots, a privilege which of course carried with it the penalty of being unable to exhibit.

+ + +

Our best thanks to Captain Kenneth Stewart. Through his kindness and generosity we have rescued a valuable Madonna, which was on the verge of utter destruction. When he saw the picture at Midsummer he generously offered to have it restored. He was confident it was by the hand of a great Master and was of opinion that Salvator Rosa was the painter. The picture was sent to a London expert who has had great experience and been often entrusted with the restoration of many paintings of the great Masters. The result has been a picture full of brilliancy and force and has been pronounced by trustworthy critics to be undoubtedly the work of Salvator Rosa. We also beg to acknowledge a very fine engraving presented by Mr. Jerome Lambert. The subject is *Lo Spasimo di Sicilia*, after Raffaello, engraved by Toschi—a brilliant impression, second state.

Thanks also to Mr. John Parle the executor of the late Mr. J. Fitzpatrick who has presented us with a good portrait of Fr. Bede Almond; and to our constant benefactor Mr. W. C. Milburn who has added "The Prophet Jeremiah" (Michael Angelo) to our Arundel collection. We have now 120 out of the 172 chromos published by the Society.

+ + +

We beg to acknowledge the receipt of the *Dawnside Review*, the *Stonhurst Magazine*, the *Ratcliffian*, the *Ushaw Magazine*, the *Beaumont Review*, the *Rivus Benedictine*, the *Raven*, the *St. Augustine*, *Ramsgate*, the *Studien und Mittheilungen*, the *Oscadian*, and the *Georgian*.

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PART III.

Hypnosis and the Spirits.

The critical and medical study on Hypnotism and Spiritism by the late Dr. Joseph Lapponi—so well known for many years as the medical attendant of Pope Leo XIII.—has aroused much interest in the religious and scientific world.* Dr. Lapponi was a man of considerable eminence in his profession, and was well known for his labours in Anthropology and kindred subjects. He was carried off somewhat unexpectedly, by a severe illness, a few months ago. He had just revised for the press the third edition of the work before us.

At the beginning of March, of this year, Messrs. Chapman and Hall brought out an English translation, by Mrs. Philip Gibbs.† The translator cannot be congratulated on her performance. In the first place, the version is made from an older edition, no notice being taken of the latest—the third—which

* *Ipnosis e Spiritismo: studio medico-critico*. Dal Dott. Giuseppe Lapponi. Terza edizione, riveduta ed aumentata. Roma, Desclée, 1907.

† *Hypnotism and Spiritism. A critical and medical study*. By Dr. Joseph Lapponi. London, Chapman and Hall, 1906 (sic).

has several new pages and some alterations. Then her knowledge of Italian seems unequal to her task. The English is very involved and obscure at times, and in too many places absolutely at fault. "Premendo . . . con una bacchetta lungo il decorso di un nervo motore" is translated "Pressing with a long rod the course of a motor-nerve," instead of "pressing with a rod along the course," etc. (p. 75). "Con la fisionomia impassibile" is rendered "with an *impressive* physiognomy" (p. 79)—but this may be an error of the press. "Vi è però questo di singolare" is translated, "But there is, nevertheless, *this of singular*" (p. 89). The Medium is stated to produce certain effects "from within himself," whereas the phrase is "intorno a se," and means "around himself" (p. 168). There is an ingenious muddle on p. 196. The author, speaking of the curious way in which Spiritism has gradually developed its methods, says that it would almost seem as if the Spirits had been obliged to study carefully their fashions of manifestation, and "to practise themselves in them by family rehearsals in the world beyond." Our translator, seeing "perfezionarsi . . . con delle prove di famiglia nel mondo de là," renders it "to perfect themselves in the use of the means *familiar in the world beyond their ken*" (p. 196.) These examples are short and handy, but there are numerous passages where the sense is much more seriously misrepresented, which it would take too long to set out.

Dr. Lapponi, in a short preface to the third edition, states that he does not write "under inspiration." He is not the "speaking-trumpet" of ecclesiastical authority. He offers the public a personal study. He has made no "transaction" with his convictions—convictions, he assures us, founded on long years of labour, observation and reasoning. As a good Catholic he rejoices that his scientific conclusions are absolutely in agreement with Church teaching; had it been otherwise he would have preferred to keep silence, feeling sure that, if revealed doctrine contradicted him, he must be

wrong. A book written in this spirit will be welcomed by all Catholics who are interested in the obscure yet very actual and pressing questions of which he treats.

Dr. Lapponi holds that Hypnotism is a perfectly natural process and condition; or, to speak more correctly, that it is a diseased state of the human nervous system, which may be brought on either naturally or by the help of outside interference. Hypnotism shows itself in three characteristic nervous states—lethargy, catalepsy or rigidity, and somnambulism. These are all morbid affections of the nerves. They are constantly met with in human subjects under all sorts of conditions and in every variety of circumstance, sometimes separately, sometimes two, or all three, together. The fact that these states may be artificially induced—for that is what we mean by Hypnotism—is not a sufficient reason for asserting them to be radically and essentially different when so induced from what they are when we meet them as ordinary morbid phenomena. Dr. Lapponi holds that no hypnotizable subject is perfectly healthy. All such subjects are more or less predisposed to lethargy, catalepsy, or somnambulism, or to all of them, either by inheritance, by congenital disease, by illness, or by special conditions affecting the health.

It is admitted that we have, as yet, no satisfactory scientific explanation of the process by which Hypnotism is produced by one person in another. How is it that one man can throw another into lethargic sleep, can make him answer questions and apparently feel emotions, and can make his body rigid or force him to walk about? It used to be thought that the operators must necessarily possess some peculiar power or force—must put in motion some "fluid" or emanation. We were told that there had to be waving hands, gesticulations, "magnetic" passes, etc. Scientific men, in our day, seem to say that any one can hypnotize a susceptible subject, and that all that has to be done is to impress the imagination, to give a shock to the sense, to work by physical

pressure on the nerve-centres, to use the magnet, to administer a narcotic, or to employ such similar means as experience may suggest. But how is it done? There seems to be nothing yet discovered that can be called an adequate explanation. Hypnotism is as difficult to explain as sleep and dreaming, which philosophers have been trying to account for ever since Aristotle. Only this can be said, that the human senses can be so stimulated on the one hand and narcotised on the other, that a man's balance may be upset and he may be only partially aware of things external; that the imagination, which is a physical organ, may be so wrought upon as to place the patient in presence of the most fantastic surroundings; and that the sensorial apparatus can be affected, not only by physical contact, but by a certain communicated personal infection, such as we see when one man yawns because his neighbour does. Then there is the difficulty of accounting for the power that the hypnotizer has over the subject hypnotized. The only thing we can say is that, on the one hand, the nerve-centres are so disturbed that the ordinary control of sensation by sensation is suspended, and that, on the other, the hypnotizer, in the very process of inducing the hypnotic trance, seizes and holds the imagination of the subject, and so continues to possess it. Every one knows how the imagination can be so held by one idea that the senses are perfectly dead to sensations. As Dante says, in a stanza which is quoted in more than one book on Hypnotism:—

O immaginativa, che ne rube
Talvolta sì di fuor, ch'nom non s'accorge
Benchè d'intorno suonin mille tube. *

The hypnotized person, entirely absorbed in the operations of the hypnotizer, sees no one but him and only hears his voice. No one else can make his presence felt. The hypnotizer suggests; that is, by his words and actions, he gives certain

* *Purgatorio* xvii.

impressions to the senses, and then the imagination, which is affected by all that affects the senses, and in which memory and association are very active, forms a little world of ideas which the subject, in his abnormal state, has no power to judge as he would were he in health; neither has he the capability of controlling the automatic muscular contractions which follow nervous impressions. All this is obscure enough, but in Dr. Lapponi's opinion there is no phenomenon of artificially-induced lethargy, catalepsy or somnambulism which may not be plausibly accounted for on the recognized facts of physics and psychology. All the facts and processes occur in the region of sense, and considerations of the spiritual soul do not enter into the question, at least directly. No doubt, intellectual processes do go on during the hypnotic state, but as the intelligence or spiritual soul, in any case, is directly dependent upon sense and imagination for the material of its activity, there is no need to go outside the sphere of sense and imagination in order to account for such intellectual processes as take place.

Dr. Lapponi's contention that the hypnotic susceptibility is a natural disease is accepted by the majority of scientific observers. Some, however, are inclined to maintain that this susceptibility is quite normal and healthy, and that it exists in all human beings, in varying degrees. "However strange and paradoxical the phenomena of hypnotics may appear to us at first sight," says Dr. Moll, of Berlin, "we may be sure that there is no absolute difference between hypnotic and non-hypnotic states A certain degree of susceptibility to suggestion is normal."²

Père Coconnier, a Dominican, who was professor of dogma at the University of Friburg (Switzerland), published, about nine years ago, a brilliant study which he called *L'Hypnotisme franc*, or Honest Hypnotism.† The epithet implies that his purpose is to confine himself to Hypnotism

* *Hypnotism*. By Albert Moll, p. 256 (The Contemporary Science Series).

† Lecollie, Paris.

pure and simple, and not to mix up other states and facts with those of hypnosis. He shows, on the principles of the Aristotelian and Thomistic philosophy, that it can be plausibly explained how the hypnotizer impresses on the imagination of the subject the image of anything he pleases, and, by means of this image, excites emotions, agreeable or the reverse, sometimes strong enough to produce movements, words and actions; and also how he can make the subject see what is not there, or fail to see what is there. Even with regard to such extraordinary occurrences as when a postage-stamp produces blisters on the skin, or mere suggestion brings out red letters on the flesh, he is able to show that there is no reason whatever for having recourse to diabolical interference. Other Catholic writers, it is well known, have been unable to admit that the more striking phenomena of Hypnotism are within the sphere of natural law, and have felt themselves obliged to account for them by the operation of the evil one.

In the year 1886, Father Franco, an Italian Jesuit, published in the *Civiltà Cattolica*, an elaborate treatise on Hypnotism. The English periodical *The Lyceum*, the organ at that time of Catholic University men in Dublin, pronounced the series of articles "excellent," although it did not agree with their main thesis. This was, that Hypnotism is preternatural, essentially harmful, essentially immoral, in a word diabolical, and therefore deserving of condemnation by the Church. I have not read Father Franco's book. But it is the arsenal where many Catholic writers have found their weapons. Père Coconnier argues against Father Franco throughout his work. I have before me a short treatise by M. du Dot, which claims some authority because it appears in the excellent and useful series of cheap theological, scriptural, and historical tracts called *Science et Religion*.⁶ This author entitles his brochure *L'Hypnotisme transcendant*—or hypnotism in its more striking

⁶ Blond, Paris.

manifestations. M. du Dot, like Father Franco, takes the extreme view that all that happens in hypnosis, beyond the most trivial facts of suggestion, is the work of the evil spirits. He asserts that you cannot account for it in any other way. I must confess that M. du Dot's argument appears to me to be of the most unconvincing kind. He has evidently read Père Coconnier, but he makes no attempt to grapple with that writer's exposition of Thomistic psychology.

Dr. Lapponi considers what he calls "Spiritism" to be something altogether different from Hypnotism. Spiritism may be roughly described as table-turning, the general movement of furniture, music from invisible sources, noises and light, the touch of unseen hands, spirit-rapping, spirit-writing, the materialisation of the dead, etc. Now hypnotic phenomena can be accounted for by natural laws, whilst these spiritistic phenomena are quite outside those laws. Moreover in hypnotism it is only the hypnotized individual who is affected, whereas in spiritist manifestations it is not only the medium but numbers of other persons present and absent. Then, a medium is quite a different thing from a hypnotized person. The hypnotized subject is entirely passive, but the medium works himself up to a certain state and then causes a whole company to see and hear strange things altogether outside of his personality and of theirs. Besides, you cannot hypnotize chairs and tables. Neither can the excitation or narcotism of the senses have any relation to those unaccountable facts of the spiritualistic *science* which tend to upset the most fundamental laws of physics and sensibility. "Between hypnotism and spiritism," concludes Dr. Lapponi, "there is a wide gulf; one is utterly distinct from the other; and it is a very great and dangerous mistake to confuse them."⁷ He sums up, a little further on, the kinds of occurrences which he considers that no possible natural law can explain. They are these:

⁷ p. 160.

The exact prediction of future events which do not concern the speaker, and refer to pure contingencies; the exact reproduction of the writing of persons long since deceased, without preliminary trial or practice; the stating of a fact with details absolutely unknown to any one present but found afterwards to be accurate; the sudden acquisition of languages whose very existence was hardly suspected by the subject, and which disappear as quickly as they came; profound acquaintance with exact and abstruse sciences, unknown before, possessed for ten minutes and then utterly forgotten; the sudden capacity for automatic movement shown by furniture, etc.; the sudden alteration of weight in such objects; the appearance of sparks, flame, and sound without any apparatus; and the spontaneous uprising of heavy bodies, and their remaining in positions impossible by the laws of gravity.*

All these facts, says our author, are such that every man of common sense, be he learned or not, must recognize them as not only above, but as absolutely opposed to, the common laws of nature, whether biological, psychological or physical.

Dr. Lapponi will not allow that the occurrences of Spiritism can be got rid of by the hypothesis of fraud and trickery. No doubt there is trickery, and plenty of it. But if only one-twentieth part of the facts are real, we should still have to reckon with Spiritism. That a certain proportion of the alleged facts are beyond reasonable doubt, he thinks no one can justly call in question. He believes that the London committee of 1869, of which Mr. A. R. Wallace was chairman, and whose experiments were afterwards carried on with the most scrupulous exactitude by Sir William Crookes, have established facts that cannot be challenged. He thinks that when Eusapia Paladino, without apparatus, and held by the hands and feet on a sofa, was able, before the Psychical Research Society, to cause music to sound, to pinch the arms of people at a distance, to shake the window-curtains, and to move heavy tables, there could be no deny-

* p. 206.

ing the facts. He quotes two conjurors to prove that some spiritualistic manifestations could be produced by no natural skill. One of them our translator calls the "jester of the Court of Berlin." It was not known hitherto that the Emperor William kept a jester. It is not so medieval that he should keep a "conjuror"—*giocoliere*—though I confess it is new to me, as I dare say it is to most of my readers.

It is sometimes asserted that there may be laws of nature of which we now know nothing, and that it is very unscientific to say of any fact or occurrence that it cannot possibly be natural.

Dr. Lapponi, in reply to this objection, simply points to the facts. He is far from denying that there are hidden laws of nature waiting to be discovered or developed. He is disposed to admit the possibility of telepathy, in the shape of simple clairvoyance. Perhaps he might have gone further, and considered whether the recent discoveries in the conduction of motion by electric currents establish a possibility of relations between the nervous systems of people at a distance from one another which we have been unwilling to admit hitherto. But can it be natural, whatever discoveries may be made, for an intelligence to speak to me by a table? Can it be in the order of nature for writing to appear without hand, or pen, or ink, on paper shut up in a glass case? Can a living person be naturally in two places at once? Can it be natural for a dead man or woman to impart, from the other world, opinions about current affairs at the request of the first casual inquirer? Can it be according to nature that the dead should come back and "materialise" themselves? If such things are "natural," then everything is natural. Some people, no doubt, deny that there is anything whatsoever that can be said to be above nature or outside of nature. But this is decidedly not the view of a Catholic. Spiritism is nothing less than the black magic, or necromancy, of the Bible, and of all ages and countries. Spiritism is always dan-

gerous, hurtful, and immoral, and should be condemned and forbidden most severely, without exception, in all its grades and forms and under all its manifestations. No Christian should have anything to do with it.

To return to Hypnotism. Although Dr. Lapponi holds the hypnotic state, whether it be sleep, epilepsy, or somnambulism, to be nothing worse than nature in a more or less morbid condition, yet he is very far from conceding that hypnotism may be freely practised. Hypnotism is beset with dangers and abuses, whether we regard society or the individual. We hear of some of its advocates who are desirous of using it as a recognized process in legal cases, for the discovery of truth. But it must be remembered that the hypnotized subject has no *clairvoyance* in any real sense, but only sees what he has already seen. Moreover, he is so much under the power of the hypnotizer that there would be no guarantee for his freedom, and, in any case, the hallucinations of the hypnotic state would neutralise all the value of an occasional genuine revelation. Then there are others—members of the medical profession—who are disposed to see in hypnotism a valuable curative agent. Dr. Lapponi seems to admit that there are cases in which it can be profitably used to alter the nervous state of a patient and cause feelings which conduce to docility, purity, sobriety, and honesty—and even to expel disease, and correct deformities and muscular defects. But when employed indiscriminately, it is, and must be, a social danger of the gravest sort. A man is made helpless, and subjected to another's will; he may be corrupted, injured, even murdered; he may be made to utter what will upset families, give rise to rancour and dissension, and do infinite damage to third parties. Hypnosis, says our author, resembles surgical operations; it should never be attempted except by experts, for the gravest reasons, and with all the precautions which science demands.

This seems to be the view taken by the Church. A few

years ago a Doctor of medicine, in order, as he said, to tranquillize his conscience, asked the tribunal of the Holy Office whether he could lawfully take part in the discussions then going on in a medical school which he named, on the subject of the use of hypnotic suggestion in the cure of sick children. He wished particularly to know whether he could continue to make experiments, even if he failed to see how the results could be explained on natural grounds. The Sacred Congregation, after hearing the views of its advisers, replied that, in regard to experiments already made, there was no reason to think they were unlawful, provided there was no danger of superstition or scandal, and that the inquirer was prepared to obey the Holy See and did not take upon himself the office of a theologian; and as for new experiments, if it was a question of facts which certainly went beyond the powers of nature, it could not be allowed; but if this was doubtful, then, provided that there was a protestation expressing unwillingness to have anything to do with preternatural facts, and that there was no fear of scandal, it was not forbidden.* It will be observed that this guarded reply does not categorically solve the question whether Hypnotism is lawful or not, but only lays down the conditions on which scientific inquirers can take part in this kind of experiment. Father Lehmkuhl, in his *Moral Theology*, expresses the view that hypnotization is not preternatural, but is morally dangerous; therefore it may be practised, but only for a really grave reason, with due caution, and with an absolute avoidance of all that is improper and that could be a cause of moral deterioration in the subject.†

The Catholic philosophy which relates to the intercourse of men with the angels, the demons, and the spirits of the dead, is clearly laid down by St. Thomas, and before him by St. Augustine. The apparition of the dead to the living, says

* 26 July, 1899.

† Vol. 1, par. 994, note.

St. Thomas, either happens by the special disposition of God, in order that the souls of the dead may intervene in the affairs of the living—and in this case it is one of God's miracles—or such apparitions are caused by the agency of angels, good or evil.* St. Augustine goes a little more fully into the question. The work of his to which theologians generally refer is entitled *De curâ gerendâ pro mortuis*. It is a short treatise, chiefly taken up with proving that no direct benefit accrues to the departed by their being buried in any particular spot, or indeed, apart from prayers, by their being buried at all. But he takes occasion to speak of the apparitions of the departed, of which he gives instances which he considers absolutely undeniable. Why, he says, should we not consider these apparitions to be the work of angels, and to be ordained by God according to the inscrutable depth of His judgments—He making good use of the good and the bad angels, whose purpose it is, for example, to instruct the minds of mortals, to deceive them, to console them, or to terrify them; according as He decrees that men should be accorded mercy or punishment. He considers that the dead, even the blessed, do not know of their own power what is going on on earth and that when they intervene it is by (special) Divine dispensation or permission. St. Thomas, however, teaches that those who are departed in grace do know (with certain limitations) what is happening on earth. And sometimes the saints appear in person, without angelical co-operation. But apparitions are very rare. Still they do occur, for the instruction, consolation or correction of the living, for the sake of obtaining prayers for the departed, and sometimes (the demons operating by Divine permission) for the deception of those whom God permits to be deceived.

The duty of Catholics, in regard to these spiritual dealings and *séances* is perfectly clear. Apart from the case in which a Catholic scientist takes part in one of these affairs for the purpose of exposing fraud, it can hardly be possible to join

* 1-2, qu. lxxxix, art. 2.

in them without grave sin. The reason is, that this is what is called dealing with the devil—which is forbidden by the first Commandment. It is not asserted that all the phenomena of a spirit-*séance* are directly diabolical. But some are—and that is enough. It is no matter whether it is the devils or the spirits of the dead who are evoked. No good spirit, whether angelical or human, could possibly be permitted by Almighty God to lend itself to these manifestations. Both angels and the spirits of the blessed dead do sometimes manifest themselves on earth. But it is only if I may use the expression, in an atmosphere of faith, hope and charity. The ordinary spirit-*séance*, on the other hand, is either silly, or immoral, or hostile to faith—or perhaps all three. Even if these communications were always blameless or indifferent, it is contrary to all Catholic feeling and most unreasonable to suppose that any of the blessed spirits would come and talk foolish gossip at the call of a non-Catholic medium, whose life may be far from unexceptionable. But the truth is that the spiritist movement is always and everywhere the enemy of the Catholic faith. As Dr. Laponni says, the spirits are like the ancient oracles—they suit themselves to their company. In Germany they are mystical, speculative and transcendental; in France, frivolous and libertine; in England sceptical, logical and cautious. In the United States they are bold and dogmatic—they proclaim the transmigration of souls. In Italy, and elsewhere, they are pantheistic, atheist, materialist. Among the Mormons they uphold polygamy. In Russia they maintain the national "orthodoxy" and at the same time encourage Nihilism. In Spain, all their efforts seem to be in the direction of Freemasonry. There is only one point on which they are everywhere consistent, and that is in their hatred and denunciation of Catholicism. This is shown, directly, both by the utterances of the oracles and by the fact that all the associations and societies which owe their rise to Spiritism are avowedly

anti-Catholic. But even if it were not so, all this organized campaign for penetrating the spirit world and wresting from it the secrets which concern the soul and immortality results indirectly in discrediting Divine revelation and making Christian faith impossible.

But I have travelled beyond Dr. Lapponi's text, for he carefully avoids all appearance of posing as a theologian. His work may be recommended to the clergy and the studious layman as a fairly complete, well written, and up-to-date exposition of scientific fact and theory, by one who does not shrink from showing himself a Catholic.

✠ J. C. H.

A Sketch of the History of the Benedictine Community now residing at St. Benedict's Priory, Col- wich, Stafford.

CHAPTER VI.

*Of the Extern Superiours and Confessours of this our new
begun Monastery.*

The 1st. Extern Superiour we had under his Eminence was our exceeding great Patron, the Lord Aubigny ; who obtain'd for us Our Establishment of the Arch-Bishop, together with the Confirmation of our Constitutions. He continued our Superiour till his going for England to be Lord-Almoner to Queen Catherine of Portugal, now Dowager of England.

The 2nd. Extern Superiour was Doctor Tyrrell, Natif of Ireland, of the Faculty of Sorboëne, and Cañon of the Collegiate Church of St. Quintin, who continued about 4 years (till his Death) our Superiour, testifying in that time an extraordinary kindness for us.

The 3rd. Extern Superiour was Dr. Baile, Sub-Penitentiary of our Ladie's Church, a great Scholar, and a worthy good Man, who continued with us about a year, dying then happily.

The 4th. was Monsr. L'Abbé de Benjamin, Official and Grand Vicar of this Diocese of Paris ; a Person of extraordinary parts, and experience in government ; And altho upon the desire of Dr. Kelly, and some others, he gave Us Mr. Duley, an Irish Secular Priest, for our Confessour, yet afterwards, seeing how unsatisfied and unsettled we were, restor'd us again to our Rd. Fathers ye Benedictins.

He continued with us likewise till his Death, wch. was 7 years after, during which time he made us a Visit, in the year 1674, the 6th. of August, to the great benefit and comfort of our poor Monastery, as will appear hereafter.

The 5th. was Mr. L'Abbé Formayer, Dean of the Collegiate Church of St. Estienne des Grées, and Official of the Arch-Bishop, who continued likewise till his death, which was about 2 years and 3 quarters after.

The 6th. was Mr. de Perieres, Dr. and Professour of Divinity in Sorbonne, a most worthy man, and generally esteemed one of the Learned'st Doctours of Ye Sacred Faculty, who had a speciall kindnesse for us, being ready upon all occasions to serve us in whatever lay in his Power. And as he was of a peaceable disposition, so he endeavor'd to maintain Union and peace amongst us. He continued with us till his Death, being about four Years after, which hapned the 28th. of December, 1684.

The 7th., last and present, is Mr. John Baptist, Dean of ye Cathedral Church of our Ladie's, of this City of Paris; whom the Most Illustrious and Rd. Father in God, the late Lord Arch-Bishop, Monseigneur Francis de Harlay, had a great esteem of and thought fit to give us, under whose conduct we have bin very happy, having hitherto lived very peaceably and continuing so to do, Blessed be God, under the same his discreet and gentle Government. And four years before his death ye Rd. Lord Arch-Bishop, Cardinal de Noailles, at his Entrance, ordained a vissit to al ye Monasterys in his Diocess. We made choice according to our Constitutions for Vissiter the very Rd. Father Barnard Gregson, Presedent General of ye English Benedictin Congregation, who made us a very discreet and charitable vissite, Desemb. 1698, much to ye satisfaction of his Eminence and ye Community. This our honored Superiour died 1702.

The 8th. was ye very Rd. Father Dom Arnulph de Low, Religious of St. Maur, priour of ye Abbaye of St. Garmans de pré in paris, and since general of his order, and continued



grand Viccor to ye ArchBishoppe Cardinal de Noailles. To him we petitioned, upon ye death of ye Deane, to be our Superiour under his Eminence, who granted our desire and confirmed him in that office. And we have experienced his Fatherly care and goodnes to us on al occasions spiritual and temporal, giving and procuring us many Charities, and also permitting the Ladys to make their Questes for us in one of his Monasterys called les RR. PP. Benedictins des Blanc Manteaux; and by this means freeing our Community of a very great burden and distraction. He departed this life in ye year 1713, ye ninth of August, in his Abbay of St. Germans.

