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THE AMPLEFORTH JOURNAL.





#### TABLE OF CONTENTS.

1. No Mean City. Right Rev. the Bishop		icon.
Newport, O.S.B.		1
2. Melrose. (A Dissertation.) Rev. J. S. Cod	y,	
O.S.B		13
3. St. Benedicy's Priory, Colwich, Stafford		21
4. THE NEW CHURCH, AMPLEFORTH, Rev. J.	Α.	
Turner, O.S.B		34
5. THE TRAGEDY OF RAIN		42
6. A PATRON SAINT OF ROME. Rev. J. C. Almo	nd.	
O S.B		49
7. SHARESPEARE'S CASUISTRY. Rev. J. B. M.	lo	
Laughlin, O.S.B		64
8. Dawn on Rievaulx Abbey		76
9. NOTICES OF BOOKS		78
IO. COLLEGE DIARY AND NOTES		80
II. Notes		112

## THE AMPLEFORTH JOURNAL.

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# THE AMPLEFORTH JOURNAL.

Vol., XIII.

July, 1007.

Part L

## Mo Mean City.

The city of Liverpool, so cherioled by many readers of the Amplejorth Jonaval, is to have a great ""spagnat" in August. It will probably be just beginning when this mumber of the Jeneral appears. The pageant may be, to some extent, a result of a certain infection in the air. But at any rate, it is not ununitable that Liverpool should at any rate, it is not ununitable that Liverpool should have been appeared to the state of the sta

nad most to do with the book—we have a scientific historian \* A History of Liverpool. By Ramsay Muir, Andrew Grddes, and John Rankin, Professor of Modern History in the University of Liverpool. Published for the University Press of Liverpool by Williams and Norgate. who can both set in their true light the seanty mellevest annals of the town, and group effectively the immense mass of details we true the true true true true to the contract of the contract of the contract of the contract of the contract true to the fee farm of the town, printed with other matter by Miss Platt. In the History of Manicipal Georemont in Liverpoil (1996), as well as of the Moore and Cross MSS, and the collection made from the Public Records by Okill

The sons of Liverpool, I fear, know very little about the story of their beloved city in the Middle Ages. Yet her annals began in Dopresday. We do not, it is true, find her name there; she was then represented by a few fishermen's huts, and was a "berewick" of the hundred of West Derby. The word "berewick" or "berwick," which Mr. Muir does not explain, has nothing to do with the sea; it rather means a small corn-growing settlement, kent by the lord of the demesne in his own hands. But the eleventh century beginners of Liverpool, if they grew barley round their original Pool, caught fish also. The Pool, from which Liverpool derives her name, was where the Custom House now stands. There, a small stream, running in from marshy grounds now covered by Whitechapel and Paradisc Street, expanded into a small pond or lake, open to the tidal waters of the Mersey. South Castle Street used to be called Pool Lane, because it ran South to the Pool. The Pool was made into the first Liverpool dock in 1715, and-was filled up not long afterwards. I will not pretend to decide what the name Liverpool originally meant. Mr. Muir gives it up. Sir John Picton says it is "Liver-pool"-the "expanse of the Pool," or "the pool at the confluence." "Llyr," in Welsh, I am told, means a "duct," a "course," and also, derivatively, a "brink" or a "shore." Thus, if it be a Welsh word, Liverpool may easily have meant the "Pool-bank," But Mr. Charles Hand, in the useful historical notes which he has written for the pageant, "says: "There have been all kinds of ingenious conjectures concerning the meaning of the word, but the most rational derivation seems to be "Litherpool, signifying the leaver point, but 10; Test the Welsh origin, myself. True, there was no Welsh spoken in Sauth Lancashire in Norman times. But a name may have survived. "Litherpool," it is admitted, occurs very early. But it is just the sort of sorruption you would expect a Norman-English month would make out of the gurgling Welsh "Lity." If any one would then the trumble, as I have done, to impect any one would take the trumble, as I have done, to impect any one would take the trumble, as I have done, to impect or these workships John's Claure of top, and the two or three workships John's Claure. "Letpool." he must certainly remount. "Lither."