We now, finding ourselves to be so wel under ye protection of our order, made choyce of the very Rd. Father Dom Claud Guenie, a very vertuous and grave Religious of ye same Abbay, near Paris, and currat of their owne parish. He was ye ninth superiour, and seconde of our order. He gave us several charities and procured ye continuation of our Questes in ye Monastery of ye aforesayd RR. peres of ye Blanc Manteaux. This very Rd. Father Dom Claud Guenie was taken ill of a fitt of Apoplexie in the year 1719, and thó he recoverd he remaind so indisposed that he was no more capable of taking care of us, so that his Eminancy thought fitt to give us for Superiour Dom Nicolas Nouvis, in October, in ye year of our Lord 1719. Who exercised the Charge with a great deal of Clarity and Vigilencie for the peace of our Comunauté the space of 4 years and five months. He died March the 22, in the year of our Lord 1724, in the Abbaie of St Germin du Pres. He was the tenth Superiour and the therd of our order.

In the year of our Lord 1724, the 18th. of November, His Eminency my Lord the Cardinal De Noailles, Arche Bishop of Paris, sent to this our Convent Monsieur De Rauila Curet of the Parishes of St. Hipolit to be our Superiour.

As for our Confessours, notwithstanding we had now separated ourselves from the English Congregation, and put ourselves entirely under the jurisdiction of the Arch-Bishop of this Diocese, we still desiring to remain under the Spiritual direction and Conduct of the Rd. Fathers of the said Congregation, they were ever ready to Condescend to our desire, as much as they could.

The 1st. Confessor that ever we had was Rd. Fa: Serenus Cressy, who being a very Learned Man, and well known to the Queen of England, Lord Aubigny, Lord Abbot Montague, and other English Noble Catholics about her Majesty, procur'd us their protection and favour; as also the Charities and helps of ye French, obtaining for us many Benefactors by his acquaintance and Interest with many Learned Persons, particularly with the Messieurs de Port-Royal: but being a Person of exceeding great Talents, and much addicted to writing and composing of Books for the good of English Catholics, the aforesaid Very Rd. F. President thought fit to let him remain with Us only about a year; giving him order to undertake the great Ecclesiastical History of England wch. is now extant in print.

The 2d. was Rd. Fa: Thomas Swineburne, who was a very holy Religious man, much addicted to Prayer and Contemplation; but being a great Lover of retirement, and not of an active disposition, he continued with us only about a year and a half, parting then for Doway, where some years after he dyed.

The 3rd. Confessor was Rd. F. Dunstan Pettinger, a very Rd. and ancient Missioner, and excellent Preacher, who remain'd with us about 3 years, returning afterwards into the Mission, wherein he happily ended his Labours.

The 4th. was Rd. F. Peter Salvin, whom the foresaid V. R. F. President call'd for out of England to serve Us, tho he was one of the best Missioners they had: Where, it is to be noted, that in the beginning of his time, it was found necessary for us, to put ourselves under the Jurisdiction of

the said Eminent Ld. Arch-Bishop of Paris, Cardinal de Retz; which being done the 28th. of August 1657, the said President and English Fathers would have sent the said Rd. Fa: Salvin into the Mission again, imagining that we would now take a Secular Priest for our Confessor. But we were all so well satisfy'd with the said Father Salvin, that we presently made election of him, and to the end we might be sure to retain him, we requested Monsr. de Hodencq (who was then Vicar, as is said before, to his Eminence Cardinal de Retz, our Arch-Bishop) to obtain us this favour of the said Rd. Father, the Benedictins, being then assembled at Paris in a General Chapter.

Upon this letter, the Fathers willingly condescended to let the said Rd. Fa: Salvin remain with us. He was very gratefull to us all as having taken much pains for us, as well in regard of our Temporal, as also in helping to compile our Constitutions, (with the assistance of the Rd. Dames Mother Brigit, and Mother Clementia) out of those we brought from Cambray, and also out of the Constitutions of the Nuns of Val de Grace.

The 5th. to supply R. F. Salvin's place in his absence, (he going for England about our concerns) was Rd. Fa: Hugo Starkey, who remain'd with us about a year, till the roth. of Novem. 1661. At which time Rd. Fa: Salvin returning continued with us till his going back into England again.

The 6th. Confessor was Mr. Fountaine, a Scotch Secular Priest, who, tho very sickly, remained with us about a year.

The 7th. was a worthy Secular Priest called Mr. Price, who was chosen our Confessor, in regard the said Fa: Salvin, being a most excellent Missioner, was found necessary for the assisting poor Catholics in England; the Rd. F. Hugo Starkey also was called into England to reside and live with the Noble Lord Bellasis, which was ye reason of our Chose made of Mr. Fountaine and Mr. Price. His piety and zeal made him desirous to assist us the best he could and, having the french language, did, by his speaking to our Bene-

factours, procure us several Charities. He dyed very happily with Us, the 11th of May, 1669, being buried in our Enclosure with an Inscription upon his Tomb.

The 8th, was Revd. Father Thomas Anderton, who being Priour (about the year that Rd. Mother Justina Gascoigne was chosen) of the Convent of St. Edmund's of this City of Paris, came himself for some time to confess Us; and afterwards V. Rd. Fa: Joseph Shirburne, [now President of the aforesaid Congregation] for the space of about 4 years, supplied his place; who, being chose Priour, after the said R. F. Thomas Anderton continued, nevertheless to Confess Us, and when he had not leisure, let us have any of the Rd. Fathers whom we desired.

The 9th Confessour was Mr. Duley, a vertuous Irish Priest, who was nominated for our Confessour by Monsr. L'Abbé Benjamin (who was then our Superior) upon the recommendation of Dr. Kelly; but having not had much Experience, and not so perfect neither in our Language, he of his own accord, retired to his former Employs and Studies at Paris, going soon after into the Mission of Ireland. After which his leaving of Us, we, being destitute of a Confessour, and acquainting Rd. Father Ghauf of our desires of having again the Benedictin Fathers, he going to Monsr. Benjamin acquainted him therewith; who desired him to go to Rd. F. Bennet Nelson then Priour of St. Edmund's, and to intreat him in his name, to Confess us; which the said Rd. Father Bennet did us the Charity to do till the year 1675, making notwithstanding some difficulty at first, in regard ye said Mr. Benjamin had begun to take in a Secular Priest, immediately before, to Confess us, by Dr. Kelly's advice.

The 10th. Confessour, who was Chosen and call'd out of England for our Service, by the V. R. F. Bennet Stapylton, Dr. of Divinity, and President of the English Congregation, was Rd. F. Jérôme Hesketh, who remain'd with us about 3 years only, and being desirous to return into the Mission again, he was presently, at his arrival at London, taken and

imprison'd about the pretended plot of Oates and Bedloe. He remain'd 15 months in Newgate, being then unexpectedly set at Liberty, and declared Innocent.

The 11th. was Rd. Father Hugo Starkey, an extraordinary holy, Religious Man, who, being in the Mission, was called out by ye V. Rd. F. Stapylton President, to serve us as our ordinary Confessour; we having already had some time of experiencing how fit a Person he was for us. He continued with us at least 7 years. He dyed with us the 12th. of February, 1688, and was buried in our Enclosure. After whose death, Rd. F. Bennet Nelson did us again the Charity to assist Us, as also his Br., R. F. James Nelson, did, in the time of his Sickness, till their present Majesties of great Brittain, (King James II), and divers of ye Rd. Fathers were forced to retire out of England to France and particularly to this City of Paris.

The 12th. and last Confessour we elected was the Very Rd. F. Corker, as also Fa: Placid Francis to be our Chaplain in 2d. But the said Rd. F. Maurus Corker being deputed to go to Lamspring to preside at ye new Election of an Abbot, upon the death of the Rd. Father Joseph Sherewood, he, being chosen Abbot himself, could not remain with us; nor could Fa: Placid Francis, in regard he was desir'd by the Parents of two Noble Gentlemen to make a voyage with them into Italy; So that being depriv'd thus of these two, we made Choise of Rd. Father Shaftoe, from whom, we all receive great comfort and satisfaction. He remained with us seven years and returned to the Mission in England. And when we have noe Confessour in ye house we always have them from our V. R. Fathers Benedictins of St. Edmunds; as also, in ye time appointed for extraordinaries, and at any other time when we desire them, these R. Fathers have ye goodness and charity to come to us.

The 13th. whom we made Choise of and who came to us August 1698 was the Rd. Father Benet Gibbon, a very religious worthy and discreet man, and being of a quiet and

retired spirite, we were truly hapie in him, and ye Community is in much peace and satisfaction. He was impartial to al, but a tender Father to everyone; of an venerable aspect; sivil, courtious, and affaible in behavcur. So that we was not onely a consolation, and comfort to al his Brethren at St. Edmonds, here in Paris, but is also a great honner and credit to our house, and esteemed and respected by al that knewe him. So generous was his disposition that he was pleased to treat ye Community twice a year, and several times gave us Charitys. By his advice, assistance, and incorregmente it was that we elected our Superiours, under his Eminence ye Rd. Lord ArchBishoppe Cardinal de Nonialles, out of ye Abbey of St. Germans in Paris, by whom we receive considerable charitys, we haveing always before had one of secular Clerge. He also procured the Rd. Father Temperly to come live with us as our Chaplen, who gave us 50 pistols a year pension.

Lastly, here followeth a Third Catalogue, containing our chief Benefactours, both Spirituall and Temporall.

This is added here as the fittest Close, to shutt up this short but faithfull Narrative in: the Chief design and Intention whereof, (at its first Composing) being that it might serve as a perpetuall Memoriall of the Singular Favours, and Blessings of Providence towards Us; and as an Eternall Monument of our gratefullst Acknowledgments to the names and memory of those our Worthy Benefactours, whom God has bin pleas'd from time to time to raise up, and continue among us.

And first of all, we shall mention our Spirituall Benefactours, or those that any way contributed to our Spirituall good.

I. Very Rd. Father Bennet Stapleton, when he was President, did us severall Kindnesses, helping us in our Troubles and granting us Confessours of our Order whenever we desired it.

II. Very Rd. Father Joseph Shirburne, besides having

himself (as hath bin already said) for some time had the Charity to come and Confess us heretofore, since his being continued President these 4 Quadrienniums together, he hath bin also a kind Father unto us, in granting us the same Favour of having Confessours from the Congregation.

Rd. Father Bennet Nelson hath always continued our most constant Friend, and good Father, never sparing any pains or labour for above 40 years to assist us, in all our greatest Difficulties and Concerns, both Temporal and Spirituall, by his prudent advices and Counsels; and this without any private end or Interest, but meerly to prevent any disedification that might have hapned, in case we had not continued in union and peace among our selves, and in a due Subordination to our Superiours.

V. Rd. F. Maurus Corker, Ld. Abbot of Lamspring, who, besides having, for above 20 years together, done us the Charity to bee our Procuratour in England, hath also done much Spirituall good by his wholesome advice and Instructions to several of our Religious. He continued our good Friend above these 20 years.

Mr. Crissacre, and Mr. William More, Nephews to our late Venerable Mother Dame Brigitt More, gave us at their deaths 200 pounds English.

The Ld. Abbot Mountague was an Extraordinary Benefactour and Friend to us, having given and procur'd for us of Queen Mother to King Charles the 2d. of England about a Thousand Pistoles in all.

The Countesse of Giffort was our good Friend too about the foresaid Queen-Mother; and gave us also of herself at her Death fifty pistoles.

King James the 2d. of England, when he was Duke of York, gave us for an Annual Masse for his Dutchesse, Anne Hyde, 300 pound sterling, and also gave a hundred pound a year Pension with a little Daughter whom he pension'd with us for 3 years.

R. F. Peter Salvin, besides what has bin said of him

before, procur'd for us of King James, then Duke of York above 2000 livres Tournois.

Mr. Francis Gascoigne, Priest, was all his life a great Friend to us, and at his death gave us 30 pistoles.

R. F. Ghauffe, Priest of the Oratorians, besides what we have before said of him, gave us of Charity, for an annuall Masse for my Lord William Crafts, being money of his in his hands, 300 Pistoles.

R. F. Thomas Sturton was a very good Friend and Chaplain to us several years.

R. F. Hugh Starkey, was a good Friend to us, and before he was our Confessor sent us several Charities from my Lord Bellasis, etc.

Sr. Thomas Gascoigne, Father to our late Venerable Mother Justina Gascoigne, was a great Friend to us, giving us several Charities, and also sending us his Grand-Daughter, Mrs. Mary Appleby, who is now a Religious among us, and had a portion of 2500 pound Sterling, as hath bin said before.

Mr. Francis Cooke, who was our First Procuratour in England for about 5 years, did with great affection and fidelity employ himself in many troublesome affairs and Journeys for us, binding and ingaging himself, and all he had, upon our Accounts severall times; till by accident he was ruin'd by the Plague in London and the fire which followed a year after, viz: 1663.

XVI. Mr. Holder was our 2d. Procuratour and continued to do us this Charity for the space of 9 years; then the Rd. Father Corker undertook this Charitable Office for us, as hath bin already said.

XVII. Brother Francis Harrison, who served us some time, gave us at his death about 2000 livers.

XVIII. Mrs. Allonson, Sister to Mother Clare New-port, gave us at her Death a hundred and Sixty five pound sterling, for which we oblig'd ourselves to have an Annuall Masse said for her.



XIX. The Lady Tempest, Sister to our Venerable Mother Justina Gascoigne, gave us severall considerable Charities and, at her death, a 100 pound Sterling.

XX. Madame Appolonia Yates sent us 50 pound out of England, as a Contribution towards our new Building.

Very Rd. Father Gregson was our good friend, being ready to use us any pleasure, both in England and here. He was president Generall two quadrenials, and in his first made us a very charitable and discreet visite. He died in England.

Of our French Benefactors.

I. King Louis the 14th. and his Queen have bin very considerable Benefactours, giving us very considerable Charities.

II. Besides the Messieurs of Port-Royall, whom we spoke of before in the 3d. Chap., Mr. Bernier, a Secular Gentleman and one of them, gave us 400 livres tournois for 14 years time.

III. Monsr. de Touche, besides what has bin before said of him, was likewise wont, for many years together, to give us 400 livres tournois, besides other Charities; and, as if all this had yet bin nothing, was pleas'd to Contribute to our late building, as his own private Charity, ye summe of —

IV. The Religious of the Monastery of Port-Royall de Champs, have bin very extraordinarily Charitable to us, especially in the 2 former Abbesses time, viz. Mother Angelique, and Mother Agnes de Arnaud.

V. Mr. de Sevignie, one of the Messieurs of Port-Royal, was likewise our great Friend and Benefactour.

VI. Mr. Moranger, and his Lady for many yeares.

VII. Mr. Amiot also a constant Benefactour for some yeares.

VIII. Our Honoured and Dear Friend Madame de Vize, above these 20 years last past, had bin a very great Benefactresse, in giving and procuring great Charities from the deceased Queen of France and others; and at her death,

which hapned the 2d. of May, 1692, left us a 100 pistoles, and lies buried in our Enclosure.

IX. Monsr. Beaumont, and Madame La Presidente Nicolaye, were both our very great Benefactors, giving us considerable Charities, and helping to procure us our Letters of Establishment, which the King gave us, to be confirm'd by the Parliament. She provided us our Bread severall years.

X. Madame La Marquise de la Motte, Governante to Monseigneur, le Dauphin's Children, was our good Friend in doing us sometimes Charities.

XI. Mr. Louvoye, Minister of the State of France, gave us severall times considerable Charities.

XII. Madame La Dauphine gave us 200 Pistoles.

XIII. Madame Maintenon hath bin, and is, our good Benefactresse.

XIV. Madame Mengui is, and hath still bin, our most constant good Friend above 20 years.

The chief Benefactors that contributed to the late Building, begun, as is said, in May, 1693, were First Monsr. de Touche, who contributed to this pious Work the summe of —

Mr. Virond, a most worthy Priest and Ingenious Architect, besides ye pains of his daily presiding over the Work while it was building, gave out of his own particular Charity the summe of —

Madame de la Teniere, —

Madame Menuiellitte 50 Pistols.

30 Louis d'Ors from an unknown Gentleman.

The remainder was given by severall Ladies and Persons of Note; The whole summe being —

The late Venble. Monsr. Abbé Pique was a kind Friend and Benefactor unto us, having given us for Wood and other Charities about 20 Pistoles, which together with the 30 Pistoles he left us at his death, ye 27 of Nov. 1695, makes up the summe of 500 livres in all.

Lastly, The present and most Illustrious Arch-Bishop of Paris, L^{ouis} Antoine de Noailles, Duke and Peere of France, soon after his Coming to the said his Archiepiscopal Seat, November the — 1695, sent us a 100 Crowns as a Token of his future Favours; tho he can be scarce suppos'd to have so much as heard of us, unless by the means and Recommendations of his most pious and Honble. Mother the Duchesse of Noailles herself, who, having formerly known and bin very sensible of our great want and necessities, may be probably suppos'd to have caus'd the said her Noble Son, [among the large Donations of 15000 Livres, given by him at his taking possession of this great Charg and Dignity, to divers Hospitals and places in Paris,] not to forgett this our small Community.

These are, and have hitherto bin the most Considerable of all our Benefactors.

For Conclusion, we will here make an end of this short but true Relation of the most Considerable things that have hapned among Us since our first Beginning to this present Year and Month of December 1695. We have, however, omitted to mention many other particulars of lesse moment, not thinking them necessary or Convenient to be related; our design having only bin to put us in mind to give Almighty God daily thanks for his Extraordinary Providence towards us, and likewise to oblige ourselves, to be continually mindfull in our Devotions and Communiions, of our Benefactors, as well living as dead. We hope that nothing of what hath bin said may give the least offence to any one; and we are assur'd that God Almighty will never let us want, if we but live according to our Rule and Constitutions.

Str. Agnes of the Infant Jesus. Str. Theresa of the Infant Jesus. priouresse unw :

Str. Elizabeth de Sta. Maria.

*Of some Difficulties that have occurred in this our little
Community.*

The 1st. Difficulty was concerning our Temporalities. Our necessities had grown to so great a degree that, besides ye 12000 livres due of the purchase money of our house, we were indebted 5000 livres to the Butcher, Baker and Brewer, etc., who from time to time had furnished us with food, and other necessities for our support; and at this time refus'd us Credit for more, and did daily importune Us to clear the debts.

This Exigence had forced us several times to pawn or sell all our plate, or other goods, that we might not perish for want of food; and at last we were reduced to such Extremity as to dispose of our very linnen: But ye Rd. Mother Clementia, being then Celleraire, (whose Confidence was so firmly fix'd upon the Divine Providence that all this could not shake, or diminish it) consulted the V. Rd. Mother Priouresse, Justina Gascoigne, who judg'd it expedient to deliver out a pair of Holland Sheets to one Mrs. Swift, whose kindness^h had brought her to see us.

At this time, the troubles being very heavy on the Messieurs of Port-Royal, Monsr. St. Marthe, being one of them, lay conceal'd near our house, and for convenience of celebrating Mass, came often with a secular gentleman, called Mr. Petitier, to our little private Chappel. Mrs. Swift with Mr. Price, makes offer to Mr. St. Marthe of the sheets, and assures him they belonged to Persons of Quality that were reduced to a great exigence and forced to dispose of them for money to buy food. He hearkned wth. great compassion to her, and gave her 4 Louis d'Ors, and bid her keep the sheets till he call'd for them. With much Joy Mrs. Swift delivers the money to the Priouresse, as having well dispos'd of the sheets, and laid them by till they were (as she expected) to be called for.

Monsr. St. Marthe concluding ye sheets to be ours, was most sensibly mov'd at ye greatness of our Necessity, and



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therefore immediately employed a fit person to acquaint the then Arch-Bishop of Paris, The Lord Harduini de Perefice, that there was a small Community, in this city, of English Benedictine Dames that lived a most strict, retired, and abstracted life, keeping close Grates and receiving no Pensioners (being strangers, and having no Foundation), who were so little known that they were reduced to ye greatest degree of Poverty imaginable, vastly in debt, and having nothing to subsist on;—that with silence they bore all their Wants, submitting to the Providence of the Almighty, who was pleased to make their necessities known, by their being forced to expose their very Linnen to sale;—and therefore, this Gentleman that was employed by Mr. St. Marthe begged the Arch-Bishop's leave to publish their necessities in all Churches of Paris the Sunday following, in hopes God would dispose good Christians to extend their Charity towards them. The Arch-Bishop was pleased not only to grant the request, but immediately sent 50 pistoles as his private Charity; and God in his Mercy was pleas'd to render this means so effectual that, the very next day, there came in very considerable Charities from all Parts of the Town. The meanest Trades-men brought in of their goods, as bread, butter, eggs, etc. The very Labourers at night would bring us the money they had earn'd that day, and be extremely concern'd that we were loth to receive it. Amongst the rest, a poor Boy, that had got for his work that day 15 solz, came with it, and the Mother Celleraire offering to refuse it, the poor Boy concluded the reason was because the summe was no greater, and begg'd, with tears, they would receive it, for that indeed he had no more, or he would give it. Besides these Charities, which came in in such plenty as not only to supply our present wants, but of some things, such as meale, etc., sufficient store for a 12th month, many particular persons of Quality sent us considerable sums of money:—

The Queen of France a 1000 livers.

My Lord Abbot Montague 200 livers, with a most kind letter to the Priouresse to know why she so long had concealed our necessities so that now we were beholden to the publick printed Bills for Information?

The Priouresse by her answer, assured his Lord-ship, that whatever had bin done was unknown to us, and that, till she had receiv'd his letter, we were wholly ignorant by what means God had procur'd our relief. At the same time, one Father Ghauffe, an Oratorian, sent us a considerable Charity, which had bin collected in their Church; soe that in a very little time, the money that we received in Charities entirely clear'd off the 5000 Livers we were indebted to the Shops that had formerly furnish'd us with Provisions.

But the kindness of the said Monsieur St. Marthe not only supply'd our present Necessity, but he gain'd us such charitable Pensions from Persons of Quality as might bee our support for the future.

The Queen allow'd us 10 Pistols a month for meat; Mr. Petitier, [who was the secular person that always came with Monsr. St. Marthe, to serve his Mass in our Chappel] gave us 600 livers a year to buy *Regular Provision*; Madame La Marquise Lotharia 300 livers for our *Beer*; and Madame La Presidente Nicoläye, gave us all our *Bread*.

The 2d. difficulty was a very sensible one unto us all, but our most worthy Friend Mr. de St. Marthe, a Vertuous Priest of Port-Royal, happily clear'd it. Some of our Benefactours objected against our Constitutions in two Points. First, the not rising at Midnight; Secondly, the eating of flesh, 3 days a week. Unless we would alter our Constitutions, they were resolv'd to withdraw their Charities from us. Our Rd. Mother Priouresse, Justina Gascoigne, used her endeavors to satisfy them, but in vain, untill she sent for Monsr. St. Marthe, and acquainted him upon what mature deliberation our Constitutions had bin compos'd; how much the natural disposition of English in this Country required; and

our particular Poverty, which rendred us incapable of providing Fish etc. So that in discretion, which is the Mother of all Vertues, it was fittest for us to take upon us only such Duties as we might chearfully perform and was consistent with preserving our health, rather than strive to practise the nicety of some things, and have many of the Religious Infirm, and others still desiring dispensations; as we find in those Monasteries, that endeavour to practise these particulars.

Monsr. St. Marthe was extremely satisfied, and approv'd of the Wisdom of our Laws. He affur'd us the Diuel did often endeavour to make devout Souls lay on themselves too heavy burthens of exteriour pennance, that they might grow weary and uneasy in their performances. This very often proves a great hinderance in the State of Perfection and Contemplation, which consists much more in ye Internal disposition of Entire peace, pure Love, Humility and Charity, then in corporal Mortifications. And, therefore, he extremely commended our Laws, and confirm'd us in the esteem we had of them, and undertook to Satisfie all the Objections of our Benefactours, which he most effectually perform'd, in that we found afterwards they had much more kindness and value for us than they had before.

A Scotch Priest of the Seventeenth Century.

He was a certain Mr. Blackhal—he so spells his name, though his forebears and collaterals all double the last letter—come of an honourable family in Aberdeenshire, and educated at the Scotch College in Rome. We know nothing of him except what he tells us himself. But he has a good deal to say on that interesting subject. He had a grievance and could not keep it concealed; so he wrote a big book to convince all and sundry who should happen upon the MS., but more particularly a certain Lady Henrietta Gordon of forgotten memory, to whom it was dedicated, that he had been very scurvily treated by herself and others. It was not the siller he was seeking, but gratitude and friendship. These are, or should be, above price; but the reader who takes the Rev. Gilbert Blackhal and his services at his own estimate will not think he was asking too much.

The narrative, published in full by the Aberdeen Spalding Club, is autobiographical and frankly egotistic. This is its merit and its peculiar interest. It is life, and not history. There is no event related in it which deserved to be recorded for its own sake. The current of human affairs was not changed, or even locally disturbed, by Mr. Gilbert Blackhal's floundering on its surface. But the man is interesting, and the story of his life has the fascination of an admirably-painted portrait. The style is that of a practised raconteur who is narrating his experiences to some choice companions at the fireside of an inn, over a stoup of wine; with those

suggestions of the marvellous that hold the attention of the audience, and with the circumlocution, multitudinous detail and hap-hazard choice of words which are calculated to impress one with the spontaneity and fidelity of the narrative. Probably the story had been told in the same words many a time, and had so become stereotyped in the telling; and we fancy there were acquaintances of Fr. Blackhal—*Mademoiselle de Gordon* among the number—who had become just a little tired of it. To us, however, it is a romance, written with a good deal of the magic and charm we find in the tales of Smollett and Defoe.