Perhaps it would be far-fetched to compare Liverpool with Tarsus of Cilicia. But Tarsus, built on the right bank of the Cydnus, as Liverpool on the Mersey, in the wide and fertile plain between Mount Taurus and the sea, had probably a good deal to do with the formation of its most famous citizen, St. Paul. It was there, no doubt, that he came to understand cosmopolitan ideas and Roman organization: for from the days of Alexander till the decay of the Empire Tursus was a great and prosperous city. When the Roman legionaries, on a well-known occasion, rescued the Apostle from the mob of Jerusalem, St. Paul, in asking the centurion's permission to speak to the people, protested, with a touch of dignity, that he was "a citizen of a city not unmarked." or in the version both of Douai and King James, "of no mean city." Thus, in the experience of some of us, have the native-born of Liverpool referred with pride to the city whose size, preatness, wealth and crowded population, must strongly impress all who know it

The second Charter of John, dated 1207, is the most important of all Liverpool charters. In fact, it is the first Charter granted to Liverpool, as distinct from the lords and barons who had hitherto dominated the dwellers

by the Pool. For King John, in this charter, founds the "horough" of Liverpool. Mr. Muir does not cite this interesting document at length, but it is to be found in several published works. In it the King invites people to "take burgages" "apud Liverpool," and gives to such persons all the "liberties and free customs" of all other "burg-motes" on the sea, "A burgh," says the learned Cowell, "is a town of lower degree than a city, which by royal Charter is made a body political, and exercises such jurisdiction within its boundaries." And the "burgages" which the inhabitants are urged to take up, are the fixed annual payments which the burgher makes to the lord-in this case to the King himself-for his houses and tenements in the burgh. Thus, exactly seven hundred years ago, Liverpool became the borough of Liverpool. The town, at that time consisted of some seven streets, probably laid out by King John's agents. The High Street ran North and South, crossing what is now the Exchange flags; it is represented by Castle Street and Old Hall Street. At right angles to this street, running to the river, were (the modern) Chapel Street and Water Street; whilst inland, parallel to each other, ran Dale Street and Titheham Street, Liverpool stonged at Hatton Garden.

It is almost forgotten that Liverpool ever had a Castle, It is true the name of Castle Street survives to remind us of the fact. But Liverpool, in general estimation, is too modern a place to have any feudal or military history. This is a mistake. War has often echoed around her, arms have clashed in her streets, armies have fought over her, great lords have coveted her, and her own burgesses have often shown themselves able to fight as well as trade. The Castle of Liverpool was a fine and strong Plantagenet Castle, built about 1237, by a De Ferrers, Earl of Derby. I do not understand how Mr. Hand has contented himself with the evidently untenable statement of Camden, that it was built by Roger of Poicton, in 1076. It may be safely said that for many years after 1076 there was only a row or two of cabins on the brink of the Pool. Domesday, which does not even mention the name of Liverpool, was only completed some five years before. Besides, the very style of the Castle. as we have it in trustworthy representations, is of the thirteenth rather than the eleventh century. If it does not display the perfection of Caemaryon or Caerphilly, still it seems to have been worthy of the great castle-building period of England, and to have shown those features of flanking towers and inner defences which English Knights had seen and noted in the campaigns of the Crusades. The Castle of Liverpool dominated and overawed the town for four centuries. It stood several sieges, and its hereditary constable, Lord Molyneux, was on the side of James II. against William III. Mr. Muir states (p. 146) that Lord Molyneux was deprived of the constableship for his Jacobite sympathies in 1601; but this does not seem to have been the case, for in 1777 the Molyneux of that day, now Earl of Sefton, was paid £2250 by the town to relinquish "his rights" over the Castle. It had been pulled down by the corporation in 1715. Few towns that have had an Edwardian Castle have annihilated it so utterly as Liverpool. But I would hardly call it an act of Vandalism-although in 1725 our forefathers were frankly Vandals. It would have been very much in the way. The ground on which it stood was meant to be the heart of Liverpool. The visitor who wants to bring it back to his imagination may stand near the memorial to Queen Victoria and look around him.