Let me introduce the hero of the book to the reader by his story of how he fell among thieves. He was on the way from Mons to Mabeuge, "a beggarly town or rather villag," to visit "a college of Chanoinesses." "I was bouted," he tells us, "and could not get a hors from Mons to go ther, but was forced to go in a carte. I had done better if I had gone a foote for the four ligue betwixt theis two townes are but very short; and yet the cartre, being an drunken fellow, keiped us from two of the clock until night was closed drinking at every bear house in the way, which are very frequent, from quarter to quarter of a ligue. Ther wer non in the carte but a daughter of the boure to whom the carte did belong and I; she had been selling why in Mons for which she had received fourty crounes, which she had upon her, and prayed me, when we did enter in the forrest to keep for her, which I refused to do, saying, I am a stranger to you and if voleur come to us, I wil be the first whom the wil persue . . . When we were within two hundreth paces to the end of the wood, two cavaliers did mete us, and, or they came at us, did cry *arrest chartier*; they made him louse his horse from the carte, and said to the wenche, *Madame, give us moneyes*. Then, I said, gentlemen, you know wyffes beare not a purse wher their husbands are, she is my wyffe; I pray you doe not terrifye her, for she is with chyld. Then, you wil give us moneyes, said one of them to me. Yes, I said,

you shal get the half of that which I have upon me, with a very good wil; and I hoip, as gentlemen, you will be content thereof, and will not put me and my wyll to the extremity to begge our loging. So let us see, said he, what you will give us. Then I did tak out my purse, in which ther wer but six crownes (the 'voleurs' did not know Mr. Blackhal or they would have asked for the contents of his boots or 'boutes'), I compt out three, all in six sols pieces money of that contry. When he had compted them he would not have them. Give me them againe, said I, and tak you my purse, which he did; and, when he had compted what was in it, he would not have that nather, and in the meantym, the mouth of his carrabin was stil at my breast, and his companion by his syde, both upon their horses, and I sitting in the carte.

"When I did see that nather of the halffes did please him, I said, gentlemen, I did promise you the half of the moneyes that I have, and I have put in your hand, first the one halfe, and then the other, non whereof can please you . . . and I cannot give you both my halffes, to begge my own supper. Nay, said he, you shal not need to begge your supper, for heir we shal kille you, therfor give us al in tym. When you have killed me, said I, you may tak both, but I wil not give you al so long as I can live, neither do I think that gentlemen, as I tak you to be, would kil for three crownes a man who had offered them the rest that he had with so good a grace as I have offered to you the other halfe. You are, said he, a Frenchman, and our enemye, therfor we shal kill you. When you have killed me, said I, you wil not have killed a Frenchman. But you are, said he. You may know, said I, by my tongue that I am no Frenchman. Then you are an Hollender or Englishman, they are al our enemyes. I am nather, said I. What are you then, said he? I am an Italian, said I. You have not the mean of an Italian, said he. There be many different means in Italy, said I, and if you understood the Italian tongue I would make you know that I am Roman borne. Then the other, who had kepted

silence til now, said, I love the Italiens as my owne selfe. Then, said I, you should love me."

To cut the anecdote short—there is still more than a page of it left—the "supposed wyffe did convoye herself downe from the carte into the woode and so saved herself and her moneyes." Fr. Blackhal "began to grow weaie to be kepted so long their prisonnier," and they, the voleurs, got impatient at so unprofitable an exchange of small wit; so, for mutual convenience the parties came to terms, the thieves contenting themselves with the three crowns and a compliment, Fr. Blackhal satisfied to have won so cheap a victory. They parted friends. "We squabbed their a while and squabbling came friends againe." But the rub came when, arrived at Mauberge, the carter demanded the forty sols promised him as the fare for the ride. The ingratitude of this was too much for Fr. Blackhal. "It becometh you very ill to ask fourty sols from me who have saved fourty crownes to you and the honor of your daughter, for the savety whereof I have lossed my owne moneyes; it would come better to make me a good supper in your house, and thank me for the favour I have done you." But the carter stood to his bond. So the good priest "did cast down fourty sols to him," with the reflexion "I shal learne this day never to endamage my owne self for to oblige a paisant." Later on in the book, he speaks much in the same way of the ingratitude of the nobility. As a matter of fact, the "clowne" and his daughter had saved the pockets (or boots) of the priest, perhaps also his life, by enabling him to pass as a peasant and the husband of a simple countrywoman; only Fr. Blackhal did not look at it from that point of view. But we must not suppose that Fr. Blackhal lamented the waste of his three crownes over a peasant; what really hurt him was the failure to show a proper appreciation of his cleverness and tact.

From this incident we can learn many things about Fr. Blackhal. There is his touchiness about gratitude; his shrewd-

ness and capability of taking care of himself and others ; his amiable enjoyment of his own wit. He tells the story with evident pleasure, and we fancy him chuckling over his mental reservations—the sophisticated reader might call them by a grosser name—when he talked of his wyffe and his nationality. We learn also that, from his appearance, he was not likely to be mistaken for an Italian, and still less likely to be taken for a priest. And then we learn that he wrote good idiomatic "Scots"—he terms it so himself—flavoured with French, and that his spelling was cosmopolitan. I had supposed it to be phonetic Scots with variations, and got along comfortably for awhile with that theory, but when I came across phrases such as "geist at your leasor," I was puzzled. (Does the reader guess that this represents "Jest at your leisure?") It looks more like double Dutch. No ordinary mortal could have spelt the words that way without an effort. "Whit wey did he dae't?" Neither his Roman "Italian," nor his Franco-Scots, nor his Scottish French, nor an admixture of all three, with Latin thrown in, will account for it.

What a picture the book gives us of the life of an English or Scotch missionary priest in those troubled times! Educated in a foreign seminary, he began his career as an outlaw. Sent to the mission with only a few pounds in his pocket, he had to make his way and carve out his future, even as his adventurous countrymen did who left Scotland to take service in continental regiments. Those of the Regular Orders had their agents and procurators and provincials to forward them on their journey and supply them with means and find them work. But men like Gilbert Blackhal had to fend for themselves. From the moment they left the College they had to pick up a living how they could and where they might, and to labour in their vocation where and when an opportunity presented itself. We see Blackhal, first, stranded in Paris, in the month of June, 1631, a year after his ordination. He is on his way to Scotland, but there is no immediate prospect of his getting there.

Happily, wherever he may meet with a brother Scotchman, more particularly a clansman or a kinsman, he can count on assistance. There was a Scotch colony in Paris, exiles of all sorts and degrees, most of them impecunious, quarrelsome, generous, touchy and trustful, like Blackhal himself, and he is at home with them at once. A cousin of sorts, "Maister Forbes," takes him in hand and engages him as confessor to the Lady Isabel Hay, daughter of "the much but never aneugh renowned Francis, Earle of Errol and Constable of Scotland." The cousins fall out with each other over their joint charge. Forbes' design is to induce the penniless but most noble Lady to marry him ; Fr. Blackhal is determined to thwart him, and to "mantean" her honour "against whosoever." Hence plots and counterplots, and the young missionary enlists himself as a knight-errant in the service and defence of a distressed damsel.

The Lady Isabel has wit enough to know what she wants. She does not intend to take vows and spend her days in the seclusion of a convent, and her present state of dependence on others has grown intolerable. So she proposes to apply for what Blackhal calls "a canonicat" at Mons. There she would be as distinguished a personage and as much of an aristocrat as in her native land. She would have a handsome income to herself and a house or apartments of her own. There would be some rules to be observed, but they were not such as would discommode her. In France and Belgium the colleges of canonesses had developed into a sort of alms-houses where the young undowered daughters of the nobility might spend the remainder of their days in pleasant and fashionable ease—till such time as they found husbands. In some of them, as at Rémiremont, they lived in separate houses, and the Lady Abbess (so-called) had a palace where she administered justice and entertained society in an almost regal fashion. Only those of distinguished birth could hope for admission among these elect of religious women. It is said that one community had the sublime impertinence to deny admission

to a daughter of Marie de Medicis, Queen of France (I write from memory), on the ground of an insufficient pedigree—her great-grandfather on the mother's side having been little better than a Florentine pawnbroker. Fr. Blackhal gives us some particulars of the ladies who occupied the stalls at Mons. They live, he tells us, in twelve houses, mostly in three one being proprietress and the other two *en pension*. They have a handsome summer choir-dress 'al in whyt,' and a still handsomer winter habit with "a train of furreng, which was no shorter than the train of an cardinal." Out of the church they "are clothed modestly as secular ladyes, with their *quenefleurs à la mode*. They are very civil and affable, and so wysse that not one in an hundredth yeares do play the foole, although they have great libertie and uth to go in company to civyle recreations . . . They come to the church in sommer at fyve hours, and at six in winter, and sing al the houres as chanoins do . . . Every one giveth the halfe of her yearly come rent for her pension, with a maide, and the other half of their come rent and their distributions are ordeaned for their clothings and other necessities, so their tochers do augment until they be married." Of another of these, the one at Mauberge, Fr. Blackhal naively remarks: this "college wil decay, if it be not alreadie, for many of them (the canonesses) had then made voves not to mary, being perswaded therto by some bigots under the pretext of devotion." The bigot who reformed Rémiremont was our founder of Dieulouard, Dr. Gifford.

The Lady Isabel's decision that she must obtain "a canonicat in Mons, which," she said, "if I get not my nedle must be my next refuge," sets Fr. Blackhal off on his first string of adventures. "This nedle did pearce my heart," he writes, and he prepared to start at once for Brussels to beg the Infanta of Spain, "Isabella Clara Eugenia, Princes of the Low Countries, much renowned for her charity no lesse than for her wysdome and other vertures," to interest herself in the matter. He had "fyfitye crownes resting him" of his

"gages" and after a "nyne" days' journey he reached the city. Here he determined to do his own pleading and, learning that her Majesty "did speak Italian and Frenche and Spanishe and heighe and low Dutch," he "spak" to her in Italian. He tells us "I spent a whole week in wreatting and disposing my harrangue" and "repeated it to my owne selfe over and over againe so often that I was not affrayed to stutter or stand dumme." This half-hour's discourse so affected her Majesty that she desired him to call again. Further interviews ended in his obtaining the order and promise he asked for. Then he returned to Paris to bring the young lady to the Infanta's presence. On this journey he met the voleurs who so pleasantly relieved him of his three crownes.

There were further incidents before the Lady Isabel's "caice" was concluded, but we must pass them over. The Infanta took ill before the final arrangement was made. This caused the good father an anxious time. "I did go every day to the palais to learne in what cause her Majestie was, and upon Thursday, the first of December, as I came near the gate, I perceived it shoot, and only the gicket open;" her Majesty was dead. But she had remembered her promise to the Lady Isabel, and with a beautiful thoughtfulness, which more than justifies the praise which Fr. Blackhal and her admirers have liberally bestowed on her, she added, on her deathbed, a codicil to her will, securing to the Scotch Lady the next "canonicat to vaik" at Mons, and a yearly pension of a thousand lives until such time as she should come into it.

So ends the first book. The distressed damsel is released from her troubles and Fr. Blackhal is free to take horse or ship and go in search of other chivalrous adventures. Very pleased with himself he leaves for Paris, but his heart is made sore by the behaviour of the Lady Isabel who will have nothing more to do with him. The truth is the good father was somewhat boastful of his good deeds in a letter written to Scotland, and the Lady was indignant that he should be "so bussie seeking thanks from her frendes for the service" he had done her.

In the second book we find Fr. Blackhal on the Scotch Mission. He found himself out of employment in Paris and he started by way of London for his native shire. On the journey he made the acquaintance of Mr. Roger Widdrington (Fr. Blackhal spells it with a "w") and stayed for awhile at "Herbatle Castel." For this he was reported by Fr. Mortimer, a Jesuit, as being of Mr. Widdrington's opinion on the matter of the oath and consequently a heretic; "and therefor, if I should come to Scotland, I were to be excluded from the society of al Catholickes. I was advertised heirof by Mr. Smith, a secular priest, who, going over sea to be a Jesuit, did notwithstanding see me in his way and tould me that I would not be received in no Catholick house until I should give a declaration of my faith unto the superiour of the Jesuits, in presence of others both Jesuits and laicks, and ther abjure the opinion of Mr. Weddrington concerning the oath of allegiance." Blackhal's answer was to the point. He asked Mr. Smith to write to the superior he had seen to the following effect: that the "oath is not put to us in Scotland, and, therefor, we neede not disput nor teach or preach about the lawfulness or unlawfulness of it; therefor he and al his brethren will do wel not to medle themselves therewith . . . And to that which they pretend, that I should give them a declaration of my faith, I hope they wil not presume to seek it, for their superiour is not ignorant of his owne pouer as to think that it doth extend itself over the clergie." However he found the Jesuits friendly enough when he met them, and he borrowed a chasuble from Father Christy their superior. Then for some years he lived as chaplain to the Lady of Aboyne, sister of Lady Jasbel Hay. He describes his priestly work there as a not very great "cours," but only from "Aboyne to Aberdein, two and twenty miles, wher I did confesse and communicat al the Catholicks that were ther; and from Aberdein to Buchan, a mater of nyntein or twenty miles, wher I had but fyve Catholick houses to go to; Blaie ten miles from Aberdein;

and Shives, fyve or six miles from Blaie; and Gicht, as far from Shives; Artrachy nyne or tenne miles from Gicht; and Cruden, six miles from Artrachy; and the distance betwixt these houses obliged me to stay a night in each of them to say messe, confesse, communicat and exhort the Catholicks be way of a short preaching; and from Buchan to Strathboggie, wher I used to stay three or four nights, the first in the village, they cal it the Rause, in Robert Rinne his house, an hostellery, wher the poor Catholicks convened; the second in Carneborrow, where Neulesly and his daughter did come to me, and sometimes I did go to Neulesly his house; the third night to Craigge, one mile from Carneborrow, and Carneborrow is four miles from Strathboggie, and last to Aboyne again, through the Cuishney hilles, as wyld a part as is in al Scotland, which I have crossed many times at midnight al alon, when I could not see whether I was in the way or out of it, but trusted my hors, who never failed nor fanted on the way." This excellent work was done in secret and much of it in the nighttime, in constant danger of imprisonment and at some risk of his life. In the daylight he was a sort of chamberlain or factotum of my Lady, and he acted on occasion as captain of her retainers against Highland marauders, proving himself, in this latter charge, a master in the science of bluff. Altogether, it was a true Apostolate, in which he met with perils of waters, perils of the sword and perils from false brethren, but escaped unhurt through his ready wit and good management. Unfortunately, it lasted only a few years, for the Lady of Aboyne died, and without the shelter, support and protection the priest received from her or some such patroness the missionary life was impossible.

Book the third begins with Fr. Blackhal back on the Continent. He finds work there; but the Lady of Aboyne had a daughter, left behind among Protestants and in danger of losing her faith, and the good Father plays the knight errant once again to rescue her from the heretics. She was

only "thretteine" years of age and is commonly styled Madame de Gordon, her title at the French Court. How he settled her comfortably as a Maid of Honour (*Dame d'attour*) of the French Queen is another long story, full of picturesque incidents and adventures by land and sea. Hear him tell of his setting off on his risky journey to bring the young lady from Scotland to France. By begging and borrowing and pawning his *soutane* he has got together some five hundred francs and he spends a hundred of them on his make up. "I bought from Mr. Muat a new sut, and cloak of gray serge de Berie, the which stud me to eight pistoles; and I gave for a new *hatte* and a pair of new *bouttes*, twenty francs." He is in high spirits to find himself on the road again. "I had behind my saddle a great cloak *bagge*, in which wer my new cloathes and cloak, and a new *hatte*, and at the torre of my sadle two Dutche pistolettes with wheele workes, and at my sides two Scots pistolettes with snape workes, and a very wyd musketon, charged with nynne pistolet balles, hinging from my neck, and a good sword at my side." There was one drawback. He and his friend Mr. Muat had not shown their usual shrewdness in the hire of the horse—"an horse de retour, as they cal him, for fyve crownes. I would not have plained the moneyes," says Blackhal, "if the hors had been as good as he was lyk to have been, for he was as great as a coach hors but the most lasche jaddle that ever man crossed. For I might have killed him, with my spurres then made him trotte, much less gallope. Then his head was so heavie and great, and his neck so weak, that it could not bear the weight of his head, but let it falle ordinarily in betwixt his two forther legges." But Blackhal is an optimist who makes the best of everything—"yet, I did mak a good mine, as the French say, although my play was badde." We cannot, however, follow him on his journey. He meets with *voleurs* who fail to rob him, with sea-captains who fail to make him drunk, with a storm which fails to drown him, enemies who fail to hinder him,

spies who fail to detect him, constables who fail to arrest him, a Parliament shippe which failed to catch him, and two mortal sicknesses—"as we say, there was but one *haire* betwixt me and death"—which failed to kill him. His brave spirit and shrewd wit, his patience, resourcefulness, perseverance and confidence in God brought him through successfully in all his undertakings. It is a strange history and a strange picture of a priest; yet not unpriestly in the end and meaning of it. One is sorry he met again with ingratitude from Madame de Gordon; but he had his sweet revenge in writing out and dedicating to her his long story. "As Solomon saith," he writes, "Ther be nothing compairable to a faithful friend; who do find him do find a treasure." If Madame de Gordon failed to recognize in Fr. Blackhal either a faithful friend or a treasure, there are many readers who will find him both the one and the other.

J. C. A.

Who are the Gipsies?

(A NEW THEORY.)

The study of the origin and peculiarities of that strange race, whom we have chosen to call "the Gipsies," has been long found to be a very interesting one in itself, and also as throwing sidelights on many great questions of the day.

The Gipsies, as we know, are a wandering people scattered over the continent of Europe, over England, Scotland, and Wales (but not apparently over Ireland), and as far in every direction as European settlements have extended.

Their distribution over these countries is very unequal, and the largest number of all is to be found in Hungary, about 90,000 (on which point I shall have something more to say). The next largest number is in Spain, where they are a conspicuous element of the population. In France there are hardly any, because the French system of Government cannot for a moment tolerate a wandering and unsettled people.

In England, we cannot say how many there are, because the greater part of the English Gipsies now live in houses instead of tents, and are classed in the Census returns under the heads of their several trades, such as horse-dealers, basket-makers, tinkers and peddlars.

The wandering English Gipsies (living in tents) are numbered at 2300 or thereabouts. But everywhere—from Persia to England, from Moscow to Wales—the Gipsy people exhibit the same general characteristics.

They are a dark, tall, comely race, even sometimes strikingly handsome. They are almost invariably merry, vain and light-hearted, courteous and civil, hardly ever sullen, occasionally passionate, but rarely revengeful. They

never till the soil or follow any other occupation that demands continual toil; they never enter service, but restrict themselves to certain light occupations such as basket-weaving, horse-dealing, working in tin and brass—especially the former, fortune-telling, brush and broom making, and, it must be owned, universal petty pilfering, though they have never perhaps produced a great criminal.

They prefer, whenever it can be practised, a wandering life, and even the settled Gipsies take to tents occasionally, and have the tradition that this was the life of their fathers.

Their personal beauty induces them to act as models for sculptors and painters, especially in Spain.

Everywhere, their family affection is strong, and still more so their attachment to their tribe and its customs. A love of dumb creatures and of nature is an amiable feature of their character, and it is perhaps this quality which has made them succeed as farriers and horse-dealers in Europe, and snake-charmers in Africa.

But the leading feature of their character, and a universal one, is their love of music. They are guitar-players in Spain, harpers in Wales, chorus-singers in Russia, violin-players elsewhere. The Gipsy performers (mostly Hungarian) who performed at the Paris Exhibition were an attraction. The Gipsy choirs of Moscow are admitted by Russians and strangers alike to be admirable. There is a large Gipsy Camp near Grenada in Spain, and all tourists go out, as did the writer of these lines, to listen to their performances.

They are, however, acknowledged to be "petty thieves," and they do not deny the charge themselves, or feel it to be a blemish.

A King of the Gipsies said to Fielding (who was not only a great novelist, but a magistrate and a gentleman of education)—"My people rob your people, and your people rob one another."

Perhaps they have been so generally oppressed and so rigidly denied any share of the world's goods, that they

have contracted a habit of recouping themselves how they can. Anyway they are at war with mankind so far as portable property is concerned, and mankind, which is tolerant of many forms of wrong and injustice, cannot endure pilfering.

By religion they are but little affected, although out of prudence and indifference they often comply outwardly with the religion of the country in which they live—so far as regards marriages, burials, etc. The place of religion is with them occupied by superstition; by omens and natural signs from clouds and birds, etc.; lucky and unlucky people, days and appearances, influence their comings and goings.

The language spoken by the Gipsies is a most significant and important part of the question of their origin.

The Gipsies in all countries certainly use an Indian tongue of an ancient character. Hence it used to be said that the Gipsies left India at an early date and spread themselves westward. This is still widely believed, and a comparative study of their speech in its many dialects might throw some light on their movements. Thus they have only one word for house (*ken*), which would seem to shew that they were once a settled people, while they have many words for *tent*, picked up from the various peoples whom they have visited.

But there are at least twelve Gipsy dialects, and much may be inferred from the study of these. An English Gipsy can understand a Russian or Spanish Gipsy, but not a Welsh Gipsy, while a Welsh Gipsy speaks a form akin to the dialect used in Turkey.

About three thousand words have been collected from the Gipsy tongues. They have no alphabet and no literature; only a collection of ballads and stories, the latter curiously like to the popular tales common to most countries, "Puss in Boots," for instance, or "Jack the Giant-Killer."

Why we should call this strongly differentiated people Gipsies is not clear. Nobody else seems to call them so.

The French call them *Bohemians*, the Spanish *Zingari*, the Germans *Zigeuner*, and so on, while all the time the Gipsies call themselves *Rom*, a word meaning apparently *Man*. They are *men* by excellence.

The first conspicuous appearance of this race in Western Europe was about the year 1417; although in the Rolls and Chancery Records of several nations, we can dimly descry bodies of unknown nationality moving about Europe, sometimes even granted protectors or leaders, and occasionally acknowledged as enjoying, by right, an *Imperium in Imperio* in their own body. But these movements were only the pioneers of the great migration that occurred, somewhat suddenly, about 1438, spreading over France, Italy, Poland, Sweden, Spain, and ultimately Scotland and England. They were received with more curiosity than kindness, and it was not long before their habits and mode of life began everywhere to be found very troublesome.

Edicts were passed, banishing them from all the countries of Western Europe, without any attention to the obvious result that this course could only lead to an interchange of dialects and Gipsies. They were driven through one door to re-appear through another.

That imperious King, Henry the Eighth, simply seized them by night and shipped them to France; and France shipped them to Morocco. Under the severe Presbyterian rule, men were hanged and women drowned for being what nature had made them, and for living where they had a first right to be. In Spain, the laws against them increased in stringency for three hundred years; but in Spain there are deserts and sierras to fly to, and the more the Gipsies were debarred from opportunities of exercising their ordinary trade, the more they pilfered to live. At length, the law-makers wearied, and it occurred to some wise statesman to grant the Gipsies some of the rights of citizenship, and full facilities for carrying on their most useful callings. The effect has been magical, and the Spanish Gipsies, though

devoted to their tribal usages and secluded life, have ceased to be specially troublesome. Spain has solved the problem.

It is needless to refer to the many hundreds of volumes that have been devoted to the study of this strange people, and to the conspicuous part which they have played in literature—from Fielding (who in introducing them, says "we are now about to take a voyage in Fairy Land," so novel was the subject) to Geo. Borrow, from Burns to Sir Walter Scott, from Dickens to George Eliot. But in spite of all this attention, what can be told of their inner opinions and family life does not amount to much; and probably more will not be generally known, until a thorough examination has been made, by some well-qualified specialist, into the life of the Gipsies in Hungary, where *alone* they exist in large numbers and considerable communities. Such an enquiry may perhaps also throw light on the general question of their origin, and on the following tentative theory.

You are aware that the first metal utilised in place of stone implements was copper, a metal which is easily found and easily worked, but which is too soft for much practical use.

The first great step in material civilisation was taken when the important discovery was made, that a small mixture of tin with copper made it into hard bronze, capable of being sharpened, and thus fit for all purposes of cutting, shaping, wounding, and killing.

This discovery alone, made it possible to cut the hard granite statues and stately monoliths of ancient Egypt or to shape beams, posts, boats, bowls and planks. Accordingly, immense numbers of bronze tools and weapons are found everywhere throughout Europe, or among village remains, in graves of the early races, and deep down in the river drift.

Now here observe, that though tools of bronze (which is an artificial mixture of tin and copper) are found everywhere in abundance, yet tin is found in very few places on the

earth's surface—still fewer before the discovery of America and Australia. You could number such places on the fingers of one hand.

In a work called *The Story of Primitive Man*, Mr. Edward Clodd says: "The real utility of copper began with the discovery that by mixing a certain proportion of tin with it, a hard and tough material resulted. Where and when this simple but important discovery was made is unknown, as also how it was circulated so widely."

This implies that tin had not only to be carried from great distances to hundreds of settlements wide apart, but that it was everywhere fused with copper in the same proportion of about nine to one.

Mr. Samuel Laing (in 1895) put the case thus:—

"A remarkable fact is that the bronze found, from the earliest monuments downwards, throughout most of the ancient world, including the dolmens, lake villages and other prehistoric monuments in which metal begins to appear, is *almost entirely of uniform composition consisting of an alloy of 10 to 15 per cent. tin to 85 or 90 per cent. copper.*"

"Now the localities in which tin is found being so few, it is difficult to conceive how such an international commerce can have existed at such a remote period."

Again, the learned Irishman, Mr. W. R. Wilde, says (1863)—
"It is remarkable that while vague traditions respecting the inventors of other arts and sciences float through ancient history, there is not the slightest reference of even a mythological nature, respecting the discovery of metals, to be found throughout the writings of the ancients. That is to say, that no people having a literature makes any claim whatever to having rendered this great service to mankind."

Considering all these facts, Sir John Lubbock in his work called *Prehistoric Times* (and this without thinking at all of Gipsies) was led to the opinion, "that some skilful neolithic race must have had the monopoly of circulating and working up Tin, and fusing it with copper for tools and

implements, and this according to their own formula. Now were the Gipsies (or their ancestors) that race?

The Gipsies have always been tin-workers, and the word *Tin* itself is believed to be borrowed from some language outside the group of tongues spoken by Indo-European nations.

Canon Isaac Taylor in his *Origin of the Aryans* says (p. 133): "No Aryan etymology has been found for the word metal, or to denote the art of the Smith,—nor even for *tin*." And Mr. Samuel Laing says: "The Aryan names for tin, etc., are borrowed from foreign sources, and have no common origin in any ancestral language of the Aryan races before they were differentiated into Greek, Latin, Teutonic, Celtic and Slavonic."

But the word *tia* is philologically identified with *Zinn*, the German word for tin, which syllable enters into the name usually given to the Gipsies in Europe, Zingari, Zigeuner, Zingari, Zingali, etc.

There was, therefore, some *Ancient Man*, before the age of literature, who, having stumbled on this great discovery, or having derived it from a still earlier race, gave his own name to his art, or was by it known to his neighbours, and who travelled everywhere to impart it, using always the same formula. The antiquity of this specialized Race is undeniable. Both Greek and Roman knew of troops of strollers, pedlers and fortune-tellers, more than a thousand years before the conspicuous appearance of Gipsies in Western Europe.

Herodotus himself, locates a tribe in or near Hungary, under a name similar to that used by ourselves. Etymology is so illusive a science that I hesitate to refer to the similarity of sound between Hungary and Zingari.

The theory that the Gipsies came from India *en masse* in historic times must give way to the fact that there is no evidence of such transmigration across the Bosphorus; the countries bordering which were for many years the seat

of thronging civilizations—of historians, preachers, rhetoricians and poets. Yet there is no evidence in Greek literature to support such a passage.

We are therefore driven to locate the Gipsy, from time immemorial, in Europe, amid all the other sister tongues of the Aryan speech, but using an older variety than any. In describing the earliest inhabitants of Europe, Canon Taylor appears to be unconsciously speaking of the Gipsies. "He was muscular, athletic and of good stature. He was vain of his personal appearance, as is proved by his bracelets and necklaces. He was a nomad who sheltered in caves, and was *without fixed abodes*," differing in this respect from the tribes who succeeded or surrounded him.

A further suggestion was made in the *National Review* (in 1888) that it must have been the Gipsies, or some similar tribe, who distributed those curious Folk-lore stories, which are so marvellously alike in so many countries far apart. Nearly all the popular stories of Europe, such as those about speaking-beasts, magical objects, transformation, etc., exist in the most ancient forms of Gipsies' tongue. This suggestion has been widely accepted.

Behold him then, this *Ancient Man*, travelling everywhere with his precious secret, and with a small supply of tin, filling a thousand settlements with bronze utensils, and disseminating the first beginnings of an imaginative literature—handsome, skilful, light-hearted and servicable. The smelting of iron reduced him to insignificance, but whenever we read of the wretched fragments of his tribe being hustled about, and transhipped from place to place, let us give him a little of our sympathy, if only in recognition of his long forgotten services to his kind.

M. S. WOOLLETT.

NOTE—The above suggestion is partly confirmed by the fact that in countries where the Gipsy-race did not enter, the use of Tin was discovered independently, and analysis yields a very different formula from that prevalent in Europe. For instance the early bronzes of Ireland are of conspicuous beauty, and owe nothing to the "neat-handed race."

The Fishers of Holbeck.

There is little need for one writing of Holbeck in this Journal to give any description of the stream. Most of our readers have trodden its winding banks so often that every curve of it must be as familiar to them as, to compare great things with small, the silver Mersey is to the Liverpudlian.

It will be sufficient to say, that in the three or four miles of the stream that are accessible to us it changes very little. It grows in width from six or seven feet to twelve or fourteen, but its main characters are the same—stretches of shallow in depth from something in inches to two or three feet, alternating with pools of many shapes and sizes, where the current has worn away the soft soil or where the roots of an old oak have turned the force of the stream downwards and so been the first cause of the eddying pool, over which the stout trunk seems to stand sentinel.

Such trees are a great boon to all who pass along the banks—to the birds they furnish shade, shelter, and food; to the angler a lurking-place from which, unseen himself, he can present his worm, or, better still, his fly to the notice of the great trout that haunt such places and, often enough, alas, the angler too. When the fish is hooked, mark how he betakes himself straightway to the tree, as though for help in his sudden and sore affliction—and such sanctuary is seldom denied—let a single one of those roots but gain the faintest grasp of the fine-drawn cast and, for all the chance you have of landing your fish, you might as well be fishing in the Mancunian Irwell. Then in spite of your leanings towards Botany, Natural History, or even Art (Pictorial of course), and a careful up-bringing, you will bless the oak and, as soon as you feel calm enough, will reach down as far as you can into the water and recover the major part of your cast.

Rarely it will happen that by the intervention of a series of miracles, you will rise superior to all the local difficulties and then—as you sit with your back against the trunk of the same tree, with your prize on the green grass before you, cunningly weighed so as to bring out an extra ounce or two—you will bless the oak in a very different manner, not merely that it grants you present rest and shade, but that it has harboured and reared so gallant and mighty a fish to give you six or seven long minutes of sport that will be a memory to you all your life. For such a tree not only serves to protect trout, but from its branches at the proper season falls no inconsiderable amount of food, caterpillars, flies and similar delicacies, into the open mouths that wait below.

This the heron, most dignified of fishers, knows well, and he will often take his stand, a little up-stream where the shallows begin, and here, half hidden by the reeds, will wait for the—almost anything—trout, eels, vole, birds, all that comes within reach is snapped up by that terrible beak. Usually the heron goes a-fishing in the late afternoon, but in the nesting season he is abroad at all hours, working hard to satisfy the young brood. What trout the heron takes are a loss, of course, to the owner of the stream, but then the bird does not confine himself to trout, and does not even prefer them. Pike rank higher in the "heronian" bill of fare, and the eel higher still. Measureless should be the trout-fisherman's gratitude to all who wage war against the eels. Whether on the spawning beds, in the late autumn, or among the fry in early spring, there is nothing more destructive. In the Beck one may often see the wicked-looking head protruding from under a stone, and woe betide the thoughtless young trout that comes thereby. Therefore when I do hook an eel in Holbeck, I make every effort to remove him for ever from his happy hunting grounds, showing mercy neither to great nor small.

One day I disturbed a heron that was busily engaged in

disposing of a fair-sized eel which he had just taken from the stream. His course of treatment seemed to consist of alternately half-swallowing his victim and beating it on the ground, the eel meanwhile obstinately refusing either to be forced down the heron's long neck or to be beaten to death. Unluckily the bird soon spied me and flew away into the Gilling Wood, in the south-west corner of which the heronry is situated.

The keeper there will tell you that the herons take the young pheasants, and the mole-catcher, who lives in the White House by the Ram Fields, will grumble at the bird for taking the moles. I certainly remember one day putting up a heron that was stalking about the mole-heaps in the meadow by the Oak-tree Pool. He meant to flap his way back again to the stream a little lower down, but two carrion crows, that nested in the high hedge, were determined that he should not, and forthwith they rushed at him with such force and fury that they fairly beat him up the hill in spite of all his efforts. Through the glass I could see the struggle distinctly. The poor heron seemed to be quite bewildered by the strategy of his cunning adversaries who kept him busy from both sides, one feinting, whilst the other dashed in, so that the long beak of the heron kept flashing vainly through the empty air. For nearly a mile the trio fought on, until the heron fled away northward over the Triangle, whilst the crows returned in triumph to the bravely protected home.

Last December, during the first hard frost, we saw a heron standing in the beck below Gilling, and were surprised to find that we were allowed to get within seven or eight feet of it. When, however, it tried to rise, we saw that one of the poor creature's wings was broken. It evidently found the struggle for existence too hard under such circumstances. A few days later we came across its body, lying upon the bank, whence we transferred it to the Museum.

Many ingenious reasons have been given to explain why

fish should come within the heron's reach. As a rule, he fishes on some open shallow, where he must be more plainly visible to the fish than they are to him. Some have supposed that the loose feathers on the breast are used in some strange way, as a lure. Others say that the bird disseminates upon the water an oil which attracts the fish. Now strange as it may seem, there are birds in India which do catch fish by such a system of ground-baiting, but they fish in the stagnant waters of the "Tanks." In our fast-flowing streams such an oil would at once be carried away and would not benefit the manufacturer of it. It seems indeed that no reasonable solution of the problem has been discovered so far.

In regard to the otter, however, all is plain sailing. Here we have an angler that succeeds by reason of his wonderful swimming powers combined with great cunning. His victims are not waited for and mesmerised in some strange way. Usually they are run or rather swum down. At times when the bank is a convenient one and the fish lies close in, the otter merely plunges in and brings his prey to shore. The only hope a fish has of escaping from a pursuing otter is to glide into some crevice between stones or roots where the hunter cannot follow.

Happily here again eels come before trout. It is probably in search of these that the otter turns over stones on the river bed in his long journeys. He has been known to cover over thirty miles in one night. On our beck their main stronghold seems to be the drain at the end of the football field, but there are a great number on the Big Lake at Gilling, through which part of the stream runs. Here they are for the most part safe from molestation and have food enough at their doors, eels in plenty, pike, and, among the reeds, moorhens, coot, grebe and duck. The otters are supposed to have been the cause of the disappearance of the six cygnets last year. Early last month the rabbitier's dog started two otters in the watercourse below the lake and

killed one, a full-grown animal weighing over twenty-two pounds, and several have been shot. Still they multiply.

Many years ago, I was lucky enough to see a mother otter playing in a mill-pool with her young ones, and the group was so graceful and charming that, ever since, I have looked, even as an angler, very leniently on the sins, so called, of these creatures. Still I cannot but think sometimes that we have too many on our stream. The holes under the banks are as easily accessible to the otter as to the trout, and, save the tree-roots and a few stones here and there, the trout have no retreats which are safe from the incursions of these enemies. The footmarks or "seal" of the otter may be seen on the soft margins of most of our pools, and I had, a few days ago, climbed down to the water's edge to examine such a mark, when a kingfisher flew on to the fence almost over my head. For a few moments it sat there, showing no fear of my proximity. I had time to observe the light buff of the throat, the rich chestnut of the underparts, and then as it sped down-stream the lovely turquoise blue of its wings and back. Often enough I have been equally close to these birds. Once or twice, one has alighted even on my rod, when it was projecting from the bank; but, best of all, I once, looking over the side of a bridge on the Windrush, a stream in Oxfordshire, saw five of these birds sitting beneath me on a bush which overhung the water. The pool beneath was as clear as glass, and fish were swimming there, one or two large trout, a few chub, and swarms of minnows and sticklebacks. Mirrored in the water, I could see the beautiful red plumage of the underparts of the birds, and could compare it with the wonderful blue of the back and wings—the whole effect seemed to take one's thoughts away to the brightly coloured birds of the tropics. Suddenly the alarm was given, the birds darted off, the fish vanished, and there was only the clear water, floating slowly from under the bridge, left to admire.

I have never seen so many kingfishers together before, though I heard lately that on one mile of water, a fishkeeper had killed eighty-four in one season. It is pathetic to think of it: nearly a hundred of the most beautiful birds in the world murdered, because one man happens to be ignorant of his own business. All the authorities are agreed that the kingfisher is to be encouraged on trout streams. It lives mainly on sticklebacks, minnows and larvae, such as that of the dragon-fly, which are terribly destructive to trout fry, and, where the bird kills one trout, it saves hundreds.

I have frequently seen the kingfishers fishing on the brook. The Oak-tree Pool is a favourite spot with them. There is a short cross-rail running out into the water, on which they can perch, waiting, until a suitable victim draws near. Then there is a sudden dive, a speedy reappearance and return to the perch, followed by the manifest enjoyment of the booty. The last, however, is very brief. The kingfisher makes short work of its minnow or stickleback—very different from the heron, which takes quite a long time to dispose of, say, a roach of moderate size, a fish which stands in about the same proportion to a heron as a minnow to a kingfisher. I timed a heron once, and found that it took over twenty minutes to swallow a roach, that is, it was over twenty minutes from the time the roach was caught to the moment when it passed through the lower end of the heron's long neck. I wondered, indeed, at the success of the operation. It was such a tight fit all the way down that I feared the bird would be suffocated. He did seem exhausted afterwards, and stood for a long time quite motionless, with eyes apparently closed, though I doubt whether one can really catch a heron asleep.

Another bird with a great appetite for fish is the Dabchick, or Little Grebe. This bird dives so cleverly, swims so quickly, and hides so well, that though there are a few on Holbeck, they are rarely seen. Several couple nest round the Gilling Lake, but are shy and difficult to watch. On one occasion,

when I was fishing there very quietly, one appeared from out of the depths under my rod. It could not see me, but evidently did not like the look of the rod, and was gone again, leaving scarcely a ripple to mark the dive.

A pair of dabchicks will do far more damage in a stream than many otters. They devour the spawn in almost incredible quantities, and are equally destructive to the small fish. Fortunately this Beck in our reaches is not deep enough to attract this bird, which, graceful and interesting as it is, cannot reasonably be welcome on a trout stream.

There is another bird which, like the dabchick, finds its food at the bottom of the water, and happily is more frequent with us. This is the Water-Ouzel, more commonly called the Dipper, and sometimes the Water-Crow. In build it is somewhat like a wren, but is larger, being nearly seven inches long. In colour it is like a blackbird, but easily distinguished by its white breast. The bird is very noticeable because of its song, which is like that of the robin, and may be heard at all seasons of the year. It has a shrill piping note of alarm, which may often be heard, as it wings its way from one pool to another.

If you can, by some means, reach a point of vantage from which a view may be obtained of the pool, in which a dipper is fishing, you will see a strange thing happen. The sprightly creature flits from stone to stone, warbling as it goes, and suddenly, in the middle of a note, as it were, it sinks beneath the water and is walking quietly along the bottom, busily turning over small stones and picking up any larva or other eatable it may find there. Soon it ascends or rather walks out of the water, and flits along the stones again, still singing and showing no consciousness of having performed an operation, which we lords of creation with all our ologies can scarcely explain.

How can a bird, at one moment so buoyant that it floats lightly on the surface of the water, in the next become, without a visible effort, so heavy that it can walk easily

along the bottom? Other birds swim along the bottom, but the dipper walks.

In July last year, I saw by the Second College bridge a dipper and a yellow wagtail together on one of the stones that stand out from the tumbling water. This wagtail, the most graceful of the graceful wagtail family, is often seen on the brook, but is not a fisher, as the dipper is sometimes, and as the moorhens are, whose nests are now being built wherever there is cover.

Wild duck, also, may be seen in plenty by those who go early enough or late enough, but these can scarcely be called fishers in our sense of the word. Indeed I do not know that there are any to be added to the list already given, so far as non-humans go.

Perhaps one should mention the innocent Water-Vole, which in some quarters is abused as a fish stealer, but is probably as harmless a creature as may be found, living entirely on a vegetable diet. The only harm that can be put to his account is that he makes a few holes in the banks. Otherwise he does good by helping to keep the stream clear.

There still remain the human fishers, some of whom are anglers proper, and may they have good luck, when they deserve it; but others there are, whose weapons are not rod and line, but the net, the wire, and other abominations. For these gentry, whose motto with bird and beast is always, "kill, kill, kill," who know no season or limit, what can one wish but better hearts or, these failing, the utmost rigour of the law?

Of all the fishers of our stream, these alone we would drive away. The otter and the dabchick may here and there be more numerous than we anglers, rather selfishly, may care to see them, but they add to the charm and wildness of the Beck. They are in harmony with their surroundings, the widening valley with its rich fields, the labours of men and horses, the ancient castles, the red-roofed villages, with

their gray church-towers standing over them—all of which unite in making our valley one of the most pleasing in this fair county.

And never so pleasing as when after the toil and heat of the day, the angler with two or three brace of trout at his back, turns his steps homeward and westward along the banks where lengthening shadows of hill and tree seem to advance to welcome the wanderer, whilst all around the birds are singing their farewell to the day to the refrain of the gently murmuring waters of Holbeck.

PHIL AWNYS.

The New Church. Ampleforth.

Though many of the readers of the Journal have been aware of the fact that a church for the Catholics of Ampleforth was in contemplation, few perhaps will know that it has actually been built during the past few months, and is now ready for opening. Such a church, in the village, may possibly seem to some needless, seeing that there is the Abbey church already close at hand, and, as they may think, quite sufficient for the needs of the district. Indeed, Fr. Prior, who has charge of the mission, has met with such opinions, and in consequence, with refusals in answer to his appeal for pecuniary help. In answer to such we may state that, a small church in the village would be a great advantage to the congregation, and would relieve the Abbey church of the uncomfortable crush that is so often experienced in it. Already, the good that has been derived from the Sunday morning service in the school shows how much greater good might be obtained by having a church with regular services morning and afternoon. The priest is more the parish priest than before; and the people feel they are more like a real congregation, and not a mere appendage to the Abbey church, admitted more or less on sufferance. Sermons and services better suited to a congregation can be given in a church of their own than in the Abbey church. True, here we have all the splendours of the full liturgy, but how can the people be spoken to in the practical way they should before the College boys? Furthermore, the congregation has increased, and in spring and summer their numbers are further swelled by the influx of visitors, the

district having become very popular as a holiday and health resort, to say nothing of the many parents and friends of the College boys who come in great numbers. It has been quite a difficulty to find room for all in the Abbey church. Hence, for the above and other reasons, Fr. Abbot decided in 1901 to have Mass said in the village school on Sundays. This has proved a great boon to the people and to visitors; the aged and weak and others have been able to get to Mass who would otherwise have failed to do so, and relief from a crowded state of things at the Abbey church has been greatly appreciated. But it is chiefly the benefit to the people, and not to the Abbey, that has urged on the idea of building them a church that may be called their own. The drawbacks attached to holding holiday service in the school, which after all has been at best but a make-shift, necessitated the erection of a church. Therefore, at Fr. Abbot's wish, and with the approval of the Bishop of the diocese, Fr. Oswald Swarbrick began collecting funds. That work has gone on steadily and quietly for high six years, and by begging and by jumble sales, etc., sufficient money was gathered by last summer to warrant a start. A suitable site was purchased in a field to the south of the school. The foundation-stone was blessed and laid last August by Fr. Abbot. Though the building went up rapidly, yet, owing to the heavy rains of November and the severe winter which followed, it could not be completed before this. It is, however, now finished, and will be opened on Whit Sunday. Fr. Prior wishes to tender his thanks again to those Old Amplefordians and friends who have helped in the work. Funds are still needed, and he will be grateful for any further help. The people here are unable to do much of themselves, and so help has to be sought from others.

An account of the opening and a description of the church will, no doubt, be given in our Summer issue. Meantime we have given this short notice, thinking that it may interest our readers.

Some Notes on Early Classic Art.

(Continued.)

Nir-zeveh, "that great city of three days' journey," is one of the numerous mentions of the place made in Holy Scripture.

Moreover, it is a curious fact, but if the towns of Khorsabad, Koryunjik, Nimroud and Karamles be joined by a line drawn from point to point, we have the plan of the city, as corroborated by the prophet Jonah, and the Greek historian Herodotus.

The early Assyrian kings, like the illustrious founder of their monarchy, were "mighty hunters"; and when not engaged in warfare occupied a great deal of their time in the chase of the lion and the bull.

The Assyrian monarch appears to have usually hunted in a chariot which did not differ either in its appendages or structure or the trappings and harness of the horses from that employed in war.

There are several of the bas-reliefs rescued from the ruins by Sir Austin Henry Layard which display the "Lion Hunt."



In the slab (see Illustration A) the king is in his chariot drawn by three horses. (The peculiar Assyrian method of drawing the profile is well shewn here, as, though there are

three horses, only three fore and three hind legs are represented.) The charioteer is urging his animals onward to escape the lion, which, enraged and infuriated by the four arrows which have pierced it, has placed his claw on the back of the chariot to seize his foe. The king with admirable *sans froid* is aiming another arrow. Two of the king's body-guard, armed and with shield and dagger ready should the lion escape the kingly shafts, follow behind. The treatment of the lion is exceptionally vigorous. In the slab (see Illustration B) the Assyrian monarch is shown seizing a wounded



bull by the horn and inflicting a deadly wound with a dagger. The head of the king turned carelessly to one side is intended as a mark of the prowess and composure gained by long experience in hunting. The horns of the bull are shown in profile, no doubt, as it is hardly credible that a unicorn is intended. A horseman armed with bow and spear follows the chariot. The spare horse, judging from the rich caparison, embroidered saddle and knotted tail, is evidently for the use of the royal hunter, should it be needed. The charioteer is urging the horses past another wounded bull.

In most of the Assyrian sculptures it is easy to identify the king by the truncated cap.

Very often, a favourite subject for the artist in ornamenting the embroidered border of a royal garment was the combats between the bull and the lions.

Xenophon mentions the "parades" of the Persian kings, though this method was not employed amongst the Assyrians.

Passing from hunting scenes to war, in the slab (see Illustration C) we have the all-conquering army returning,



Four battlemented towers of a city extend across the slab. Circular ornaments are carved beneath the battlements, and this causes us to surmise that it was intended to represent a palace, with the women on the top watching the triumphal procession of the conquering Assyrians. The female figures are full of human interest. One, for instance has the arms elevated and the palms open in the Eastern way of pronouncing a blessing.

The first pair of horses is led by a groom, whilst the chariot contains the chief standard-bearer and the standard. This latter represents an armed figure discharging an arrow and possibly standing upon a horse. An ensign also appears with the second chariot. Unfortunately the emblem, what-

ever it was, has been bruised off the stone. The whole of this set of slabs forms a slow and stately procession.

One of the finest reliefs (though unfortunately broken) is that (see Illustration D) representing the flight of an Arab



mounted on a camel. He is either deriding the two horsemen who pursue him closely, or imploring quarter. The artist has been very successful in his rendering of the camel, which is very vigorous and truthful.

More of the Assyrian method of warfare is shown in another portion where archers are represented attacking a city. One soldier is holding a shield to protect his comrade.

In another we see a besieged town being stormed. From the battlements the enemy are hurling javelins at the besiegers. Some of the more daring of the Assyrian troops have reached the gates, and from the indications of red paint on the sculpture, are no doubt setting fire to the place. Two archers are discharging their arrows over the head of an Assyrian soldier. Possibly the bowmen are auxiliary troops, as their costume differs somewhat from the conventional type. The wood of the arrows is painted red; the iron is painted blue.

The scanty materials used by the Assyrians for building

purposes, though at the destruction of the cities they were soon resolved again into clay, yet they served a good purpose in preserving almost intact the alabaster and limestone treasures of sculpture which adorned the palaces.

"Had this people—so fertile in invention, so skilful in the arts, and so ambitious of great works—inhabited a country abounding in marble, like Persia, or costly stone and granite, like India or Egypt, they would no doubt have produced works as vast as the pyramids, and as symmetrical as the rock palaces and temples." Though the Assyrian artists were wonderfully successful in their rendering and have left us spirited representations of the various scenes in the country's



history on the sculptured bas-reliefs, yet we must turn to the Greeks to realize to the full to what heights art attained.

The most famous remains of Grecian sculpture which the British nation possesses are what are generally known as the Elgin Marbles (see Illustration) or "the Panathenaic Frieze." It consisted of a long procession and was the taking of the "peplos" sacred to Athene. These bas-reliefs adorned the Parthenon at Athens, and owe their origin to the brilliant genius of Phidias. Appended are some lines from Keats "On seeing the Elgin Marbles for the first time"—

"My spirit is too weak; mortality
Weighs heavily on me like unwilling sleep,
And each imagined pinnacle and steep
Of godlike hardship tells me I must die
Like a sick eagle looking at the sky.
Yet 'tis a gentle luxury to weep,
That I have not the cloudy winds to keep
Fresh for the opening of the morning's eye.
Such dim-conceived glories of the brain
Bring round the heart an indescribable feud;
So do these wonders a most dizzy pain,
That mingles Grecian grandeur with the rude
Wasting of old Time—with a billowy main,
A sun, a shadow of a magnitude."

WILFRED J. MILBURN.

The Ordinary Athenian.

The teaching of things Greek to our fellow countrymen is at present in a strange position.

The second book of the *Republic* opens with the following dialogue between Glaucon and Socrates.

"How would you arrange goods," asks Glaucon. "Are there not some which are desirable in themselves, and independently of their results, as, for example, mere innocent pleasures and enjoyments, upon which nothing follows?"

"I think that there is such a class," I replied.

"Is there not also a second class of goods which are desirable not only in themselves, but also for their results, such as knowledge, sight, health?"

"Certainly," I said.

"Thirdly, would you recognize a class of goods troublesome in themselves, yet profitable to us; such, for example, as gymnastic exercises, or the healing and treatment of disease, and the business of money-making, which no one would choose for their own sakes, but only for the sake of some reward or result of them?"

"There is," I said, "this third class also."

There is at present a wide divergence of view as to the class of goods in which Greek is to be placed. By some Greek is approached as a form of mental gymnastic; it is regarded as troublesome in itself and useful only for its indirect results. The knowledge, for instance, of the use of the Homeric $\kappa\iota$ with the optative is to be acquired not as a desirable piece of information, but as entailing an exercise of the mind, highly beneficial. Others regard Greek as a study which besides calling into activity the best faculties of the mind, adds considerably and permanently to the mental

furniture. They regard it as desirable in itself and for its results. As long as there is this difference of opinion among his students the master finds himself teaching a subject which his pupils are learning in order to attain not the same but different ends; in other words he is teaching at the same time not one subject but many. But his trials do not end here. For those who are obsessed by the notion that Greek is useless, except indirectly, have discovered other studies which produce as valuable effects in the student's mind, and in addition give him useful information. No longer recognising Greek as a staple factor in education, they repeatedly ask of it what the rustic Strepsiades asked about geometry: "What's the good of it?" The question is put rhetorically, and any answer proves disappointing and even irritating.