The trade of Liverpool, which showed signs of a vigorous start in Elizabethan times, but had been severely affected by the Cromwellian civil wars, in which the town was seriously involved, may be said to have made a definite beginning at the Restoration. Then began that connection with the American colonies and the West Indies which has been the making of the town. She had already left Chester -her mediaval rival-far behind in the race of commerce. She now challenged the great port of Bristol, and even London itself, damaged as the trade of London had been by the great fire and plague. Sugar and tobacco made Liverpool what she is and the slave trade. For pearly a hundred years that is from before 1730, when an Act of Parliament threw the trade open, till 1807, when it was prohibited Liverpool built street after street, mansion after mansion, on the proceeds of the slave-trade. As the actor, George Cook, told his audience when they hissed him for being drunk, "every brick of their detestable town was cemented by the blood of a negro." Slavery, when properly conducted and regulated by religion and morality, has never been condemned by the conscience of the world as absolutely and everywhere wrong. When Louis XIII, sanctioned slavery in the French colonies, he said that he did it unwillingly, as being against the ancient laws of France, but that it had been represented to him that in no other way could the negro be taught Christianity. The people of Liverpool in the eighteenth century deliberately upheld slavery as an institution which benefited the blacks; and it is on record that the Corporation, in 1787, voted £190 to the Rev. Raymond Harris, a Spanish Jesuit, to show their approval of a pamphlet written by him in defence of slavery. Mr. Muir says the pamphlet was "in defence of the trade"-but that is a different thing, and I do not think the Spanish Jesuit, whom I have not been able to trace, and whose tract I have not read, would do more than maintain that slavery in itself was lawful and sometimes beneficial. As for the trade, the Liverpool public, during the time they feverighty manned ships and subscribed money for the African traffic, did not really understand what it meant When the horrors of it were brought home to them, their best men spoke plainly and boldly, and William Roscoe, as member for Liverpool, voted for the bill of abolition in 1805. It is true that when he came home he was welcomed by a mob with stayes and brickbats. There is no doubt the

great majority of Livernool men thought that the abolition of the slave-trade would be the ruin of Livernool-that "grass would soon be ornwing in Castle Street." A quarter of her most eminent citizens. John Gladstone, opposed the Parliament (1833). In after life Mr. Gladstone spoke with dissatisfaction of this speech, in which he had protested against giving the blacks their freedom without preparation on the subject of negro slavere.

About Catholicism in Liverpool Mr. Muir has very little to say. There is little to tell of the churches and pious churches or other ancient buildings such as we find in Bristol. The first church of Liverpool that we hear of way St. Mary-on-the-Ouay, which stood where St. Nicholas's now stands. It was built probably, in the time of King John fourteenth century it was pulled down and a larger church built under the invocation of St. Nicholas. It would be interesting to know why St. Nicholas was adopted as titular in the place of Our Lady. It is certain that the Crunders brought home many striking stories of his intercessory power. and in Rome, in the thirteenth century, there were sixteen churches dedicated to him. This church was rebuilt in the Walton and made into a parishol its own, in 1600. Under

its pavements lies all that remains of Catholicism in Liverpool before the Reformation, including the body of William of Liverpool, who endowed it, and whose will (given by Mr. Muir) is a touching document of Catholic mediavral life. When the borough secured its states as a parish; it immediately built a second cluttch." beyond the Pool."—that of St. Peter, which is now the Auglesan Pro-Cathegral.

After the Reformation, Catholicism was a long time before it raised its head. It is difficult to account for the fact that Liverpool, ever since the days of Cromwell, has always been bitterly Protestant and Puritan. Many of the great families of Lancashire with whom it had dealings remained Catholic for a long time, like the Molyneux; and Lancashire itself, as in a more marked degree than any other English county. Perhaps it was the long struggle of a trading community to throw off feudalism and become masters in their own house that made them so bitter against all that was connected with the old order of things. Edward Moore-of the Old Hall, commemorated in "Old Hall." Street-representative of a family town, was prominent as a leader of the Puritan party, both in field and parliament, during the Cromwellian period. In 1604 Toxteth Park ceased to be a forest, and was settled by a colony of Puritan Jarmers from Bolton. Then the Derby family, though Jacobites, had abandoned the old faith, religious observance of the most Protestant sort, censuring morals, and opposing King James II, and the Stuart cause, in a way that was very unlike Lancashire in general. There must have been Catholics in the town. In the last year of James II., we read of a Richard Lathom, who was a surgeon, and his wife, who kept a school. These two were prosecuted by the High Church Council of the town for following avocations unlawful to Catholics. The King interposed,