But the movement to emancipate those Englishmen, who still wish to be educated, from the necessity of learning Greek, has given rise to, or at all events is accompanied by, a tendency in the opposite direction, viz. an attempt to bring home to a wider public Greek culture and thought, Greek aspirations and achievements, all in fact that is implied in the word Hellenism. In our cities, universities, and schools, Greek Dramas are now frequently acted, and translations, not cribs, of the best Greek literature are within the reach of all. Those who formerly starved on Bohn may now enjoy Jowett's unrivalled prose translations of Thucydides and Plato, or Jebb's rendering of Sophocles, or Mr. Gilbert Murray's presentation of Euripides in true English poetry. These are the most noted English translations. In addition there are innumerable volumes ancillary to the literature of the Greeks, books about their books. Apart from the Homeric literature, which of itself constitutes a library, and general histories of Greek literature, representatives of this class are Mr. S. H. Butcher's essays on *Aristotle's Theory of Poetry and fine Art*; *Some aspects of the Greek Genius*; and the *Harvard Lectures on Greek Subjects*. To these may be added Mr. Barker's recently published work

entitled, *Political Thought in Plato and Aristotle*. But the Greeks were not mere thinkers and writers. Accordingly, we expect books dealing with what they were and did. Among these are Haigh's books on the Attic Drama; Dr. Farnell's and Miss Harrison's treatises on Greek religion; and the *Handbooks of Archaeology and Antiquities*, edited by Professor Percy Gardner. The latest volume to appear in this series describes the social and public life of a classical Athenian.*

To any one who studies the works of the greatest Greeks the question naturally suggests itself: What kind of men were the Greeks? Were they all like Sophocles and Plato? Evidently they could not have been men of equal genius, but as a matter of fact they were like them. The greatest men of ancient Greece were true Greeks, the natural product of their surroundings, closely resembling their less gifted fellow citizens. Any knowledge that we can gain of the character of the average Athenians is not merely interesting in itself, but useful for our appreciation and enjoyment of the masterpieces that have come down to us. "Actio sequitur esse," though an axiom of metaphysics, is applicable in real life. The character of the Greeks is expressed in their ordinary life and habits.

In forming a picture of Athenians and Athenian life it is necessary to bear in mind that Athens was not like a modern state of vast extent and large population where each man knows only the tiniest fraction of his countrymen. Three Atticas could without congestion be fitted into Yorkshire. The male population of Athens numbered only twenty-five thousand, and these passed almost the whole of their life out of doors. Private houses were only shelters for sleeping and eating in. The Athenian spent his days in the public buildings, the agora, the gymnasia, and the law courts. He was not primarily a member of his family, but

* *Life in Ancient Athens. The Social and Public Life of a Classical Athenian from Day to Day.* By Professor T. G. Tucker, Litt. D. (Macmillan).

of the State. He lived in the eyes of all; his name, conduct, his eccentricities were common property. Hence the allusions to him in the old comedy were frequent and sure to be understood. The old rustic in *The Clouds* knew that his fellow citizens would be interested to hear that Cleonymus dispensed with a meal-trough and "did all his kneading in a rounded mortar." In the same play, when Socrates points out that Amynias can only be addressed as if he were a woman (the vocative "Amynia" being also the form of feminine nouns), Aristophanes is sure of a laugh from the audience when he makes Strepsiades retort, "Quite rightly too, when he won't join the army."

The Athenian was essentially social, and his social life was much like social life in all civilised countries. Differences of language, dress, and accidental customs, merely conceal the similarity. In all things *résumé* was the ideal. For the Athenian was invariably a man of good taste. Extravagance of every kind was severely criticized. This principle of good taste rather than religion was the guide to conduct. The religion of the Greeks indeed lagged far behind their morals; in fact, as Professor Tucker points out, Athenian philosophers spent much of their time in bringing the morals of the gods up to their own standard. It was the sociable or, as Americans say, the clubbable man who was the good man. The strongest argument against an opponent in a lawsuit is his unsociableness and his disagreeableness. Legal arguments are few and brief, and stated almost apologetically, for it was considered mean to rely on the law. The chief arguments are the honour and advantage of Athens, the example of ancestors, the dishonesty of the opponent, a review of his life and character (also his parents'); "he is a disagreeable unsociable fellow; if he deceives you now he will be encouraged to worse crimes, etc." Professor Tucker seems hardly to appreciate this when he says of the Athenian practice in the law courts, "No doubt there were appeals to passion, but hardly more so than in addresses to a modern jury."

"The best thing," says Plato in the *Republic*, "is to have a beautiful mind and body, but excellence in the former out-weighs defects in the latter." That it should do so shows how highly it was valued, for great store was set by physical beauty and grace. This is illustrated by one of the competitions at the Panathenaea, where "each of the ten political divisions of the people presented four and twenty men, the finest in appearance and the best arrayed which it could produce, and a prize for what was styled 'fine manhood' was awarded to the best set." The passage in the *Republic* is very possibly the apology of an enthusiastic pupil for the personal appearance of Socrates, but at the same time it points to the Greek ideal in education, which was not technical knowledge nor the acquisition of information, but general culture. Nice appearance and manners were prized mainly because they were signs of culture. We know from the duties the ordinary Athenian was expected to perform that he must have been a man of considerable natural endowments developed and enriched by a liberal system of education. It is to the high standard of excellence exacted by the Athenian audience that we owe the perfection attained by the Athenian orators, who realized that if they were to obtain a hearing in the Assembly they must be free from defects in style and in delivery. Demosthenes thought it worth while to copy out eight times the whole of Thucydides to perfect his style, and to run up hills with a pebble in his mouth declaiming passages from the poets, as an exercise in voice production.

Again the ordinary Athenian fulfilled the duties of a member of an academy. There was no art critic needed to tell him what was good or bad. Professor Tucker describes the method of awarding prizes for the plays:—"A certain number of representative citizens was first selected; ten of these were then drawn by lot and made judges of the plays and the actors; when the ten had deposited their several verdicts in a receptacle for the purpose, the first five drawn from this

receptacle decided the prizes." We know of no case where the judgment of modern scholars and critics has reversed the decision of these ordinary Athenians. But not only the selected judges, the main body of the audience were also critical and not slow to express their opinion. "If the piece is strong and good, the language and the thoughts noble, and if the actor is effective, the spectators yield themselves up freely to the pathos and excitement, the feelings of pity and fear aroused by the piece. They will be hushed in profound silence, or they will weep and start up and sway themselves about when the action reaches its climax But if the piece is poor, they whistle, cluck with their tongues, kick their heels against the seats, and drive it from the stage. To use their own words, they 'throw it out.' If the piece is simply indifferent, they bring out their refreshments and go on eating their fruit or confectionery and drinking their wine. If they greatly disapprove of an actor they not only whistle and cluck, but in extreme cases they pelt him with figs, nuts, grapes or olives Eschines the orator was once a third-rate actor, and Demosthenes declared that when playing in the country, he was so pelted with figs and such things that he collected enough to set up a fruit-shop. Even stones were not unknown as missiles at some performances. Once an inferior musician, who desired to repair a house, went to a friend to borrow stones for the purpose, promising that he would pay them back out of 'the receipts of his next performance.' Also a comic playwright once came into the theatre with his cloak full of stones, and himself threw them down for the subsequent use of his audience."

From the last few sentences it may be gathered that the Greeks were not entirely without a sense of humour. In fact they were incorrigible jesters, and it is interesting to notice that in many cases they have anticipated us in the jokes we thought original. "'How will you have your hair cut?' said the barber to King Archelaus of Macedonia. 'In silence,' replied Archelaus." The same joke with modern

names appeared in the pages of *Punch*, but without any acknowledgment! Again, "A witty lady when presented with a small demijohn of wine, of which it was remarked that it was sixteen years old, replied, 'It is very little for its age.' That joke we perceive is somewhat old."

Much humorous effect is obtained by Mr. W. W. Jacobs by his use of a variety of euphemistic phrases in which he describes his sailors' habit of powerful speech. The Athenians too were happy in their euphemisms. "Even the rakes hardly liked to say that a friend was 'drunk.' They said he was 'wet,' or 'dipped,' or 'chest protected.'" Here are some views on the effects of drinking. "Says one comedian, 'The first cup means health, the second pleasure, the third is for sleep, and then wise men go home. The fourth means rudeness, the fifth shouting, the sixth disorder in the streets the seventh black eyes, and the eighth a summons.' Says Aristophanes, 'Drinking is bad, for wine means banging a doors, hitting people and having to pay for it, and a headache into the bargain.'"

Professor Tucker seems to underestimate the extent to, which the Athenian carried his dislike of trade and of business occupations of all kinds. "Did not the Athenians as a rule despise work and trade? The answer is both Yes and No In the first place, they did not despise work as such, nor were they constitutionally indolent; what they disliked was the uncomely physical effects of labour, especially of indoor labour; they detested that which made them acquire a stoop, or stunted the limbs, or misshaped the hands, or begrimed the person. In the second place, they had an intense passion for personal independence, and their ideal of personal freedom of action and speech could hardly be attained by one who had to serve and court the custom of his neighbour. In the third place, the vulgar and material concerns of the lower occupations prevents the mind from gathering the culture and refinement which come of good company and abundance of intellectual intercourse." No

doubt "theoretically the better minds of Athens never despised either work or poverty"; still even Plato, though he makes the artisans, the smith and the cobbler, the basis of the fabric of the state, yet both in the *Republic* and the *Laces* he gives them scarcely any share in political life, assigning to them only the very subsidiary functions of obeying and supporting their superiors. Aristotle too in the *Ethics* concerns himself only with the leisured class, the gentlemen of independent means; the only people apparently whose morality mattered. The philosopher takes little pains to conceal his contempt for "banalistic" occupations.

In this connection a suggestive article appeared in a recent number of the *Classical Review*, over the signature of R. E. Macnaghten. The writer points out that in the Greek language there has been a radical degradation in the meaning of all words connected with labour or toil: *πῶς*, *μυζήεις*, and *μυζός* all mean "toil." But the adjectives derived from these, *μυζήεις*, *μυζήεις* mean "wicked," and *μυζήεις*, "wretched." Similarly *φεισμός* (from *φείω*, bear) means "vulgar," and *ἐλπίς* (from *ἐλπίς*, endure) means "wretched." This cannot be due merely to the fact of the presence of a slave population, which did most of the work, because there was a large slave population at Rome, and yet similar Latin words did not suffer degradation. "Patientia" and "perseverantia" are noble words. Moreover at Rome additional honour was attached to Camillus and Cincinnatus because they preferred the humble occupations of the husbandman to the highest positions of State; while at Athens Euripides and Eschines are taunted with the lowly pursuits of their parents. The real explanation of the Athenian feeling on the subject Mr. Macnaghten finds in their incapacity for application. In other words, they were "constitutionally indolent."

Professor Tucker has succeeded in giving an interesting and coherent account of the life of the Athenians; a task by no means easy since the materials available, apart from

archaeological evidence, are obscure allusions to trivial details scattered throughout a great mass of literature. *Life in Ancient Athens* should prove a book of considerable interest to the general reader, and very useful to members of the higher forms of schools. It differs, however, from the other volumes in Professor Gardner's series, which appeal to more advanced students of classical antiquity.

Notices of Books.

CONSOLAMINI: Meditations by the Rev. P. M. Northcote, O.S.M. Art and Book Company. 3/6 net.

These are very informal meditations, sometimes notes, sometimes discourses, following no programme of subjects and presupposing no one method of meditation. The subjects are varied and unusual. Neither the matter nor the treatment explains the title of the book; one does not feel the note of consolation. The one important question about a meditation book, Does it help? does the matter appeal or the presentment stir the heart? is a question for the individual. For ourselves we can only say we have found nothing to invite us to use the book. It may, however, help those who need new subjects of meditation—the angels, the gifts of the Holy Ghost.

THE INTERIOR CASTLE AND EXCLAMATIONS. By SAINT TERESA. Stanbrook Abbey.

We welcome this new translation of the *Interior Castle* of St. Teresa, as it cannot fail to be of use to many good souls who are in earnest about their progress in perfection and therefore also about their prayer.

The most common rendering of the great work of the saint in English is that of Canon Dalton, which appeared in its first edition in 1852, and has been reprinted a number of times.

Canon Dalton was under great disadvantages as he had no scholarly knowledge of Spanish, especially of the Spanish of St. Teresa's time. He was thrown back upon a French translation from the Spanish, and he was not fortunate in having access to the best of such French translations.

The result was and is unsatisfactory. The curious reader will be able by simply comparing a few passages to satisfy

himself that the present translation is far more readable, and a slight knowledge of Spanish will be enough to convince him that it is also a much more reliable presentation of St. Teresa's thought than he could hope to obtain from Canon Dalton's work.

It will be worth anyone's while to read the *Interior Castle*. The subject treated of is the progress of the soul from its first setting out on the path of perfection to the consummation of its union with God as far as that union is possible in this life.

The imagery of the first and second mansions is crude and at times repulsive, but we hope that the reader will not fail to find even in these early mansions many instances of the saint's strong common sense.

This characteristic of St. Teresa shows itself no less in the more mystical portions of the book. She is so often a proof to us that common sense is not exclusively the property of the sinner, as not a few gratuitously assume.

Take the passage in the Fifth as typical:—

True union can always be attained, with the help of divine grace, by forcing ourselves to renounce our own will and by following the will of God in all things.

There are many of us who affirm that we do so, and who believe we seek for nothing else and would die for the truth of what we say. I can only declare, as I shall again and again, that, if this be the case, we have already obtained union with God. There is, then, no need to wish for that other delightful union described above, for its chief value lies in the resignation of our will to that of God, without which it could not be reached.

Again on p. 117:—

I think the most certain sign that we keep these two commandments is that we have a genuine love for others. We cannot know whether we love God, although there may be strong reasons for thinking so, but there can be no doubt about whether we love our neighbour or no. Be sure that in proportion as you advance in fraternal charity, you are increasing in your love of God, for His Majesty bears so

tender an affection for us, that I cannot doubt He will repay our love for others by augmenting, in a thousand different ways, that which we bear for Him. We should watch most carefully over ourselves in this matter, for if we are perfect on this point, we have done all. I believe human nature is so evil, that we could not feel a perfect charity for our neighbour, unless it were rooted in the love of God.

We commend this translation to the devout reader with confidence. The fidelity of the rendering is vouched for by no less an authority than Prior Zimmerman. We congratulate our Sisters at Stanbrook on the high standard of their work, and sincerely hope that the reception given to this may encourage them to give yet more to the English public of the writings of the great Carmelite.

The brightness of her nature, even the playfulness of her mind, have not been lost in the translation.

TYBURN CONFERENCES: OXFORD, TYBURN, AND DOUAY. By DOM BÉDE CAMM, O.S.B. 2/6 net.

Father Bede Camm is a devoted son of the English Martyrs. Of late years no one has done more to spread their cultus. The conferences before us, abounding in anecdote, show a great familiarity with their lives, and make a stimulating but unpretentious little book. No Catholic, worthy of the name, is wholly unmoved by such memoirs. The young priest, George Haydock, is evidently most fascinating. He must surely have had a sense of humour as well as a stout and noble heart. It is to be regretted that Fr. Bede does not bring together all his knowledge of our forefathers under Elizabeth in a more pretentious and scientific form. The history of Elizabeth's reign from nearly every standpoint is yet to be written. Why should we not be first in the field? Most of us have very vague ideas of the numbers and conditions of Catholics at the different periods of her reign. We suspect that there were more than are commonly believed in the state of mind

of the constable who so reluctantly seized Blessed Robert Johnson at the instigation of the notorious Siedd.

INDULGENCES: THEIR ORIGIN, NATURE, AND DEVELOPMENT. By FR. ALEXIUS M. LÉPICIER, O.S.M. Art and Book Co.; Kegan Paul. 1906. 6/- net.

This book has grown to 500 pages of very hard reading. Not deep reading; the difficulty comes from other causes. Fr. Lépicier seems to write all his editions, English, French, and Italian, himself. He writes a journalistic cosmopolitan English, a wearisome style, having neither the foreigner's quaintness nor the native's grip. Moreover, he will not get on with his story. He stops at every step to argue and controvert, and we lose sight of his main purpose. And even when one takes the trouble to sift out the substance of his thought, the result seems sometimes of doubtful value. Here is a string of passages from Scripture:—the promise to spare Sodom for the sake of ten just; the sparing of Israel for Moses' sake; St. Paul gladly spending himself for others, enduring all things for the sake of the elect; St. Peter receiving power to bind and loose; Our Lord descending "into hell"; His refusal to condemn the adulterous woman; St. Paul's pardoning the excommunicated Corinthian. What connects them? the reader will wonder. "Such are the proofs drawn from the sacred writings as to the divine origin of Indulgences." The author had promised to show that the doctrine is both indirectly contained and expressly taught in Holy Scripture. We doubt if many Catholics are satisfied that most of these passages bear in any way on Indulgences; and even if they do, they only cumber the ground whether we are instructing a convert or controverting an adversary.

The second and larger part of the book is a history of Indulgences. Here the discursive method is an advantage, bringing in all available details to fill the picture. We are always taught that Indulgences replace the early canonical

penances; a full account of this system of penances is very welcome. This part of the book is of general interest. The first part may be suggestive to priests and students, being the work of one who has thought much on the subject. But we should be sorry to put it into the hands of a non-Catholic, with the prospect of having to give up three quarters of it as indefensible.

FREE WILL AND FOUR ENGLISH PHILOSOPHERS.

(HOBBS, LOCKE, HUME, AND MILL.) BY THE REV.

JOSEPH RICKABY, S.J. Burns and Oates. Price 3/6 net.

There is a great dearth of English Catholic Literature that deals with the modern presentation of the philosophical questions that are as old as philosophy itself. Latin textbooks abound, but they are "caviare to the general" even when they deal with the latest speculations of modern thought, and "the general," in however superficial a way, likes to dabble in the elemental truths.

Fr. Rickaby is endeavouring to meet this want on the eternal question of Free Will. The method he has chosen is unusual. He takes each of the four English philosophers in turn, quotes characteristic passages from their works, and makes an exhaustive criticism on the separate passages. Naturally such a treatment tends to become discursive, and as a book it somewhat fails to hold the reader's interest. Nevertheless a person reading any of the above writers will be glad to have such a criticism at hand and he will find acute observations upon the one-sided view of these writers. It might be asked why the author takes us back to the consideration of the old English school. The answer is that the work was written originally in the early seventies, when the phenomenalist theories were very much in vogue, and, moreover, as Fr. Rickaby points out, there is no little connection between the position of Hume and the prevalent Kantian philosophy. Kant gave up the theoretic defence of Free Will in deference to the phenomenalist arguments,

but he postulated it in his practical philosophy. Though phenomenalism is out of favour at present in English circles, the Idealism that has taken its place is strong food for the English mind, and we may expect a recurrence to the more "common-sense," "utilitarian," view, that is the boast of Englishmen in philosophy as in other things. Hence Fr. Rickaby's book probably will always be useful.

The book is not merely destructive. Though the chief argument on which the defence of Free Will depends must be the consciousness of it in the mind of the individual, there is room for a psychological explanation of the working of Free Will. The Utilitarian position is that man must always act in obedience to the stronger motive, that this stronger motive depends on the environment of the individual and his character as given to him by heredity, and that hence freedom of choice is impossible. Fr. Rickaby would seem to agree with the phenomenologists as to the presence of the motive which causes a "spontaneous complacency" to arise, but insists that there is time for rival motives to suggest themselves, one of which the person adopts by an act of free choice. He thus makes Free Will turn upon the absence of any need to make up one's mind at once to accept a particular complacency. If this were true, then acts of free will are not so common as is usually supposed, and the author would maintain that they are not. That we have, on occasion, this balancing of motives, is an experience that every one will recognize, but it is not obvious that free will comes into play only when this occurs. A man is responsible for acts that have not this preceding deliberation, and he can be responsible only for what he does freely.

Moreover the point remains to be settled, what, after all, does make the man choose one complacency rather than another? Something makes him. Suppose we allow it is the strongest motive; the point remains, what makes the particular motive the strongest? We can only reply it is

the individual—the person, that complex personality, that character in its environment, of which at least we are, as Aristotle says, co-causes. We give the strength to the motives. The Utilitarians see only the tendencies and the environment, they ignore the individual.

THE RULE OF ST. BENEDICT. Edited, with an English translation and explanatory Notes, by D. OSWALD HUNTER-BLAIR, M.A., Monk of Fort Augustus. Second edition. Sands and Co.

What one wants to know about a book like the *Rule of St. Benedict* is where a completely satisfactory edition may be obtained. The above edition has everything to recommend it. It is well printed, accurate both in text and translation, has some useful Notes and a good Index. Whoever wishes, therefore, for a copy of the Rule, should apply to Sands and Co., or to the Abbey, Fort Augustus.

N.B.—From the Abbey Press we have also received in pamphlet form, price threepence, the Office of Compline according to the Monastic Rule, in Latin and English.

RELIGIOUS WORSHIP: ITS DEFECTS AND ABUSES.

By BISHOP BONOMELLI. Burns and Oates. Price 2/6. net.

This Pastoral of Bishop Bonomelli is addressed to the clergy and laity of his diocese of Cremona with the avowed purpose of serving "to correct, readjust and destroy what is excessive, wrong, senseless and puerile in certain forms of the popular devotions." It is none too soon that some such authoritative voice is heard, and we are glad to see this has been raised, not in Southern Italy alone, but in Switzerland and France.

But a certain prudence has to be observed in attacking these abuses if good results are to be expected, for the Bishop confesses that "to strike at certain abuses and defects would be simply to cause scandal and even create rebellion—

in other words, to destroy one evil only to create a greater one." So it is advisable to tolerate, and in the mean time by religious teaching, by insisting on the true principles of interior and exterior worship, bring even the most ignorant to recognize the excesses into which they may have strayed and to distinguish between substance and shadow. These principles are clearly given in this excellent Pastoral which shows unmistakably what is the mind and teaching of the Church, and on what the clergy should insist to their people if they would, with the Bishop, substitute true worship for false and do away with many abuses and undeniable follies. The Bishop gives one or two extreme instances from his own experience of religious superstition and abuse of external devotion, which could only serve the purpose of bringing religion into contempt, and the like of which must prove a stumbling-block and hindrance to many who otherwise feel attracted to the faith and practice of the Church. It is a good idea to publish this Pastoral in an English translation, for in that form it should be useful to "the English Protestants who travel in Catholic countries," who are generally intolerant of many things that do not harmonise with their Northern feelings, complain often of what they do not fully understand, but who, at the same time, are justly shocked at much that they witness. It will serve, too, to show them, as the Bishop says, "that we also see and condemn exaggerations, abuses, littlenesses and superstitions; and, if need be, know how to face unpopularity, by speaking out freely and severely."

We would call attention to a penny book published by the Catholic Truth Society of Ireland, on *The Practical Application of Christianity to the Lives of the Irish People of To-day*, by the Bishop of Ross. His point is that the social and economic movements now going on are work for the Church. "Every spirit which is not intrinsically bad can be supernaturalized. It is the mission of the Church to infuse the

supernatural into men's thoughts and actions. In a powerful passage in *Luke Delmege* Canon Sheehan contrasts the holiday-making of the South and the North of Ireland. One of the southerners is reading Ruskin, and the fact comes as the crowning feature of a scene of good taste and appreciation of elevating influences. But now the socialist and the atheist are preaching Ruskin; are we to throw him over? If we believe that Ruskin *plus* ignorance is ruinous, while Ruskin *plus* Catholicity is elevating, then the work of the Church is to organise and push that elevating influence, not to stand aside and watch the perverting of it. We hold that the monks civilised Europe; that is to say, that the economic and social problems of the time were solved by them better than by others. They found the way that led to higher things. The movements which Bishop Kelly pleads for are of course Irish movements; but his lesson is for all.



FATHER BASIL HURWORTH, O.S.B.

Father Basil Hurworth. O.S.B.

A SERMON PREACHED AT HIS FUNERAL WHICH TOOK PLACE
AT ST. MICHAEL'S PRIORY, BELMONT, ON FRIDAY,
FEBRUARY 15TH, 1907.

We are gathered here to-day to pay our last duties of respect and affection to one whom many of us have long known and esteemed. It is now many years since he resided amongst us, but his memory is yet fresh and cherished here. It is in a sense strange to find him lying dead before us. In the midst of a serious illness which had prostrated him during his missionary labours at Warrington he came to St. Michael's to recruit his strength. His object was to regain his vigour and then to go back to work. But God kept him here to die amongst us, and to let us see how a venerable Father who had spent many years in the mission-field for the salvation of souls, and had borne the burden and the heats of the day, could show us, through a long illness, an edifying example of the humility, simplicity, patience and obedience which he had learned long years before in the days of his novitiate.

Henry Basil Hurworth was born in York in 1836. He was sent at an early age to Ampleforth Abbey for his education. Those who knew him in those days would notice him as a quiet, grave, earnest boy, who gave himself with persevering energy to his studies. He seemed like one who worked for a high purpose, and kept his eye on a distant goal. At the end of his course of studies he asked to be received into the novitiate, and his request was granted. An undivided heart, innocence of manners, and earnestness of character, made him a fit subject for the training of the novitiate. He entered earnestly into the preparation for the religious life, and imbibed with relish the high principles taught him by his pious novice-

master, the Rev. Anselm Gillett. He passed successfully through his year's novitiate and made his solemn vows in 1857. He completed his sacred studies at Ampleforth and took his share in the labours of the community. He occupied one or two offices of importance. He was promoted to the priesthood in 1864. He regarded this, with St. Chrysostom, as the "apex omnium." He looked upon it as the grandest elevation to stand in the place of Christ—to be an "alter Christus" and to minister His precious Blood to souls. Let a man go forth to the mission-field full of this great idea, and we may expect the work of God to prosper and many souls to be won.

Fr. Basil was in due course sent to the apostolic mission, his first appointment being to Dowlais in South Wales. He was the first Benedictine sent there after that mission was handed over to the Benedictine Fathers by the late Bishop Brown. Fr. Basil saw at once that there was much work to be done there, and he set about doing it without delay. He renovated the church which was falling into decay, and made valuable additions to the presbytery, so that one or two more priests could be associated in the work of the mission.

By his quiet ways and his earnest zeal he soon gained the confidence of his warm-hearted Irish flock, and they felt him to be a kind, true shepherd amongst them. They recognised a priestly man in him, and felt the drawing power of a true priest's heart, and so they gathered round him like children, and he became as dear to them as one of the beloved priests of their own fatherland; and so his name remains as a happy memory through all these long years amongst the Catholic people of Dowlais.

From Dowlais Fr. Basil was sent to Swansea, and was the first resident priest at St. Joseph's, Greenhill. This was long before the fine church and presbytery were built, and before the mission had developed into its present imposing dimensions. Though not long in Swansea, he did good work there, and he is still remembered with affection. He was

afterwards at Bridgend for some time, and was then called to Belmont to take part in the work of the house of studies, and after a short period was promoted to a canon's stall in the cathedral. Later on he was called upon to take the priorship at Ampleforth. He was next appointed chaplain to the Benedictine nuns at Stanbrook; then as curate at St. Anne's Priory at Liverpool, and then to the mission of Knaresboro'. After a short residence here he became secretary to his Lordship the Bishop of Newport. This was a life of comparative quiet and retirement, and was congenial to his tastes. He enjoyed this even and peaceful life for ten years. At the end of this term he was appointed, in his seventieth year, as one of the curates at the mission of St. Alban's Warrington. He went to his work without a murmur, and gave himself to it with his old quiet energy and with his love of souls still fresh in his heart. But though treated with much thoughtful consideration and kindness by his superior priest, his health before long completely broke down and he had to give up work. Whilst seeking rest and restoration to health, he came to stay for a time at St. Michael's. He had spent happy years here, and knew well its peaceful internal life and the bright, pleasant scenes amidst which it reposed. So he was pleased to come here once more and to try and renew his old health and spirits. For a time he rallied and was able to say Mass sometimes. But after a short while he had a relapse, and never rallied again. He lost strength day by day, and all hope of recovery was at an end. He received the last Sacraments, and then calmly and hopefully looked forward to the great and solemn moment. A short time after receiving Extreme Unction, he said to me, "When I had been anointed I felt very happy—so very happy. Everything seemed to leave me for a time—I cannot explain it—and after a short time everything came back as before." For many weeks before he died all pain left him. He was always calm and peaceful—nothing seemed to trouble or disturb him in the least degree. He was happy and contented in being

where he was. This he expressed to me one day, saying, "This house has been a great blessing to me."

So the days passed in calm and peace, until the evening before Ash Wednesday, when the call came at 10 o'clock. The signal had been given for the night silence, and all was hushed to rest in the monastery. It was then that the dying Father was to take his flight. The Bishop, who had come for the ceremony of Ash Wednesday, and the Fathers of the monastery were gathered round the sick bed, and the Bishop read the prayers for the dying. Fr. Basil seemed to have waited till the Bishop with whom he had lived so long should arrive, that he might depart consoled and strengthened with his blessing. In the midst of these holy rites of absolution, blessing, and prayers, the gentle voice came whispering to Fr. Basil, "Come"—and he said: "I come, Lord"—and he went forth to the judgment seat with his consecrated hands, as we may imagine, stretched out for mercy towards the Divine Saviour whose sacred Body he had so often lifted up in Sacrifice on the altar, and whose Holy Mysteries he had so frequently dispensed. So came the end at last, after long weary waiting—gentle and peaceful and full of hope. Let us not think of this death as in any way a sad thing. It was, on the contrary, a happy transition to a higher and brighter sphere, for we feel sure that at that moment, the sweet Master remembered the day when, long ago, the young novice stood at the altar and vowed his heart to Him with all the years of his future life, and that He received him into His merciful arms.

And now, after the "Libera" has been sung, and the "Absolutions" given, let us bear our dear Fr. Basil with the sweet chaunt of "In Paradisum" to his last resting-place and lay him beside his venerated old novice-master, the Rev. Fr. Anselm Gillett, whose religious teachings he had so faithfully followed through life. May he rest in peace.

Brother Andrew Slater.

R.I.P.

At Christmas we sustained a great loss in the death of Br. Andrew Slater, one of the few lay brothers left to us. It is difficult for us to realise that his familiar figure is no longer in our midst. For some thirty-four years he had been here, ever busy, ever engaged in work of various kinds; and a year ago it was farthest from anyone's mind that his end was so near. Of robust health, he was never known to be really ill, and therefore his illness and death came with the greater surprise. True, he had aged considerably the last year or two, but showed no signs of real weakness. Last midsummer the brick oven in the kitchen required repairs; and it was in doing these he caught a chill, which brought on a rheumatic attack and other symptoms. He went away for a change, but returned no better. At the doctor's advice he was sent to Harrogate, where he went through special treatment for about three months. It was of no avail, and he was brought back really a dying man just before Christmas. Owing to a sudden collapse, he was given the Last Sacraments on Christmas Day. He lingered till the 29th of December, on which day he died. Throughout his illness he edified all by his patience and cheerfulness; and his preparation for death was such as few are privileged to have.

Born near Brownedge in 1853, he came to Ampleforth in 1873, and was professed as a lay brother in 1876, and was in his fifty-fourth year when he died. The funeral took place on New Year's day; and Fr. Abbot's sympathetic sermon on the occasion summed up Br. Andrew's character and Religious Life in the one word that he was "thorough" in all he did; and that if in his work he had met with difficulties and misunderstandings with others, all would own that he always acted upon what he thought was for the good of his monastery. R.I.P.

College Diary and Notes.

The Christmas number of the Journal went to press in the second week of December; and "the last syllable of recorded time" to appear in this diary came under the entry, *December 8th*. However, a few trivial fond records of events occurring in the last week of the Christmas term still linger in our memory. The school broke up on December 18th. On the 17th, the time-honoured farce, "Box and Cox," was enacted. The following was the cast:—

Box R. Emerson.
Cox R. Marwood.
Mrs. Bunter J. McElligott.

The plot of "Box and Cox" cannot be described as unfamiliar, and the humorous situations are scarcely startling in their novelty; neither is there much room for variety of interpretation in the presentation of the different characters. "Box" might very well be called "Cox," without any libel on the character of either. But the farce was enjoyable because it was intelligently acted. After the entertainment Fr. Abbot read out the class order of the school, and handed the certificates to the successful candidates of the Lower and Higher Certificate Examinations held last summer. He then announced the winner of the scholarship generously provided for by Mr. McCann, the examination for which had been held in October. The competition had been very keen, only eight marks separating the first three. Raymond Hesketh was declared the winner; and Peter Ward and Edward Emerson were next in order of merit. Mr. Taylor's prize of £5, offered to the boy who did best in the Higher Certificate, was awarded to John McElligott. A prize of the same value, offered anonymously, to the most successful candidate in the Lower Certificate Examination, was won by Edward Emerson. The Head-master's Literary Prize for the best English Essay was won, in the Upper School, by John McElligott with an Essay on "Shakespeare's English Historical Plays." Francis Lythgoe's

Essay, "An Ideal State," was second. In the Middle School competition, Francis Heyes was first and Reginald Marshall second. In the Lower School the winners were Arthur Neilan and Eldred Martin. A special prize for neatness, offered to members of the First Form, was won by John McKillop.

Jan. 15th. Opening of term. The following new boys joined the school—G. Dwyer, H. Martin, M. Kerrigan, R. Harrison.

Voting for Captain took place in the evening, and resulted in the election of Raymond Hesketh.

The following are the school officials for the term:—

Government	
Secretary and Recorder	J. McElligott
Officemen	F. Lythgoe
Gamesman	H. Speakman
Billiard Room Officials	P. Neeson E. Keogh C. Rochford R. C. Smith E. Cawkell
Gasmen	S. Lovell J. Burton
Collegemen	R. Blackledge
Clothesman	R. Huddleston
Librarians of Senior Library	A. Lighthound P. Ward E. Emerson
Librarian of Junior Library	A. O'Dwyer
" " Reading Room	V. Narey
Vigilant of Junior Library	H. Collinson H. Rochford
" " Reading Room	G. Gaynor B. Feeny
Editors of College Diary and Notes	P. Neeson R. Marwood
Secretary of Literary and Debating Society	R. Hesketh
Committee of Debating Society	J. McElligott L. Hope H. Marwood
Secretary of Junior Debating Society	F. Goss
Captains of the Football sets:—	
1st.—R. Hesketh and J. McElligott.	
2nd.—R. Marwood and R. Emerson.	
3rd.—J. Lee and P. Chamberlain.	
4th.—N. Chamberlain and V. Narey.	
5th.—B. Boocock and C. Mackay.	

Jan. 24th. We wish to offer our sincere sympathy to Walter O'Connor on the death of his father. R.I.P.

Jan. 26th. The news that the ice would bear was received with manifestations of joy. A half-day was given for skating. The embankments round the south end of the football field, which had been flooded as usual, were fortunately strengthened during the Christmas vacation. There was a large surface of ice available for skating, and contrary to our experience of late, it did not grow less.

Jan. 27th. A meeting of the school was held in the Upper Library. The Captain thanked the school for having elected him for the fourth time. After receiving the congratulations of the leader of the Opposition, he introduced a Government Bill dealing with the duties of the Librarians of the Upper Library. The Bill was ultimately passed, but trouble seems to be brewing for the Government, as the Opposition carried their amendments by comfortable majorities.

Feb. 9th. Our First and Second Eleven fixtures with Bootham School were cancelled, as frost made football impossible. For the last fortnight snow sledging and skating have been the rule.

Feb. 11th. Collop Monday. The recreation day was spent on the ice. A slight thaw, succeeded by hard frost, had restored the surface of the ice. The morning we spent on the flooded football field. In the afternoon we walked across to Newburgh Ponds to try the ice there; it was not good. After supper there were some interesting charades, as is usual at Shrove-tide. The acting was good and the subjects amusing. But it was very difficult to guess "the word." Several words were applicable to most of the scenes, and the official answer seemed often arbitrary. During the evening, as an *entr'acte* the choir sang MacFarren's "Blow, blow, thou Winter Wind," under the guidance of Mr. Eddy.

Feb. 16th. The First Eleven met a local team, which styled itself Ampleforth Village, on the football field. We scored first from a penalty successfully taken by Neeson, who shortly afterwards scored again from an easy position. In the second half we continued to press, and Neeson and Ward added a goal each. The final score was 4-nil. Our opponents were poor, and the score might easily have been much greater. Many of our eleven

seemed put off their game by the strange and wholly unscientific methods of the "locals." The following represented the College.
Goal, J. McElligott. *Full-backs,* R. Hesketh, H. Rochford.
Half-backs, E. Keogh, R. Calder Smith, C. E. Rochford.
Forwards, J. Darby, P. Ward, P. J. Neeson, H. Speakman, J. Forshaw.

Feb. 21st. A meeting of the school to listen to the strictures of the Opposition on the conduct of the Government. The latter defended themselves well, and seem to have regained the confidence of the House. But the parties are dangerously evenly matched, and the leaders of the Opposition capable.

Mar. 7th. The month half-day. Another football match scratched, this time the fixture with Helmsley. Influenza seems to be rife among the inhabitants of that town, and Dr. Porter advised the authorities that it would be inexpedient for us to risk infection.

In the evening we assembled in the Study to hear the usual month-day speeches and music pieces. The latter, as Fr. Prior said at the end of the entertainment, were excellent, and McElligott's 'cello piece deserves special notice; but the recitations, we think, were scarcely up to the highest standard. Declan Power's rendering of Goldsmith's "Goo-f-natured Man" was spirited and amusing, and Huntington's rendering of the "Soldier's Dream" was pleasing. The following is the programme:—

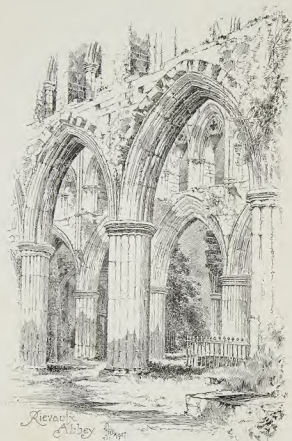
RECITATION	...	"Hippocleides cares not"	...	Herodas
		T. Leonard		
RECITATION	...	"Voyage among the Stars"	...	Widdoweth
		J. Lee		
PIANO SOLO	...	"Valse de Salon"	...	Mater
		F. Goss		
RECITATION	...	"To a Friend"	...	Matthew Arnold
		R. Calder Smith		
'CELLO SOLO	...	"Andante"	...	Goltermann
		P. Neeson		
RECITATION	...	"French Dialogue"	...	
		V. Narvey, F. Long		
RECITATION	...	"Fidelity"	...	Widdoweth
		L. Rudlin		
PIANO SOLO	...	"Variations"	...	Handel
		B. Collison		
RECITATION	...	"War Song of Dinah Vasser"	...	Penock
		F. Welch		

RECITATION	...	"The Second Best"	Matthew Arnold
	...	F. Parle	
CELLO SOLO	...	"Adagio"	Boeker
	...	J. McElligott	
RECITATION	...	"The Soldier's Dream"	Campbell
	...	T. Huntington	
RECITATION	...	"Cambyzes"	Heriot
	...	H. Speakman	
PIANO SOLO	...	"Valse Romantique"	Chavinnide
	...	J. Buckley	
RECITATION	...	"Rule Britannia"	Thomson
	...	N. Chamberlain	
RECITATION	...	"The Song of the Sea"	Cunningham
	...	R. Camfield	
RECITATION	...	"Song of the Nightingale"	Coleridge
	...	R. Harrison	
PIANO SOLO	...	"Près de Berceau"	Musowski
	...	V. Nurey	
RECITATION	...	"Merchant of Venice"	Ingoldby
	...	C. Rockford	
RECITATION	...	"To a Toothache"	Barnes
	...	J. McLaughlin	
RECITATION	...	"Good-natured Man"	Giddamith
	...	D. Power	
RECITATION	...	"Rivals"	Sheridan
	...	R. Blackledge, T. Dunbar, T. Roddin	

March 10th. Laetare Sunday. This has not been a day of universal rejoicing. The advent of Racquet Sunday is always looked forward to with enthusiasm, and the preparations for it are many and earnest. But when we awoke this morning it was to behold the ball-place covered with snow. Fortunately the fall had not been heavy, and willing hands were soon at work, so that before Mass the snow had been moved off the court of the Senior Library (not, of course, as some one unkindly said, on to that of the Lower School). The rest we left to the sun, and with his aid the ball-place was sufficiently dry by midday. This being the case, we played football in the afternoon; but one or two games of racquet were squeezed in between tea and Vespers.

March 17th. St. Patrick's day. In the morning an Irish eleven picked from the Lower School played All Comer. As the latter side was chosen under the supervision and personal direction of the Irish Captain, it is not surprising that they did not win.

March 30th. The government half-holiday. A Racquet tournament was held. R. Hesketh and C. E. Rockford met



H. Speakman and E. J. Keogh in the final, and contrary to expectation after an exciting game were beaten (20—21).

March 21st. Feast of St. Benedict. The football season closed with a match against the Masters. The latter were a strong eleven, and we entertained little hopes of victory. The first few moments of the game were very exciting. Playing with the wind, the masters kept the ball in front of our goal, and shortly after the commencement of play Fr. Benedict scored. We played up strongly, but there was a great want of combination among the forwards, and we soon suffered a second reverse, Br. Hugh heading a goal from a corner kick. In the second half we had the assistance of the wind, and our defence had less to do. Darby put in a good run on the right wing and centred to Neeson, who scored our first goal. This encouraged the eleven, who played together much better, and a few moments later Ward scored the equalising goal, the result of some good combination. The result, two goals all, reflects great credit on our defence, for whom Hesketh was in particularly good form. The following formed the School eleven:—Goal, J. McElligott. Full-backs, R. Hesketh, H. Rochford. Half-backs, E. J. Keogh, R. Calder Smith, C. E. Rochford. Forwards, J. Darby, P. J. Ward, P. J. Neeson, H. Speakman, G. McCormack.

March 26th. Meeting of the school in the Upper Library. The debate opened rather wearily with the discussion of the Opposition "complaints." When these were disposed of Mr. Perry rose to introduce a Bill of which he had given notice, amending some of the duties of the Government officials. The Government succeeded in carrying an important amendment to the first clause, whereupon Mr. Perry remarked that the Government evidently did not wish to facilitate the passage of his Bill, and were opposing merely for the sake of opposition: he asked leave to withdraw the Bill. But the Government had just tasted the sweets of victory, and persuaded the House to refuse this permission. At the suggestion then of the leader of the Opposition none of his followers would "second" the clauses. But the Government were in a mischievous humour; and we witnessed the anomaly of Government officials seconding the clauses of an Opposition Bill which they were committed to oppose. But the feeling on the

judgment of the House suddenly veered round, and Mr. Perry carried the remaining clauses of his Bill amid loud cheering. He then cast a thunderbolt on the House by inviting the Government to resign, as they no longer had the confidence of the school. Members had scarcely realised what the question meant when Mr. Hesleth astounded them by announcing that he would place his resignation in the hands of the Prefect. This ended one of the most sensational school debates of recent years. It was a triumph for the leader of the Opposition, who had thoroughly organised his party into an efficient and united body.

The Prefect eventually refused to accept the Captain's resignation, as he did not think it was made on sufficient grounds.

March 27th. Canon Hayes, O.S.B., our late Prefect, came to give the Easter Retreat.

March 31st. A glorious Easter Sunday. We have had hot summer weather for a week. Several Old Laurentians had come up for the Retreat. They challenged us to football after High Mass. The weather was hot enough for cricket, and we were totally out of form and altogether unfit to meet the strong team the visitors put in the field. After a hard and tiring game we were beaten by two goals to one, though on the play we should have at least made a draw of it. For the "past" Bernard Rochford played a fine game at left full-back, and it is not too much to say he saved the game for his side.

In the afternoon we played Present v. Past at rounders. This resulted in an easy victory for the school, the scores being 67 to 21.

April 1st. Easter Monday. The usual ambushes for the less wary were laid this morning. The summer weather admitted of cricket, so the season was opened with Present v. Past. The boys batted first and scored 123 for 7 wickets, when the innings was declared closed. Calder Smith (71 not out) and Lovell (40) were the chief scorers. The "old boys" collapsed before the bowling of Calder Smith and Hesleth, and were out for a paltry 65. We consider our defeat on the football field amply avenged.

At eight o'clock we assembled to witness a representation of Aristophanes' *Clouds*. Messrs. Godley and Bailey's translation

was used: As the programme stated, it was really only "some of the *Clouds*" that was presented, the performance being given by way of rehearsal, as the play is to be put on the boards at the Exhibition. "Some of the *Clouds*," however, proved very entertaining, and the dresses, especially those of the chorus, were very rich, while the Coryphaeus appeared in a garment that was verily a dream of gold. It would be unfair to criticize the acting at this stage, but the play promises to uphold the best traditions of Ampleforth acting.

April 2nd. Going-home day.



During the term our Natural History correspondent handed us the following note:—

The Spring will be later than usual this year. The frost and snow which have come lately, mainly by night, have kept the country back. As long ago as Shrove Tuesday the larks, which cling so closely to the ground the winter through, were rising from the meadows and singing high in the air, as though it were midsummer, and one or two rash blackbirds here have already commenced to build. But even so, the face of the country shows few signs of the coming change. The pastures may be a little greener, and a few buds may be showing here and there, but a keen and hopeful vision is needed to see these things.

In the Brook the trout are coming out once more to their old stations, and a week or so of warm weather will bring them into condition. We are sorry to see lampreys in the stream again interesting as these fish are. They make sad work with the trout. It will be interesting later on to see how the trout that were put in last year have fared. Some of them should be five or six inches long by this, but of course will not be fit to take until next year, if they have the luck to escape their enemies for so long. The herons, especially, are very numerous this year. The keeper has seen over thirty together several times this season. This is good news to the lover of birds, but not very pleasant to the angler.

Most birds have paired already. The coots on the lake have already marked out their reserves. It was amusing the other day

to watch the swans, as they journeyed round the shallows, searching for food, being almost hustled along by the indignant coot. The plovers in the fields have also broken up into pairs, and flap almost as anxiously now over the chosen spot, as they will do later on over the precious eggs in the apology for a nest.

There are more than the usual number of hawks in the valley, and though some may be birds of passage, most will stay here to nest, that is, if they can manage to escape the keeper and his traps.

The Hooded Crows, or Greybacks, as the natives call them, are still here, but will be off soon to their nesting-place, and few will regret their going. He is a most destructive creature, and nothing comes amiss to him, from a lamb to a tiny field-mouse. If these birds stay so long, many a clutch of eggs will go to make up their bill of fare. They seem to have a peculiar genius for finding partridges' nests. Generally they get at the locality by watching the poor mother. Once the nest is found the eggs, however numerous, are disposed of very soon.

Another white stout has been seen once or twice lately, but so far all efforts to capture it have been vain.

Fortunately, in spite of hawks, crows, and weasels, there seem to be as many of the smaller birds around us as ever. One wonders how these delicate creatures have managed to live through the long spells of severe weather that we have had, but still they have survived. The hedges are full again of yellowhammers, chaffinches, wrens, tits and linnets; even the bullfinch is as common as ever.

And when in a few weeks the wind blows from the south, the wheatear and the chaffinch will lead our fair-weather friends back to us, and we shall be able to compare the melodies of our home birds with those of the travellers.

* * *

Oberon and Titania must at last have made up their quarrel. For the past ten years we human mortals have wanted our winter cheer. But now angry winter once more donned his wonted livery; and we have had days of skating. From the middle of January to almost the end of February the ice bore. The flooded

field below the first set football ground proved a great success. As the water is only two feet deep, anxious authorities could contemplate without alarm the efforts even of the Preparatory. And every one was there, from the Preparatory to the Headmaster.

"All shod with steel
We hissed along the polished ice in games
Confederate."

Hockey—on the ice surely the fastest of all games—had numerous devotees, and reigned supreme over most of the pond. But here and there in silent bays were more austere groups of figure-skaters; past masters in the art of delicate balance mingled with novices who vied with Hippocleides in tossing their legs about like hands, and, like Hippocleides, cared not. And so throughout the afternoon. As in the west "the orange sky of evening died away," all joined in the old-fashioned game of cross-tick—and so to tea and, to evening preparation.

* * *

Not since 1895—6, we are told, beyond the memory of the oldest boy inhabitant, has there been such a good sledging season. The old track was in good condition, and on several days very fast. When the snow spoilt the ice, or when skaters sought variety, there might be seen on the hill-side every type of sledge, from Gamage's toboggans with their iron runners to the humble box-lid—anything in fact that would go, went. On several days it was possible to do the full course from the top of the hill by the Oswaldkirk Road to the gate by the Gasworks. Easy indeed is the descent, but the return—hic labor, hoc opus est. A new practice was the timing of the different sledges. Fr. Joseph with Br. Paul hold the record for the course from the top of the hill to the gap—time, 22 seconds.

* * *

The weather during Holy Week and up to Easter Tuesday deserves a paragraph to itself. The fine days with long hours of bright and warm sunshine helped to make the Retreat pass very pleasantly. It must also have added considerably to the pleasure

and comfort of the numerous "old boys" who came to Ampleforth for the Easter Retreat. The Present is always glad to welcome its Past who were represented this Easter by Messrs. Charles, Austin and Gerald Hines, L. J. d'Andria, Joseph and Bernard Rochford, L. Rigby, R. O'Brien Dowling, Joseph and Stanley Pike, E. P. Hardman, P. A. Lister Smith, G. H. Chamberlain, and J. G. Blackledge. The energy of the visitors, especially of G. H. Chamberlain, the popular secretary of the "Craticula," enabled us successfully to carry through a series of Present v. Past contests, at Football, Rounders and Cricket. Accounts of these matches will be found in the pages of the Diary.

* * *

On Easter Monday evening the boys played the visitors at Billiards and were easily victorious by five games to two.

PAST.		PRESENT.
Mr. G. H. Chamberlain	beat	H. Speakman
Mr. B. Rochford	beat	I. Buckley
Mr. C. Hines	was beaten by	J. McIligott
Mr. R. O'Brien Dowling	" " "	A. Smith
Mr. S. Pike	" " "	R. Calder Smith
Mr. J. Rochford	" " "	C. E. Rochford
Mr. A. Hines	" " "	P. A. Martin

While on the subject of Billiards it may be mentioned that all records for the Upper Library Billiard Table were broken this term by P. A. Martin with a break of 72. This was before the discovery of the "anchor" stroke.

* * *

The football season has been disappointing, because for one reason or another most of our fixtures were cancelled. Our Eleven has been better than usual, and except for a defeat at the hands of the Old Boys and a draw with the Masters, has won all its matches in good style. There was an absence of brilliant individual play, but each member of the Eleven was well up to the average, and there were no weak spots in the team. A very gratifying feature of the play was the exhibition of the short passing game given by the forwards. For boys' teams, at all

events, this is quite the best method of attack, as was evident from the way in which our forwards ran through the defence of their opponents in our inter-school matches with Pocklington and Bootham. The second XI won both their matches that were played; this augurs well for the future. Their style is good, though the forwards were hardly as robust as usual.

* * *

When we returned after the Christmas holidays we found the books in the Upper Library had been rearranged and re-catalogued. This has happened often, but there is a suggestion of finality about the present system. The Librarian wishes to acknowledge the following books that have been added to the Library this term:—

Ampleforth Diary, 1892—94, Ampleforth Journal, vols. I—XI
Life of Sir W. Scott (Lockhart), Lord Randolph Churchill, 2 vols.
(W. S. Churchill), Lord R. Churchill (Lord Rosebery), History of our own Times, 1897 to Accession of Edward VII (Justin McCarthy), Imperial Rule in India (T. Morrison), Literary Studies, 3 vols. (Walter Bagehot), America of To-day (W. Archer), The Earl of Rosebery (Jane Stoddart), The Victorian Anthology (Sir Mount Stuart Grant Duff), The "Good Man of the Eighteenth Century" (C. Whittuck), South Africa of To-day (Capt. Young-husband).