and stopped the prosecution-a proceeding which did not endear him to the dominant party. There was some kind of a Catholic chapel in 1746, for in that year-the year after the second Jacobite rising-the Liverpool mob sacked and burnt it. From the beginning of the eighteenth century we find the Jesuit Fathers residing in Liverpool, but the site or locality of a Catholic Chanel does not seem to have been handed down; until we come to that which was built in Edmund Street-between Old Hall Street and the present Exchange station-about 1750. This chapel was served by the Jesuit The fine Church of St. Mary was built on this spot about 1845. but was polled down forty years later to make room for the enlargement of the Exchange station. The present Church of St. Mary in Highfield Street was built in its place. From old St. Mary's Chapel, which may be considered the mother-church of Liverpool, was founded St. Peter's Seel Street, in 1788. St. Nicholas, Copperas Hill, and St. Anthony's Scotland Road, had their beginnings about the same time. There may have been 10,000 Catholics in Liverpool at the end of the eighteenth century. It will be remembered by Laurentians that Father Gregory Cowley, who came to Liverpool in 1789. opened a College at Mount Vernon Hall soon after his arrival, and that the community of St. Lawrence's, under Dr. Marsh, joined him there eight or nine years later. Of the establishment at Mount Vernon we should be glad to hear more, Mr. Hand gives a reproduction of the Hall-I suppose as a typical specimen of the rich Liverpool merchant's house in the eighteenth century, when Liverpool was growing wealthy. But we are already familiar with it in the History of Ampleforth, "Hall Lane" perpetuates its memory. We do not hear how many boys the monks had gathered together when they left it for Parbold in 1801.

Many of my readers, I hope, will assist at the Pageant. If they do, they will see, among other sights, a procession of

forty cowle-flad monks, representing the Priory of Birkenhead, who will advance singing the "Urbs Jerusalent" to the ancient English melody. They are under the able training of Father Ansein Burge. When they arrive in presence of the grand stand, they, and the five hundred men of the great choir who will be then in position, will sting an Otto great choir who will be then in position, will sting an Otto doubt it will consider the property of the presence of

appear in the Journal in due time There are signs that Liverpool, in the year of the comthe duties imposed upon her by her population and her wealth. She was a long time before she seems to have had any aspirations as a town, either to culture or to cleanliness It was in the very last year of the eighteenth century that William Roscoe was striving to realise his fond dream, that the Liverpool he loved might become the rival, as in commerce, so in culture, of the Florence whose glories he had described. He and his friends created, in 1799, the Athenseum, a library for scholars. It is to him that the town owed the Botanic Gardens, established for the cultivation of scientific plant-knowledge. A few years later saw the opening of the Royal Institution (in Colquitt Street), intended to diffuse every kind of culture through the commercial life of the community. These foundations of a hundred years ago seem to have been before their time. Perhaps, indeed, the old Tory spirit of Liverpool never intended them to be of use to any except the rich and leisured few. What Liverpool really wanted was not Florentine culture so much as decent houses, less drink, more water, and better police. For a long time it cannot be denied she was disgraceful in all these respects. As late as thirty years ago things were still very bad - Liverpool was terribly immoral and the death-rate excessive. In 1874 the and the health statistics of Liverpool pointed to the same conclusion-that Liverpool was a town whose leading

inhabitants were medicent of their duties as citizens. The Catholic clergy, secular and regular, who have ministered to the flock in Liverpool during the nineteenth century, have most certainly had more than their share of the inconveniences which resulted from the crowded areas, the dirt and the disease of the great town where their lot was cast. Not only during visitations of typhus and of cholera, but in every year of the century there have been "martyrs of charity"-priests whose death has been traceable to their work among the poor and the sick. Liverpool has now taken up in earnest the physical amelioration of the lot of her citizens. Since 1000 she has really spent money in building houses for workmen. Since 1880 she has grappled magnificently with the question of water-supply. Since 1807 her system of trams has been admirable. The drink question receives the most serious attention. Private philauthropists of the first class, such as Father Nument, Eather Berry, Major Lester, etc., have worked with the Corporation, and organized the willing charity of the wealthy. Her elementary schools are admirable, and her Education Committee, I believe, liberal and large-minded. She can point to her St. George's Hall, her Free Library, her Art Gallery, and her University Buildings with lawful pride and satisfaction as ground of buildings unsurpassed in the Kingdom. If her commerce lasts-and in spite of one or two menacing symptoms, there seems no probability that it will soon decayshe many aspire to be not only a second Florence, but also a clean, healthy and pleasant town. She has now become to build a great Anglican Cathedral. For those who live to see it finished, it will be interesting to note whether it will ever become a real living religious influence. If it does, it will be the first Anglican Cathedral that is anything more than a monument. The question is bound up with many possibilities and uncertainties as to the future of Protestantism and of religion in general. Meanwhile the Catholic

body, though it does not boast of a Cathedral worthy of its numbers, goes on building church after church as Liverpool spreads—and there is certainly life and reality in every one of them, from old Seel Street to the last opened. Money can do a great deal, but the victory is with the people that are in earnest.

4 J. C. H.



### Metrose.

#### (A DISSERTATION.)

In has been said and perhaps truly, that all the interest taken by Englishmen in that part of the country which is north of the Tweed centres round its deer-lands, moors, locks and waterfalls. It is a case where the union of two peoples under one crown, however well it may have worked for betterment in matters mercantile, military and fiscal, has not issued in the product of an alloy sound enough to be ethnologically classified and bear a name. The Scot, when he crosses the border, is, though not an alien, still somewhat of a foreigner, and it is only his intimate knowledge of the language and general custom that makes him feel more at home than you or I would feel in France. There is also a veiled consciousness on the part of an Englishman who visits the north especially the Highlands, that he is regarded as a "Sassenach." This may be only a slowly fading relic of the past. Histories may be still handing down memories of how the English conquered the Scotch, but when the Scotchman reads he says "never; we were only subdued." Anyway there is no strict anusleam between the two, as witness the Parliamentary statutes, the civil and educational code, and last but by no means least religion. Hence it comes to pass that on either side there is no real community of interests beyond the universal one of making money and seeking pleasure.

There is a point of view, however, from which opens out a wide field of exception, and that is the Religious one. There is a theological question underlying every other in all departments of human affairs, and no man may hope to succeed in ignoring, still less in dislodging it. It is the only thing that counts, for it is always the real point at issue. It

is the one centre of interest which attracts all minds, and it contains that power, peace to the shade of Burns, "that wad the giftie gie us" of seeing others as we see ourselves.

This is what was said by an English visitor, this summer, who stood amidst the ruins of Melrose Abbey, and was written down afterwards for the edification or otherwise of readers of the Ampleforth Journal. The connection did not at first seem very apparent, but afterwards it resolved itself, Melrose was Cistercian, so was Ricyauls. The first community to people Melrose was a colony from Rievaulx under Abbot Richard in 1136, and the new Scotch Monastery remained ever after subject to the Mother house in Yorkshire. Yorkshire and Rievaulx naturally suggested Ampleforth and St. Lawrence's. Then other thoughts followed. Here, on the very border of the two countries, stands all that is left of a Saintly King's (David I.) foundation, though he did not live to see its completion, like some dismantled lighthouse with its lamp gone out. It still seems, however, to serve somewhat of its original purpose of warning both North and South of a mutual interest that should bind them in the sacredness of a religion that once hallowed and still haunts its stones. From the year 1560, when the estates were sequestered by the crown and the eleven remaining monks were pensioned, its very existence began to be forgotten save by a few people in the neighbouring hamlets. Even these seldom resorted to it except as quarrymen. Until 1500. its stained glass still stood in the windows, the altar and choir stalls were intact, and the numerous niches on the walls safely sheltered their delicately carved statues - some of them remain even until now, in sorrowful vet pleading mutilation It was in that year that the brutal violence of the mob. who knew nothing of rival creeds, but, under the leadership of Knox, were ready for any plunder and destruction, backed into pieces all that came within their reach. If these locusts spared any, that the Covenanters of 1649 entirely demolished These again might have gone further in their blind zeal, had not a simple thing scared them. A statue of our Blessed Lady, Patron of the Cistercians, fell upon one miscreant and mainted his arm for life. The rest—they ran away!