The following have also been put in the Reading Room:—
Ampleforth Journal, vols. I—XI;
Fr. Bearn's Lance and His Friends, Charlie Chittywick, Little Vagabonds, Paying the Price and other Friends.

* * *

Quite twelve years have elapsed since any old boy has put up a stained glass medallion in the Study. The last to do so was Gerald Hardman. Most of us require a monument to perpetuate our memories. The leaden circles carefully enclosing plain glass silently invite us. They are freehold spaces upon which to erect a monument to ourselves. To some it may be like purchasing one's tomb-stone and erecting it over an empty grave. But even this has its advantages, for

we might not otherwise have one. Everyone cannot presume with Bacon to say, "For my name and memory I leave it to men's charitable speeches, to foreign nations, and to the next ages."

* * *

To those of us, who distinguish ourselves either in the classroom or in the playing-fields this may be wormwood; but for most of us it is surely true that we shine with greater splendour because we are not seen. By the device of the stain-glass medallions, those who are ambitious of fame even in this little world of Ampleforth may combine the sweets of bodily presence without any of its drawbacks.

But seriously, we understand that the authorities are anxious that this good old custom should not die. Some one suggested to us that it was as old as civilisation, and quoted some ancient Greek philosopher, whose name we have forgotten, as having caused the pictures of Gladness and Joy, of Flora and of the Graces to be set up round his school-room, as a solace to his scholars.

* * *

In these days of Christianity our patron Saints are substituted, and with a dash of worldliness our coat of arms, thereby providing a two-fold source of consolation and hope of escape for the weary scholars confined within its walls—one through the next world, and the other in the remembrance of those that have suffered before them.

Looking round at the medallions which have been given, we recognise many interesting names, apart from those who have entered the Order. The first one as we enter the Study is that of Edmund Barnett, famous, we are told, some fifty years back as a first treble. The image of St. William of York next to St. Edmund is in memory of his brother, William Barnett. In the next window the crest of the Bateman family tells us of one still a familiar figure at Ampleforth—Austin Ferrers Bateman. An uncommon representation of St. Francis with a hawk on his arm commemorates the boyhood of Captain Francis Salvin, late of the West York Rifles, who died only three years ago. While "Byron Crede," which stands solitary, was put up by Thomas Standish Byron, who died in 1890.

* * *

We suppose former generations of boys were puzzled by the word Byland which stands below the Gordon coat of arms in the window at the top of our Cloister. We after some inquiry have solved the problem, if problem there is. It is not as we ignorantly thought a mistake of the glaziers for Byland, but means in the Scottish tongue, Steadfast—the word having the same root as our word abiding. The window was put in by Colonel Gordon in memory of his nephew, Michael Gordon, who was in the school when the present college was being built.

* * *

"Here's rosemary, that's for remembrance"—

Lieutenant and Brevet-captain John Dwyer paid us a visit at the opening of term, when he brought his brother Gerald to the school. He left Ampleforth in 1895, and joined the East Lancashire Regiment. He is stationed at present at Dublin Castle, having lately received the appointment of Aide-de-camp to the Earl of Aberdeen.

Bernard Rochford has been appointed Secretary of the Exeter College soccer team. Exeter were favourites for the inter-collegiate cup at Oxford this year, but were beaten in the final tie by Hertford.

Edward Crean has been playing regularly as a rugger forward for Liverpool, and was chosen this year for his county against Durham.

Mr. Thomas Ainscough has been re-appointed captain of the 2nd XI. of the Lancashire County XI. Mr. John Ainscough is president of the Ormskirk Golf club.

J. G. Blackedge is studying science at Liverpool University.

Michael Walsh has a commission in the South of Ireland Imperial Yeomanry. He will pass into the regulars next August.

Maurice Gregory is at Southampton studying with a chartered accountant for his Intermediate Examination which he will take at the end of the year. Another Old Laurentian, George MacDermott, is in London studying for the same examination. His brother Michael is preparing for an examination which will qualify him as a mining engineer.

Wilfrid Ruxton, who left us last term, is with Messrs. Armstrong, at Newcastle, in the engineering department.

Captain Johnstone, of the West Kent Regiment, now attached to the West African Field Force, sailed for the Gold Coast on December 8th.

Arthur Gateley is at London studying for his Law Finals, which he will take in June.

Reginald Rowe is completing his second year as a naval cadet at Osborne Training College.

Congratulations to an old diary editor—Joseph McSheehy of Wimbledon on his recent marriage.

From the *Morning Post*, March 7th.—“A marriage has been arranged and will take place early in June, between G. W. H. Nevill, eldest son of the late Henry Nevill, and grandson of the late Captain Nevill of Nevill Holt, Leicestershire, and Rita eldest daughter of the late Walter Charles Selby, of Biddlestone, Northumberland, and Mrs. Selby, 42 Thurloe Square.”

Heartly congratulations to the Rev. Celestine Sheppard and the Rev. Herbert Byrne, who obtained 2nd Class Honours in the Examination in Classical Moderations held at Oxford in March.

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The Craticulæ Cricket Club held their second Annual Supper, at Liverpool, on January 18th. The Headmaster, the Rev. J. E. Matthews, O.S.B., M.A., President of the Club, was in the chair, and was supported by Messrs. G. C. Chamberlain and James Barton, Vice-presidents. There were also present the Very Rev. T. A. Burge, O.S.B., the Revs. G. C. Jackson, O.S.B., J. P. Wilson, O.S.B., and T. Rylance, O.S.B. The Rev. C. Taylor, Messrs. J. Fishwick, H. Quinn, C. Quinn and many members of the club. The Hon. Sec. read a report of the season's results which showed that out of ten matches, five were won, two lost, and three drawn. After the loyal toasts, the “Craticulæ” was proposed in a felicitous speech by Prior Burge. The Chairman responded and congratulated the club on their excellent record. Other toasts were “The President,” proposed by Mr. G. C. Chamberlain, and the “Hon. Sec.,” proposed by Mr. James Barton. Prior Burge kindly presided at the piano during the evening, and with the Rev. G. C. Jackson, O.S.B., the Rev. C. Taylor, and Mr. D. Traynor, entertained the members of the club and their visitors with successful songs.

Literary and Debating Society.

The Eleventh Meeting of the Session was held on Sunday, December 9th. The motion was “That modern civilization is superior to the highest standard of civilization attained by the Greeks and Romans.” Mr. Rockford in introducing the motion said that the influence of Christianity was sufficient to account for the great advance of civilization during the last 2000 years. A nation's civilization should be judged by her great men and by the standard of mental and moral excellence which she required from them. The true standard was that given by Christianity. The great men and heroes of Greece and Rome came up for judgment. They had not, he thought, learnt the first principles of civilization. Plato would banish poets from his ideal State; Aristotle defined a slave as “a tool with a soul”; Demosthenes could stoop to the lowest depths of meanness and dishonesty in his zeal for the cause which he pleaded. Alexander was a spoilt child, with brains, but with none of those qualities of self-control and mental or moral excellence which we look for in great men. That men honoured him was the surest evidence of their own barbarism. Caesar's greatness as a general had been exaggerated. His victories might be justly compared with those of our own generals over the Dervishes. Moreover, it should not be forgotten that Caesar was his own war correspondent. We admired the great men of old chiefly because we knew so little about them.

Mr. Speakman opposed the motion. Civilization, he said, consisted in the fullest development of body and mind. The modern world had lost that Athenian love of culture which could appreciate the genius of Homer, Aristotle or Pheidias. The Greeks were the only people who had created their own literature. Every other nation had been content to imitate them. No modern state had produced a statesman like Pericles, or a general like Alexander, or a philosopher like Plato. And Plato wrote for the average Athenian. A nation's culture was shown by its amusements. When a Greek tragedy was performed, all Athens went to the theatre. Shakespeare was seldom acted at the present day because he was not appreciated. With Rome

the case was different. Greece civilized Rome and Rome civilized the world. But even to Rome we owed our English laws and the principles of statesmanship which had produced our present democracy. To the example of her great men we owed a still greater debt of gratitude. All that still remained to us of civilization had come from the Greeks and Romans. Therefore to deny the greatness of their civilization was suicidal. Their principle was to do thoroughly whatever they did; ours to do quickly what was not worth doing. If some few in our present world had reached a high standard of culture, it was because they lived in spirit with the great men of Athens and Rome.

Mr. Cawkell seconded Mr. Rochford. Pericles and Caesar were great men, but we had improved upon them.

Mr. Perry also spoke in favour of the motion. The Greeks lived a life of ease and employed slaves; the Romans in the days of their prosperity had followed their example. The northern conquerors of Rome were a vigorous practical race.

Mr. Ruxton replied to several of the arguments which had been put forward in support of the motion. Much that had been said against Alexander and others was true, in his opinion, but proved nothing. The majority of Athenian citizens were educated and loved culture, whereas the so-called educated class of to-day were in a minority, and with many of these the pursuit of wealth was the chief object of life. Considering the greater advantages possessed by men of our own age, by reason of the advance of science and the knowledge of Christianity, the mental and moral condition of the average Englishman was worse than that of the average Roman could ever have been. A good heathen was better than a bad Christian. The social condition of the Roman slave could hardly be worse than that of many of the working classes in England.

Mr. Neeson also spoke in praise of Greek culture. The Greeks were well educated and, in intellectual attainments, superior to ourselves. The Greek admired what was true and refined in Art and Sculpture, Poetry and the Drama. His ideals, too, were higher. He lived for knowledge, not for wealth. He was religious, as St. Paul testifies; and his religion had an important place in his life. The Greek genius was creative; it gave us all that we have in art and literature.

Messrs. Williams, Lovell, Lightbound, Barton, McElligott, Buckley, Bodenham, McLaughlin and Calder Smith also spoke. The motion was then put to the vote. There voted for the motion, 12; against, 17.

The Twelfth Meeting of the Session was held on Sunday, January 27th, 1907. Fr. Edmund took the chair. The usual elections took place. Mr. Hesketh was appointed Secretary, and Messrs. McElligott, Marwood, and Hope were chosen to form the Committee. The motion for debate was "That the Pen is mightier than the Sword." Mr. Cawkell, who opened the debate, contended that the power of persuasion and the power which education gave had ever been superior to mere physical force. He appealed to the incident of the conquered Athenians in Sicily who had obtained their freedom by the recital of the *Alkestis* of Euripides and to the saving of Rome from the threatened invasion of Coriolanus. In more recent times the effects of Sheridan's speech against Warren Hastings, or Gladstone's persuasive eloquence, bore witness to the truth of the proverb that "the Pen is mightier than the Sword."

Mr. Keogh opposed. He warned the House against an unhesitating belief in proverbs. The makers of proverbs committed the very common mistake of refusing to recognise obvious facts. It was denied that the Roman Empire did not depend for its existence on physical force, then its existence was a mystery. In Plato's ideal State the Pen was supreme, and therefore the Republic had always remained an impossible dream. The existence of the British Empire was the most conclusive refutation of the motion before the House.

Mr. Perry supported the motion. He appealed to the growing influence of literature on the public mind. The existence of the Hague Conference showed a growing desire among enlightened statesmen to subscribe to the truth of Mr. Cawkell's motion.

Mr. McElligott, replying to some of the opposer's arguments, thought that the literary works of Caesar gave evidence of greater power than did the military exploits related therein.

Mr. Calder Smith instanced the case of Japan, who had become one of the leading nations of the world without possessing a literature of her own.

When several other members had spoken, the motion was put to the vote, and lost by 13 votes to 11.

The Thirteenth Meeting of the Session took place on Sunday, February 3rd. Mr. Speakman read a paper on St. Anselm, chiefly with reference to his struggle with Henry I. in defence of the rights of the Church.

At the Fourteenth Meeting of the Session, which was held on Sunday, February 10th, Mr. A. Smith proposed that "The Spirit of the Age is too Commercial." He thought that the pursuit of wealth occupied too large and important a place in the lives of most Englishmen. Most of our colonies were a commercial speculation, and commerce was the only bond of union between the Colonists and the mother country.

Mr. Martin opposed. The fact that British supremacy was largely due to commercial enterprise was sufficient justification of the important position in our national life which commerce had won for itself. The progress of civilization, he said, was dependent on the increase of our material resources.

Mr. Perry thought the Mover had committed the error of supposing that the age in which we live is commercial and nothing more. Life is complex, and it is possible to combine with a commercial career, the pursuit of the highest and noblest aims in life.

Mr. Speakman, while admitting the truth of much that the Hon. Mover had said, objected to his conclusion. It was as useless as it was unreasonable to exhort business men to despise riches.

Mr. Calder Smith objected to the Hon. Mover's reflections on English methods of colonization. It was not commercial enterprise but valour that had won for England her proud position of superiority.

Mr. McElligott made some reflections on the present system of education, which aimed rather at giving men a position in life than making them worthy citizens.

Messrs. Rochford and Buckley also took part in the debate. The motion was lost by 14 votes to 22.

The Fifteenth Meeting was held on Sunday, February 17th. Mr. Calder Smith read a paper on "The Philippines." The paper was listened to with much interest owing, no doubt, to the fact

that much of the reader's knowledge of the country, and of the habits and customs of the natives, had been gained by personal observation.

At the Sixteenth Meeting, which was held on Sunday, February 24th, the "Channel Tunnel" was discussed and condemned by one vote. Mr. Lovell moved "That a Channel Tunnel would be disadvantageous to England." The Mover sketched the career of the first proposal which had alarmed the nation twenty-five years ago, and gave a summary of the reasons which led to its rejection. He thought that these objections were even more cogent at the present day. England's strength lay in her insularity, which must be maintained. Even as a commercial enterprise the scheme was doomed to failure. Mr. Lovell suggested, as a possible substitute, a "railway-ferry," similar to those which have already been used with great success elsewhere.

Mr. Farmer opposed. The most serious opposition to the proposed tunnel had come from military authorities, who saw in it a serious danger to England. But he thought these dangers were much exaggerated, and could, in any case, be easily averted. He regarded the invasion of England by a French army via the Channel Tunnel as a possibility too remote to deserve the serious consideration of sensible men. Unscrupulous opponents of the proposed scheme had used the scare of invasion in order to arouse a general feeling of insecurity throughout the country. The commercial advantages of the tunnel would repay the labour and cost of building.

Mr. Williams seconded the motion. He considered a Channel Tunnel quite unnecessary. It would take ten years to construct, and would then be useless, for flying machines would be in general use.

Mr. Calder Smith criticized the Hon. Mover's reasons for anticipating an invasion if the proposed tunnel were constructed.

The debate was continued by Messrs. Speakman, Perry, Ward, McElligott, Buckley, Martin, Bodenham and Clapham. On being put to the vote, the motion was won by 12 to 11.

The Seventeenth Meeting of the Session took place on Sunday, March 3rd, 1907. A paper was read by Mr. Leonard on

"Savonarola," in which he gave an account of the public career of the great Florentine reformer, and traced the origin and progress of his contest with the Papacy which ended in his condemnation and death.

The Eighteenth Meeting of the Session took place on Sunday, March 10th, when the advantages of machinery were discussed. Mr. Lightbound moved, "That the present extensive use of machinery is detrimental to the prosperity of the English people." He reviewed briefly the most obvious changes in the conditions of life which had been effected by the general use of machinery within the last fifty years. He considered that their effects upon the majority of the English nation had been pernicious. Machinery had increased suffering, without contributing anything either to the material or moral improvement of the country. Moreover, it had created the "unemployed" problem, to which there seemed no hope of finding a solution by machinery.

Mr. Bodenham opposed. He traced the expansion of England which followed the industrial revolution of the eighteenth century to the extensive use of machinery. He replied to the Hon. Mover's objections to machinery in relation to the "unemployed"; and pointed out the remarkable intellectual development which had taken place as a result of the use of mechanical appliances.

Mr. Clapham seconded the motion. Machinery had devastated large portions of the country as completely as fire and famine could have done. Although it had raised the price of labour, it had also raised the value of the necessities of life.

Mr. Lythgoe advocated a return to "the simple life." Messrs. Perry, Speakman, Calder Smith, Darby and others took part in the debate. On being put to the vote the motion was lost by 11 votes to 10.

At the Nineteenth Meeting, held on Sunday, March 17th, Mr. Hope read a paper on "Lord Randolph Churchill." A short discussion followed.



Junior Debating Society.

The 97th meeting was held on Dec. 2nd. In Public Business Mr. Power moved that "the Channel Tunnel would be beneficial to England." He said that a Channel Tunnel would improve the relations between England and the Continent, because it would make communication easier and more constant, and that it would be a very good thing for our trade. There need be no fear of invasion by means of such a tunnel, since it could be flooded easily enough in time of danger.

Mr. Dunbar seconded, and Mr. Lindsay in opposing said that the estimated cost of such a scheme was enormous and would probably be exceeded. He did not think that such an outlay would ever be repaid: most merchandise would still go by sea, because it would cost so much less. He maintained that there would always be great danger from invasion, because it would be so easy for a small body of men to seize our end of the tunnel and hold it whilst greater forces were sent through.

Messrs. T. Heyes, Chamberlain, Travers, A. Goss, C. Rochford, Robertson, O'Connor, P. Murphy, Lovell, and R. Murphy supported, and O'Dwyer, Huntington, Morice, Reynolds, Beech, Marshall, F. Heyes, Miller, MacCormack, Darby, Ruddin, Young, Blackledge and Newton opposed.

The motion was lost by 9-23.

The 98th meeting was held on Dec. 9th. In Public Business, Mr. Miller moved that "Capital Punishment should be abolished." He said that capital punishment was a relic of barbarism, and did not tend to decrease the number of murders. The countries that had abolished it did not suffer from a plague of murderers as the opponents of abolition expected. It was far better to imprison murderers for life: this punishment was really far more dreaded, and proved to be a more powerful deterrent. He referred to instances in England in which the wrong man had been hanged, and appealed to the Society to decide the question on humanitarian grounds.

Mr. Lee seconded, and Mr. Marshall in opposing said that capital punishment was necessary as a deterrent. Penal servitude

was of no use, as the class of men that usually committed murder, did not fear it; but such men feared death very much. In Russia, where penal servitude and many forms of cruel punishment were in use, murders were more frequent than in any other country.

Most of the members of the society opposed the motion, and it was rejected by 4—26.

The 99th meeting was held on Dec. 16th. In Public Business Mr. O'Dwyer moved that "The American Colonies were right in declaring their Independence." He said that the English governed the colonies entirely in their own interests, and did not care for the welfare of the struggling colonials. If the Home Government had shown the same spirit as is shown nowadays, the rebellion would not have occurred.

Mr. R. Murphy seconded, and Mr. Travers in opposing said that the taxes imposed on the colonials were intended for the payment of the debts incurred by the long war which had been undertaken, partly in defence of the Americans themselves. Even if the taxes had been unfair, a constitutional agitation would have a more worthy method of securing reform.

The motion was carried by 18—11.

The 100th meeting was held on Jan. 27th, 1907. In private Business, Mr. F. H. Goss was re-elected Secretary and Messrs. Collison, O'Dwyer and R. Murphy members of the Committee. Messrs. O. Martin and G. Dwyer were elected members of the Society.

In Public Business, Mr. Collison moved that "Railways should not be in the hands of the Government." He said that they should lose by the absence of competition, both in the speed of our trains and the comfort of our carriages. The Government would try to make as much profit as possible, and our railways, instead of being the finest in the world, would sink to the level of those of continental nations.

Mr. O'Dwyer seconded, and Mr. Clapham in opposing said that under Government the rates would be considerably lower. The expenses of management would not be so great, and many lines which were unnecessary would be done away with, and others, more useful, would be built.

Nine members spoke for and five against the motion, which was carried by 21—7.

The 101st meeting was held on Feb. 3rd. In Public Business Mr. F. Goss moved that "England was not right in giving her colonies Independent Government." He pointed out that some colonies were not fit to govern themselves, and were likely to take action against the interests of the rest of the Empire. They had no men of the necessary experience and education to rule them, and their own progress would naturally be impeded by internal quarrels. The Empire was gradually being broken up, and at the present rate of disintegration would not last long.

Mr. Lee seconded, and Mr. O'Dwyer in opposing said that colonies with self-government were always well-contented and well-disposed towards the mother country. The colonials knew their own needs better than the people here, and were not likely to desire to rob themselves of the protection of the most powerful Empire in the world.

Five members supported and ten opposed the motion, which was lost by 19—9.

The 102nd meeting was held on Feb. 10th. In Public Business Mr. Lee moved that "England should devote more attention to agriculture." He showed how helpless we should be if we were at war with a power on which we depended for our food supplies, and how much better country life was than town life. He urged that Government should use the money gained by the reduction in the fleet in reclaiming the waste lands. The revenue gained from these lands would always be increasing and would help to reduce taxation very considerably. The increase of our home produce would help to make us independent of foreign supply. The scheme would also remedy the unemployed problem.

Mr. Dunbar seconded and Mr. Chamberlain opposed. He said that, even if every inch of ground was used, we could not produce sufficient corn to supply our needs. Most of our corn now came from the colonies, and its carriage gave employment to a large number of men. He questioned if agricultural labour would be so well paid. We were naturally a manufacturing country, and we had made our wealth and position by manufacturing and not by agriculture. Our mines gave us an immense advantage in this, and we should make a great mistake if we devoted our attention to agriculture for which our country offered no great natural advantages. Our fleet would, even in war, make our food supplies quite safe.

Ten members spoke for and nine against the motion, which was lost by 21—19.

The 103rd meeting was held on Feb. 17th. In Public Business Mr. A. Goss moved that "The Indian Mutiny was justifiable." He said that the East India Company had behaved in a very unjust manner to the native princes, and the impression was spread abroad that the British intended to force the Indians to become Christians. The immediate cause of the outbreak was that the Indian troops were forced to use cartridges greased with the fat of the cow, which was an animal held very sacred by them. They were fighting not only for freedom but also for their religion.

Mr. O'Dwyer seconded, and Mr. Travers in opposing said that the Indians were glad to be liberated from the tyranny of the native princes. The greased cartridges might have been a real reason with a few of the rebels, but mainly their idea was that the East India Company was far too weak to resist them. The Indians had always been very well treated by the British.

Eight members spoke for and ten against the motion, which was carried by 18—11.

The 104th meeting was held on February 24th. In Public Business Mr. Ainscough moved that "The Philosopher has had more influence on the history of the world than the Soldier." He showed how most of the really great men of the world had been philosophers. The soldier might win a fight or two, but he could not have a permanent effect on the minds of the people he conquered. This could only be done by the philosopher.

Mr. Chamberlain seconded, and Mr. Huntington opposed. He said that Caesar, Alexander the Great, Hannibal and Napoleon were instances of soldiers who had had a great influence on the world's history. He did not think that his opponents could point to four men who were philosophers and were so important in history. In fact, the philosopher, even where he had influence, depended on the soldier for his exercise of it.

Twelve members supported the motion and five opposed it. The motion was carried by 19—11.

The 105th meeting was held on March 3rd. In Public Business

Mr. H. Rochford moved that "The Boer War was justifiable." He said that the Boers were intriguing to overthrow the supremacy of England in South Africa, and that they had broken the convention of 1881. They declined to give the franchise to the British, and yet made them pay all the taxes.

Mr. Martin seconded, and Mr. C. Rochford in opposing said that the real cause of the war was the Jameson Raid. The British wanted the gold mines and were gathering there in such numbers that, if the Boers had given the English the franchise, they would have lost control of their own affairs. It should be remembered that the Boers were in possession of South Africa before the English came there at all.

Four members spoke for the motion and eleven against it. The motion was carried by 15—14. Mr. Arkell was the visitor of the evening.

The 106th meeting was held on March 10th. In Public Business Mr. Murphy moved that "The Yellow Peril will never be realised." He said that thirty or forty years ago Japan was practically unknown and is now one of the leading nations of the world, but the Chinese were people of quite different character. They were slothful and averse to all improvement. They were divided into many tribes and were always quarrelling among themselves. He did not think that the Japanese and Chinese would ever unite.

Mr. O'Dwyer seconded, and Mr. Lindsay in opposing said that Japan is a rising nation and her efforts in the late war have awakened all the yellow races to a sense of their power. The Chinese were already working their way westward and eastward, and they were increasing so rapidly that they would in time outnumber the whites even in their own countries. He thought that the change would take place gradually and would be a peaceful one.

Six members supported and a like number opposed the motion, which was carried by 24—11.

The 107th meeting was held on March 17th. In Private Business Messrs. A. and L. Teeling were elected members of the Society.

In Public Business Mr. Dunbar moved that "Ireland should

have Home Rule." He sketched the history of Ireland up to the present time, and showed that England had never shown any understanding of the Irish character, and had always ruled Ireland badly and often cruelly. The Irish were well able to rule themselves, and had given England some of her greatest men. It was not just to grant Home Rule to the Transvaal and to refuse it to Ireland.

Mr. Power seconded, and Mr. Miller opposed. He said that the Irish were not able to govern themselves. They had shown this clearly enough when they had a parliament of their own. It would be very dangerous for England to have an independent country so near to her. He did not see why Ireland could not be as contented as Scotland and Wales were.

Most of the members present spoke. There were 14 votes given for and 14 against the motion.

The 108th meeting was held on March 25th. In Public Business Mr. Power moved that "Conscription would be a good thing for this country." He showed that universal military training would be beneficial because it would improve the physique of the nation and would instil habits of obedience and good behaviour into everyone. The time might come very soon when it would be necessary for us to fight for our country, and if our fleet failed us, our volunteer army would be useless against the immense and well-trained armies of Europe.

Mr. Lindsay seconded, and Mr. Ruddin, in opposing, said that a conscript army would never fight so well as a volunteer army. If the conditions of service were improved so that a soldier could earn a fair livelihood, we should soon be able to form as large an army as we needed, formed of the finest soldiers in the world. Conscription would entail a great dislocation of trade. It would take men away from their work, just when they should be settling down to it. There was no need for a large land army. We depended entirely on our fleet, and, as long as that was maintained as it should be, we need fear no continental nation.