For another contusy Melrose hy neglected and desolate. The pilgrine class had become defunct, the tourist she had not as yet been born. Perhaps it was the antiquarian zeal of Francis Dake of York-who first rediscovered and made known this, in his eyes, "Gothic ratity ... the most exquisite artexture of its kain is rither Kingdom." Perhaps it was Walter Scott who did more to restore to it in tighted lame when he there over it the glamous of romunes and embirated it in the swinger, Will that come? It had a learn read-why may it not layer a future!

There was an old Melrose on the Tweed two miles away. The orthography of its name was not the same as the later modern monk sculptured it in that rebus (a melmallet, and a rose) which the most furious of the iconoclasts failed to obliterate and which remains there yet amidst the ruins. It was built on a steep bank, in Celtic a mull-ross or bare promontory. It was the home of St. Boisil (Boswell) because in turn, the mother of Ripon. It had its chequered history of spoliations and revivals, until King David transferred it to New Melrose, and it then lingered on as primage until the fifteenth century. Its site is still pointed out as "the Chapel knoll," So Melrose had all the traditions of the ancient and apostolic Church handed down to it from St. Aidan and beyond. It lived to see those traditions enlarged and strengthened by the introduction Dominican and Franciscan Friars, of the Austin Canons and Knights of St. John. It was also in touch with the Cluniac monks who went from Paisley to Iona, as well as with the Benedictines of Coldingham and Dunfermline. It had its heyday of prosperity. It lived its stremmons life of work and influence. At one time as many as a handred monka gathered within its cloisters and there found the earthly areas on which they fought out their life-wrestle. It stood up and proclaimed the trainph of faith over beatmenform. While including all that was tender and graceful, it became the embodiment of what was highest of the control of the control of the control of the control of orienter to the leave of God.

Then came the raids and the burnings of the English invasion. Melrose suffered the first and the worst. In the midst of the clang of incessant warfare, and the pillage and skying that accompanied it, discipline was sure to suffer. In vain tild the General Chapter of Citeaux attempt reform. The passage of amine to and for made all efforts impossible, and it is hard to say if friend or for were more disastrous. The final blow came when Henry Will, on the breakdown Mary of Scotland, out an army, under the Earl of Herfring, to pillage the district. The deed was done with such ruthless savagery flast Melrose never recovered. Its day seemed over, its work seemed done. Just the remnant was saved.

On the west side of the south transept is a door that leads to a tumpike stair. Over the door there is an inscription:

"So gavs (goes) the compas even about,

So truth and laute (worship?) do, but doubt (no doubt), Behalde to the end (behold the end), John Murdo."

John Murdo, as is seen from another inscription on the south side, was south side, was master mason of the building. Was he also so south side, was master mason of the building. Was he also a prophet? Has the compass turned round about, and the truth hung only for awhile in the balance? A ret be words of the third line the same as the "respice finem" of Christian philliopoly with which we are all familiar? Mast we look further ahead before we can wively judge that the influence of all for which Merlows still stands is gome for ever? The



place certainly looks as if some guarding spirit were near. It is cared for-reverenced even, now, as if in atonement for past neglect. Some Presbyterians did attempt to bring it back to some resemblance of its former purpose by partially remofing it but the project failed. Britons, whether Celt or Saxon, agree in looking on it now only to deplore the folly that inspired its destruction. The descendants of those who worked the ruin are now anxious to disclaim the false glory that has so long been attached to the doing, and to shift all responsibility for it from Scotchmen's shoulders on to the English armies. They allow that the motive was but in small part religious, and that much of it was temper. more was greed. The idea is dawning that the introduction of Presbyterianism was not a reformation but an innovation. if not a convulsion. While men then strained at the goat of Rome, they swallowed the camel of Geneva. Like the hasty servants of the Householder, they rooted up the wheat while they thought to pluck only the cockle. While thinking to lighten the ship, they threw overboard, in panic, many things which now the best and most enlightened minds comider would be none the worse to have back again.

Perhaps the two opposite sends of the one same disolving force that passed over England and Scotland in the sixteenth century have not been sufficiently noticed. Angicians maintain that it was only a washing of the Church's face; but here in Scotland they must own it was a change of face altogether. In England, speaking generally, something was saved of the ancient fabric. Some semblance of an apostolic Church remained, and tasked not it were a few torn ribbons of its creed, its formularies, and of its rimal. In Scotland, with, finally, the atter repudiation of an episcopate, there set is a more than Jahals serveity of of an episcopate, there set is a more than Jahals serveity of all ascenders and ornament, on the one weekly peayermeeting, plain and monotonous, and the predominant sermon. This became the "established" form of woonkip, a form so unlike that of the twin "establishment" of the south that either might with reason doubt their common parentage. Armed with the authority and sustained by the prestige of the law, it spread everywhere over the land, Its reign was so absolute, that it kept in check the growth of those multitudinous Nonconformist sects which do not appear here in indefinitely repeating decimals, as they do south of the Tweed. It has had the outward robustness of an athlete, but its weakness has been, from the beginning, within. The symptoms of dissolution soon became apparent. Disintegration began, and limb by limb fell away. There are now by the side of the "Scotchkirk," belonging to it and yet not of it, the "wee Frees," the "United Frees," some "original Seceders," and some "Reformed." This indicated at first some slight organic congestion. It now turns out to be a veritable phthisis on the part of the people. Kirk-going is admittedly largely on the decrease. On the part of ministers, religious belief has fallen to its minimum. The triple sets of Presbytery and Synod and General Assembly, opposed to and overlapping each other, are alike agitated by the unmistakeable cry of the people for some short expression of a common creed that may keep them at least barely Christian. Ere this can be attempted, the Westminster-Confession of Faith, their one time great test of orthodoxy must be thrown into the crucible, that so the residue, its sum and substance, may perhaps suffice. Ministers and Candidates for office have long been subscribing to that formula with a mental reserve, under the protection of a conscience clause, lest they might be called upon to preach what they did not believe. The airy nothingness of the "new theology" existed here long before Mr. Campbell gave it a local habitation and a name

"So goes the compass even about."

You cannot yet behold the end, because it is not in sight. Things are, however, drawing on to it, though to prophesy

is not yet safe. There is evidence of a widely spread many and heavy divisions on its floors must be taken down. The cry is for reunion; but where to begin, and how to begin, and who is to begin, are bewildering preliminary questions. If the one roof be found sound enough to cover one really national Scotch Church (Protestant, of course). then what about the Episcopal Church in Scotland? Here is a very disturbing element introduced into the debate. The Episcopalian points to the Presbyter, and, coolly presuming a continuity with the ancient hierarchy, says :-"You are the exotic, we are indigenous to the soil. Even now, though disestablished and dispossessed, the greater part of the land belongs to the adherents of our Church. If we are poor, it is because Presbyterian institutions are supported mainly out of what were formerly Episcopalian funds";--(forgetful that these same funds were Catholic before they belonged to either). "Your Confession of Faith savours more of Calvin than of Christ;" and, if you would relegate it, as we would the thirty-nine Articles and the Athanasian Creed, to an appendix in the Book of Common Prayer, as an interesting historical monument, a way would be opened for a distinctive step in the path of union." The retort comes back that, if union means unanimity, then Catholics and Unitarians and the Nonconformist sects must he reckoned with, or else you are open to the charge of insincerity and to the tacit approval of the principle that, after all, God is a God who sanctions variety in religion. Notice how studiously on both sides all reference to a central avoided-nay repelled. The Pope is still a borey, and they can't get rid of a fear of him. Though a Catholic population of at least 514,000 in their midst ought to have some consideron on playing the game of sand-hiding and pretend they do not see. No voice has been raised on the Catholic side of

the controversy. No Catholic paper has lent its columns either to enlighten or to explain. As far as England is concerned, it may not be from want of sympathy, it may only be from absence of the knowledge of facts. Anyway, the Scot is, as has been said, a man apart.