Three members supported and eleven opposed the motion, which was lost by 5-28.

Votes of thanks were proposed to the Chairman and the Secretary for the work they had done so successfully on behalf of the Society in the past year, and were passed unanimously.

Notes.

We thank God the recent old-fashioned winter brought with it no new-fangled complaints—unless tobogganitis is a virulent form he reckoned as one. We have been blessed with the best of health, and the rumours that some new and well-developed varieties of influenza had been experienced elsewhere failed to disturb our peace. We have nothing to report except that two of our *familia*, Fr. Basil Hurworth, an old prefect, and Br. Andrew Slater, who had both been ailing some time and were not expected to recover, have been called to their reward.

* * *

The following few lines from a letter recently received are, we feel sure, characteristic as an expression of the warm remembrance which Fr. Basil has left with very many who knew him. "I had not seen Fr. Hurworth for a long time, but shall always have a warm and affectionate remembrance of one who was thus described by one of the Dowlais people, 'Tis he was a rare monk.' And I have always felt I owed a good deal to him in that he showed me, without controversy, the beautiful and unselfish life of a priest and monk, and so helped my conversion."

* * *

One of Fr. Hurworth's closest friends writes to us a few words descriptive of his disposition and character. "We were in Community," he says, "together from 1859 to 1869, with the exception of some nine months. He, with Fr. Romuald Woods, was ever the life and soul of the Community in recreation time. There was such a fund of dry humour in him. He had the faculty of seeing and extracting the humorous from seemingly commonplace happenings. He was always at his best when 'off duty.' Responsibility never sat easy upon him. His very anxiety that all should go well and that every boy should keep good made him over-watchful and anxious. As he had the gift of seeing humour where others failed to find it, so he was

led to suspect wrong-doing or to discover a possible harm where another would see nothing. He was very exact in all religious duties, and never absent from choir. He was never ailing, though by no means strong when at College. Afterwards, on the mission, he grew robust and had never a day's illness in bed till his health completely broke down when he had been at St. Alban's, Warrington, only a little over two months. I must not omit to say that no one of all the Brethren was a better companion on a holiday. Whatever was arranged he was quite happy. If things did not turn out quite so well he would only remark, 'Well, if you had asked my advice it might have been different. When he was away from his companions for an hour or so, they said to one another: 'Oh, Basil will turn up soon and tell us of some extraordinary adventure he has had.' The prediction was invariably verified.

"He had a wonderful way with young men. They seemed to be drawn to him and he to them. I am sure his influence over the men, in the various missions where he was placed, was unique. In everything he did he was most untiring and conscientious even to scrupulosity."

* * *

Those who were boys under Fr. Basil as prefect will have a very clear recollection of his happy equanimity under adverse circumstances. We remember, for instance, as one of a party of small boys taken out by our subprefect, Fr. Basil, on a long excursion, being stranded at Pilnoor Junction too late for the train back to Gilling. We were actually persuaded in our innocence, by Fr. Basil's amusement at the occurrence, that the eleven or so miles walk home in the evening was nothing but a capital good joke. We remember, also, that he seemed to have a fondness for crossing newly-ploughed fields when he took us out for walks in the wet weather. His chat always became more voluble and pleasant—what a musical voice he had!—and his laughter most infectious, when his and our boots were weighted with the stiff clay and it was an exertion to put one foot before the other. Personally we were never quite convinced there was real fun in walking over newly-turned furrows.

Three or four years ago we had the pleasure of accompanying



him and Fr. Wilfrid Brown (our two prefects) on an excursion to a famous moated grange in the neighbourhood of Sevenoaks. The idea that we were going to "Snooks"—an old popular abbreviation of Sevenoaks, whence the familiar surname—was enough to keep him amused and chuckling for quite half the journey. Being somewhat tired after a long walk and some very careful sight-seeing—"I like to see everything," was Fr. Wilfrid's principle on such occasions—we engaged a trap to take us back to the station. On the way we noticed that the driver made his poor beast trot up-hill and down-hill at just the same pace as on the level stretches of the road. Fr. Basil remonstrated and asked the driver to spare the animal a little, since there was plenty of time. But he said he couldn't; the horse could only go the one way. This amused Fr. Basil a little and mystified him a good deal more, but we all had a good laugh when we realised the truth of it. As soon as we reached the station, the driver jumped down from his seat and ran to put his weight against one of the animal's shoulders. It had a leg which was of no use except to run with. It was no good at all for standing purposes, and so the poor beast had to be propped up. The thought of how easily we might have been spilt, and the funny risk we had taken in the drive, amused Fr. Basil beyond measure. Fr. Wilfrid remarked "All's well that ends well. I shouldn't have felt at all easy if I had known about it beforehand."

At Tonbridge we had to change trains, and our second train should have reached the Wells in good time to catch another train home. But the South Eastern Railway is never in a hurry. The passengers were all in their places, the doors duly banged, and we were all ready to start punctually to the minute. But five minutes passed, and five more, and a quarter of an hour, and some time more after that before we got away. Putting our heads out of the windows we could see the station-master, or some such gold-braided official, standing on the line in front of our train, with his back to it, chatting pleasantly with a friend, and only when the chat was finished were we permitted to depart. If we had let him, Fr. Wilfrid would have left the carriage to remonstrate with the station-master in his well-known prefectorial manner, but Fr. Basil saw only the humorous side of the performance, and laughed as much at Fr. Wilfrid's indignant

ejaculations as at the way they do things in Kent. Of course we missed our train home, and there was no other till next morning; we missed our dinner also, arranged to await our return; we had to drive six miles and walk another four, reaching home only as the twilight deepened into night; but whilst Fr. Wilfrid, thinking of the station-master, still muttered "Too bad," Fr. Basil's remark was, "We shouldn't have had half the fun if we hadn't missed the train."

Another day we went to Brighton and both were anxious to see the famous Pavilion over which our Dieulouard money was spent. We went there first. It was amusing to see the bewildered stare of Fr. Wilfrid and the incredulous smile that spread over Fr. Basil's face when we came upon it. "What an ugly thing!" said Fr. Basil. Fr. Wilfrid's comment was an imperative, "Come along." We went along till we met with a group of minstrels.

* * *

The following Resolution was passed at a recent Meeting of the Catholic Young Men's Society, St. Iltyd's, Dowlais:—

"This Meeting of the St. Iltyd's Catholic Young Men's Society desire to record their heartfelt sorrow—and indeed of the whole parish—at the death of Fr. Basil Hurworth, O.S.B., and to express sincere sympathy with his relatives and his religious brethren in their great loss.

* * *

"Dowlais was Fr. Hurworth's first Mission, and he was the first Benedictine father entrusted with its charge, and the whole parish laments his death and treasures up his memory with gratitude and affection.

"But this Society has a special cause to remember his sympathy with young men and his interest both in their spiritual and temporal well-being—marked traits of his character—which led him to take a special interest in our Society and to feel great pleasure in our midst.

"In him we have lost a true friend, his Order a devoted son, and the Church of God a faithful priest.

"May he rest in peace!

"J. V. PLACID WRAY, O.S.B., Chaplain.

"E. A. BRAIN, President.

"D. O'HALLORAN, Secretary."

Last number we called attention to the Tercentenary of the grant of Dieulouard to the English Benedictines. Now we have to remind the reader that next Midsummer is the Jubilee of the opening of the new church. We shall have something to say of that famous occasion in our next issue. It was the beginning of the modern St. Lawrence's which we all know and love.

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On March 12th, the Feast of St. Gregory, Dom Cuthbert Butler was blessed as second Abbot of Downside by the Right Rev. Dr. Burton, Bishop of Clifton. The assistant prelates were the Abbots of Ampleforth and Douai. Among the crowd of distinguished visitors present were Bishop Hedley, Mgr. Provost Russell, and Mgr. Canon Williams. The music was Plain Chant throughout, as was fitting on St. Gregory's Feast. The proper of the Mass was from the Mechlin edition, and the Ordinary was selected from the Sarum and Worcester Graduals. The singing was very beautiful.

* * *

The severity of the winter recalls the frost of twenty years ago when there was skating at Fairfax's, on the Newburgh Priory Lake at Coxwold, and even for one day on the Ouse at York, where the Upper Library were allowed to go by train. In the same year there was skating in the Bounds and on the ball-place. Tradition speaks of three boys starting after the School had set off to Gilling for the train, skating all the way to Coxwold, and greeting their companions on the railway bridge as the train came in. There was, too, in '86, heavy snow, with drifts of four and five feet deep on the top of the hill, and Priory Burge was often to be seen, with characteristic energy, personally superintending the labour of the workmen in cutting a path through them. This year, though there was no skating at Fairfax's, it was only because the ice had been spoilt by the snow. The brook in the valley was quite frozen over, and on one or two days would bear.

* * *

A few changes have taken place among the Laurentian missionaries. Fr. Wilfrid Baines, rector of St. Benedict's, Orford Lane, Warrington, has been appointed to Aberford, Leeds, in the place of Fr. Paulinus Hickey, and has been succeeded by Fr. Oswald Swarbrick, formerly curate at Orford Lane. Fr. Elphege

Hind has joined Fr. Oswald. Fr. Jerome Pearson after twenty years at Easingwold has been compelled through ill health to leave his mission and return for the present to Ampleforth. Fr. Ildephonsus Cummins has taken this place at Easingwold. Fr. Benedict McLaughlin has gone to be curate to St. Mary's, Warrington. Fr. Maurus Blüté has left Warwick Bridge to become chaplain to the Sisters of St. Thomas of Villanova at Carlisle.

* * *

We take the following notice of a forthcoming work from Fr. Kent's "Literary Notes" in the *Tablet* of March 2nd :—

"Under the title of *Custodia Cordis*, Dom Ildephonsus Cummins, O.S.B., has edited a portion of the Venerable Fr. Augustine Baker's *Saucta Sophia*, dealing with the virtue of mortification. The book, which is included in the Paternoster Series of the Art and Book Company, may be expected immediately. It may be well to add that this is something more than a mere selection from this classic work of English ascetical literature. For the editor has endeavoured to remove the difficulties which the archaic style of the old Benedictine writer may possibly present to readers of the twentieth century. With this object in view he has revised the language of his text and cast it into a more modern form. It is hoped that the little volume may be followed by some further adaptations of old spiritual writers."

* * *

The regular round of "schools" lectures was relieved last term by an excellent series on Roman Britain from Professor Haverfield. We were given the latest results of historical and archaeological investigation in this obscure field, lighted up by magic-lantern illustrations from the scattered monuments of the life and art of the time. Eboracum and Isurium were among the important Roman sites mentioned by the lecturer. With regard to York one could not wish for a better collection of Romano-British monuments than that contained in the "Hospitium" in the gardens of York Museum. Mosaic pavements, tombs, sepulchral tablets, altars, pottery, glass and metal work, all are here represented. A valuable monument is the Mithraic tablet which hangs in the entrance-hall of the Museum proper, a testimony to the wide vogue which this soldier's religion had in the early centuries. Mr. Kipling has a very good reconstruction of the Roman times



in a couple of the stories of his latest book, *Pack of Pook's Hill*. Readers of that may remember the chant to "Mithras, god of the morning."

There was some excitement in the upper regions caused by the election of a new Chancellor in the place of the late Viscount Goschen. Mere undergraduates have no say in the matter, and must be content with what fate and the country parsons give them. It was hardly to be expected that Lord Rosebery would defeat the Conservative candidate, Lord Curzon. The latter was elected by a very large majority.

The Newman Society held one its meetings at our Hall and discussed the House of Lords without coming to any disturbing conclusions. The equanimity of that venerable body may remain unruffled.

* * *

Gossip from Rome :—

Those who return to Rome after an absence of a few years will find a new Ghetto rising on the site of the old one, which was swept out of existence not so many years ago, when it was denounced as the source of the epidemic that was raging in Rome at the time. The great open space on the bank of the Tiber is being covered with large buildings, which are being rapidly run up round the imposing new synagogue. In those times of old, when every Jew was obliged to be within the Ghetto bounds by sunset, and was forced to wear outside its limits the hated orange-coloured cap, a certain devout Christian erected a small chapel just at the entrance to the Ghetto, and above the door had painted a large crucifixion, with the text, written below in Hebrew and Latin, from Isaiah, "I have spread forth my hands all the day to an unbelieving people." The chapel stands to this day, but there is something ironical in its close proximity to the magnificent new synagogue, with its silvered dome that attracts the eye as one looks down on the city from any prominent spot.

Whoever came hither from the North this year to escape frost and snow, was doomed to disappointment. Even in Rome these wintry visitants were found. The Roman fountains were decorated with icicles on March 13th!

Vides, ut alta stet nive candidum
 Soracte; nec jam sustineant onus
 Silvae laborantes; geloque
 Flumina constiterint acuto?

The College, however, does not supply the poet suggests to drive away the consequent ill:

Dissolve frigus, ligna super foco
 Large reponens, atque benignius
 Deprome quadrum Sabina
 O, Thaliarche, merum diota.

On the Ember Saturday at the beginning of Lent, Br. Bruno Dawson received the subdiaconate from Cardinal Respighi, the Cardinal Vicar of Rome, in the Lateran Basilica—"Mother and Head of all the Churches of the City and of the World." Ad maiora!

There is to be a meeting of the Abbot Presidents of the different congregations here on the Ascension.

The Abbot Primate has been approached with a proposal that he should recognise the Anglican "Benedictines" of Caldey Island, late of Painsthorpe, as part of the Benedictine Order. The Abbot replied that he would be delighted to fall in with the suggestion—when they had entered the Catholic Church.

It is said that the course of Theology in Rome for those who wish to take the Doctorate in that subject is to be increased from four to six years.

* * *

We take the following from the *Catholic Times* :—

"FEAST OF ST. BENEDICT.—The Feast of St. Benedict, Patriarch of Western monasticism, was observed with solemn ceremonial at St. Mary's, Highfield-street, Liverpool, on Thursday of last week. Pontifical High Mass was sung at 11 a.m. by the Right Rev. Abbot Smith, O.S.B., the Rev. Fr. W. G. Geary, O.S.B., acting as Deacon, the Rev. Fr. J. A. Mullin, O.S.B., as Sub-Deacon, and the Rev. Fr. H. P. Turner, D.D., O.S.B., as Master of Ceremonies. A very effective rendering of the Gregorian Plain Chant was given by a Benedictine choir composed of the Right Rev. Abbot O'Neill, and the Rev. Frs. T. Feeney, M. Caffrey, G. Clarke, T. A. Burton (Hindley), A. A. Pereira (Woolton), L. J. Davies, A. Smith, J. Darby, J. Wilson, T. G. Rathe,

G. C. Jackson, P. P. Whittle (Warrington), P. L. Buggins (Warrington), W. Rylance (Warrington), R. B. Primavesi (Warrington), A. A. Egerton, R. P. Corlett, J. M. Carew, T. A. Barge (Grassendale), Clarkson, White, Woodin, Pipet, J. A. Mullin, T. C. Ansell, J. P. Willson, Swarbrick, Mercer, J. Furniss, J. Brown, H. W. Perkins, T. A. Hind, and other priests. The Rev. Fr. G. B. Cox, O.S.B., presided at the organ. The pulpit was occupied by the Rev. T. A. Almond, O.S.B., Cathedral Prior of Coventry, who preached an eloquent sermon appropriate to the occasion. When Christ, he said, threw open the kingdom of grace to all men under the New Dispensation, He did not thereby establish a vague and undetermined means of salvation. "He set in order charity" by appointing His Church to guide them in their beliefs and practices, and He gave them the Sacraments as a fixed and certain aid to sanctification. But apart from that He had left them free to serve Him after their own impulse; as in the choice of devotion, which varied with the changing tastes of times and peoples. Furthermore, He raised from time to time chosen servants as necessity called, who had taken some leading principle of human nature and actions, and who had built upon it a system of life according to the rules of God's service, and so had "set in order" some portion of the realm of God's charity. Such was St. Benedict's work; such was His claim to their reverence and gratitude. When they saw the great and lasting result of His labour they asked: "What was the principle on which his achievement was based?" It was, said the preacher, the principle of obedience as they saw it in every page of his rule. The obedience he exacted was absolute. It must not shrink when impossible things were commanded; it must be "acceptable to God and pleasing to man." The Abbot was to rule firmly but prudently; the disciples were to see Christ in him. The world scoffed at such obedience, deeming it the abdication of their highest human privilege, freedom of will, but overlooking the fact that that very acceptance of the will of another in preference to their own was itself the highest exercise of the will. Moreover, it was one which could not be accomplished by one single act of renunciation, but which involved a life-long struggle. The lesson of obedience would always be eminently necessary. It was, said the preacher, the salt of domestic life, and the very essence of the

life of the Church. Without obedience the Kingdom of Christ on earth would fail and perish."

Here is a report of the laying of the Foundation Stone of the New Church at Canton. It is from the *South Wales Daily News* of January 21st:—

* * *

"The site of the new Roman Catholic Church at the corner of King's-road and Talbot-street, Cardiff, was on Sunday afternoon the scene of a solemn and picturesque ceremony when Bishop Hedley performed the rite of blessing the prospective new edifice and laying the first stone. A forest of scaffold poles has already arisen at the site, and amongst these a large assembly of Catholics and sympathisers from all parts of Cardiff gathered to participate. The Bishop, wearing his alb, girdle, stole, white cope and plain mitre, bore his pastoral staff in his left hand and formed a notable figure. Surrounding him were Fr. Duggan, the priest of the parish, Fr. Gibbons (curate), Fr. Brady (Grange), and Fr. Parlin (Tyndall-street). Around these were white-robed acolytes, one of them bearing the holy water. The service was the Roman ritual especially composed for such occasions. The Bishop standing at the spot where the church was to be founded, recited prayers, and then laying aside his mitre blessed the water and the salt which was reverently placed in it. St. Peter's Band, led by Mr. Coughlin, then led the singing of an antiphon and the Psalm "How lovely are Thy tabernacles." Then, after replacing his mitre, the Bishop sprinkled the water upon the spot where a cross had been placed. The large stone was then lowered into position and sprinkled with holy water. All round the wall of the new building a well boarded path had been made, and along this in solemn procession the Bishop and accompanying priests passed, the Bishops sprinkling the water upon the foundations, while the choir intoned the Antiphon. Subsequently, speaking in a clear voice, the Bishop delivered a simple address of a pre-eminently practical and instructive nature. A ceremony, such as they had just performed was, he said, as all ceremonies were, an expression of thought that interpreted the feelings. Ceremonies were intended to embody their spiritual faith and to be the representation of their spiritual emotions. Those who had taken such great interest in that new church,

were not all of them blest with much of this world's goods, but they were very much in earnest. A church in a district want the rallying of the faithful, for without a church a flock was as a scattered mob. It was not a new thing that there should be Catholic churches opened here in the city on the banks of the Taff. These rites which they had performed were used in ages past at St. Mellons and at Llandaff, and also at the churches of the Dominicans, Franciscans, and Benedictines, and again when the churches of St. Mary and St. John were first built. It was true that religion was intended for the streets and the houses of the people, but in a church the fire of religion burned more fiercely to feed the fire everywhere. Was not this fire of religion and faith terribly needed in these days? He prayed that that church might bring all these blessings, and that the building might successfully go forward with the blessing of the Almighty resting upon it. The Bishop, in conclusion, exhorted his hearers to contribute towards the building of the new church, and the congregation filing solemnly past, placed their contributions in bowls placed upon the stone which had just been laid.

"A beautiful golden trowel was presented by the architect, Mr F. A. Walters, to the Bishop."

* * *

From the *Catholic Times* we learn of the prosperity of the League of the Cross at Warrington under its present direction:—

"The Rev. Fr. R. B. Primavesi is to be highly congratulated on the splendid work which he has accomplished in connection with the League of the Cross in Warrington since his appointment to St. Mary's, Battermarket-street. Thanks in a great measure to his efforts, the League has made great progress in the town, the membership having increased by over three hundred since last April, when he took up the work of popularising the movement. The League rooms in Bewsey-street have been greatly improved by Fr. Primavesi during the past few months, and a handsome vestibule and two new rooms have been added. The first of these, which has been furnished with tables and specially designed settees, is being used as a general committee room, whilst the second has been arranged as a band-room, in which band practices are conducted by Mr. Thomas Hynes, instructor to Messrs. Gossages' Prize Band. There are no fewer than a hundred

boys in the drum and file band, whilst the senior brass band is also very popular and includes several excellent musicians, as also does the junior brass band which has just been formed. The arge League Hall has also been greatly improved by Fr. Primavesi. This is one of the oldest buildings in the town, having been built as far back as 1778, from which year, up to 1823, it was used as a Catholic church. In those days feeling against the Catholics of the town was so openly hostile that it was found necessary to conceal the entrance to the building behind a small shop. This entrance has been enlarged and greatly improved by Fr. Primavesi, whilst he has also done much to make the interior of the room more attractive."

* * *

SILVER JUBILEE OF DEAN MAGILL, BROOMS.—The parishioners of SS. Mary and Joseph's, Brooms, have fitly celebrated the silver jubilee of their revered pastor, the Very Rev. A. Magill, Dean. At a largely-attended meeting of clergy and laity from Leadgate, Brooms, and neighbourhood, presided over by Right Rev. Dr. Collins, Auxiliary Bishop, Fr. Magill has been presented with an illuminated address and a purse of £120, as a slight tribute of recognition and affection. His Lordship spoke in highly appreciative terms of the good works done by Fr. Magill, who had been chosen by the priests of the diocese to represent them on the Catholic Education Council, and who had made known in London the views entertained by the Catholics in the North of England on the vital question of the education of our children. Fr. Magill, in acknowledging the presentation, said that he was the first Catholic priest ordained in Newcastle since the so-called Reformation, and he thanked one and all most fervently and sincerely from the bottom of his heart. We may add that Fr. Magill was born at Hounslow Camp, London, on December 3rd, 1856, and is a son of Captain Magill, 2nd Battalion, 3rd Buffs. He commenced his studies at Rockwell College, Cahir, was subsequently for a short period at Ampleforth College, Yorkshire, going thence to St. Cuthbert's College, Ushaw, and he was ordained priest at the Cathedral, Newcastle, by Bishop Chadwick, on December 17th, 1882. For some years he was assistant master with Fr. Wickwar at St. Cuthbert's Grammar School, Newcastle, where he remained until 1890, when he

took the pastorate of St. Joseph's, Sunderland, and in 1897 he took charge of his present mission. During his fourteen years' ministry he has effected improvements to the Brooms church and schools, built a church and school at Westwood, formed a Young Men's Institute at Dipton and Cathgate, and is now about to erect a school at Dipton.—Ad multos annos.

* * *

The wording of the answer to the *dobium* sent to Rome as to the status of the late Cathedral Prior of Belmont is that the Congregation of the Propaganda confers on him "la facoltà di portare l'anello e di avere la precedenza sugli altri Priori titolari."

* * *

We are pleased to chronicle a new departure in connection with the social life of the old boys of the college. Our London correspondent writes that a most enjoyable dance was held at the Savoy Hotel on Wednesday, January 23rd. The idea arose with some of the young Amplefordians in London, and was soon taken up with enthusiasm by a number of friends. The company that gathered numbered 126, and a most enjoyable evening was spent. Mr. Keogh acted as M.C., and the Stewards were J. Rochford, A. Hanson, J. Pike, F. Calder Smith and R. Huntington. The evening was so successful that all are looking forward to its becoming an annual event.

* * *

During Lent Fr. Abbot preached a successful mission at St. Anne's, Liverpool. The services were very well attended, and there have been excellent results. He has since given a Retreat at Downside. Fr. Prior, also, during Lent, gave a course of spiritual exercises in St. Mary's, Brownedge.

* * *

We see from the Diary that the *Clouds* of Aristophanes is in course of preparation for the Exhibition. There was a partial rehearsal of the comedy on Easter Monday night, and the performance was highly praised by the audience. The *Clouds*, even more than the *Frogs*, requires to be read carefully beforehand in order thoroughly to be appreciated on the stage. It is of course a satire on modern ways of thought, on new religions, and on the "young man" in general. Satires on "modernity" in 423 B.C., when the *Clouds* was first produced,

are by no means inapplicable to the "modernity" of 1907. In fact a change of names and a few alterations in the setting of the play would result in the production of a first-class modern comedy. The text used is the translation by Messrs. Godley and Bailey. It may be obtained from the Clarendon Press, High Street, Oxford, for one and ninepence, post free.

* * *

Fr. Abbot has given to the Library the three latest volumes of the Leonine Edition of St. Thomas, and a complete set of the volumes already issued of Denis the Carthusian (33 vols.). We have also to thank Fr. President for Volume III. of *Collectanea Anglo-Premonstratensis*; Miss Talbot and Mr. J. E. Smith for gifts to the Library; Mr. C. Hines for an addition to the dresses in the Green-room, and many friends for a very handsome egg-cabinet for the Museum.

* * *

Early in February we received with sad surprise a letter from Lisbon announcing the death of Matthew Lewtas. Though we knew he was never of robust constitution, we had received no intimation of symptoms of consumption. He was with a firm at Porto, but left work in December last to try and recruit under the kind attention and nursing of his sister at Carcavellos. But the disease had taken a firm grip of his system, and he passed away by a beautiful death, after having received all the last rites of the Church, on February 3rd. He was only twenty-seven. He came to Ampleforth in September 1893, and stayed for three years. We wish to express our warm sympathy with his sister and relations. R.I.P.

* * *

The prayers of our readers are also asked for the repose of Charles Witham Herbert, who died in Switzerland on April 20th. We hope to speak of him more fully in our next number, as the news has reached us whilst the Journal is in the press. R.I.P.

We beg to acknowledge the receipt of the *Adelphian*, the *St. Augustine*, the *Beaumont Review*, the *Rivus Benedictine*, *St. Cuthbert's Magazine*, the *Downside Review*, the *Georgian*, the *Oscadian*, the *Ratcliffian*, the *Raven*, the *Stonyhurst Magazine*, the *Studien und Mittheilungen*, and the *Ushaw Magazine*.

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