But "behalde to the end," "Respice finem," Is this state of chaos here the sole outcome of the vaunted return to the purity and simplicity of Faith attempted in the day when Melrose and all that it stood for, Unity, Authority, Creed, went down in the struggle! It so, what a commentary!

But it is time to take one last look at the veteran titu. What this reveals is an significant as it is touching. What the reveals is an significant as it is touching, the reveals a sum of the veterance is the result of the reveal of the reveals and of a monk with this beautiful legend—"He suffered because He willed. When Jesus count the shadows of the world shall cease to be." Perhaps no other words could more suitably form a conclusion to this dissertation.

Jour S. Conv. O.S.B.

## A Sketch of the History of the Genedictine Community now residing at St. Genedict's (Priory. Colwich. Stafford.

CHAPTER VIII.

The French Revolution.

Norming very material appears to have transpired in our Community from this period until the commencement of the French Revolution, excepting that according to the testimony of the ancient Religious, as well as the general opinion of the public, the Community was considered a remarkably exemplary one, living up to the Spirit of our holy Institute and continuing under the obedience of the most Eminent Cardinal of Rietz Archbishop of Paris and his successors. From the time of Revnd. Mother Agnes Temple, who built all the Cells and Cloisters, there was no new building until the beginning of the year 1767, the year after the first election of Mother Mary Magdalen Johnson, who was elected the 6th of August 1766. She rebuilt the Infirmary, which had been in danger of falling down, and which now consisted of four large moms and a Kitchen besides three Garrets. These were the Parlours and the Confessor's Apartments, the latter of which had been before intolerable, especially his Bedroom, it being a small Garret next the tiles and exposed to the violent heat and cold. This building which was very considerable (the expence amounting to upwards of seventeen thousand Liversl was begun in the year 1767 and was all by the help of Divine

Providence paid, without diminishing our rents, in the year 1770. Revnd. Mother Prioress, being much importuned by the Architect for his money and she not having wherewith to satisfy his demand, mentioned to the Revnd. Mr. Short, to whom she was writing, (and through whose hands we had frequently received considerable charities, particularly from our worthy and benevolent Benefactor the Rght. Honble, Lady Stourton) the difficulty she was under on account of this debt. Mr. Short, having in his hands a hundred pounds, left to be disposed of in Charitable uses by Edward Jessop Esquire for him to our prayers and letting us know at the same time Mr. Jessop's intention. To this sum was added thirty pounds from Lady Stourton which paid the whole debt, except 90 livers which we added ourselves. Mr. Jessop was of course put in the list of our Benefactors and always partakes of the prayers of our Community. We have likewise other very great obligations to Mr. Short, whose disinterested charity is the more worthy of remark in that he had at that time his own Sister Superior of another Community. Yet pounds from a person who had promised to give that sum in

Charity upon the success of an important affair. The same

Reynd. Mother was also advised to build a Malt-Kiln that we might brew beer for ourselves. She did this about the

year 1771, and we brewed at home for some years; but she

did not find it answer (as she had always feared), though the Religious took much pains in making the Malt to save

expence. She was much more successful in her attemn at

of which we got to great perfection and sold great quantities both of them and of the distilled water of

Penpermint. The profit was a great assistance to the

though they depended so much on Divine Providence, did

not neglect such means as were compatible with their state to help themselves. They were frequently urged to take Pensioners, but that being contrary to our Institute and retired manner of living, they chose rather to place their whole trust in Divine Providence than to change one thing that our Venerable Beginners had with so much labour and pain established, and of which their followers have reaped the comfort in the solitude of a sweet and retired life. The next great Building we were obliged to undertake was the Church and Choir. This happened likewise under the Superiority of the same Roynd, Mother. The old building faced the Street and was the original house our beginners had first bought, turned into a Church and Choir. It was now so old, it was considered to be in danger of falling. Revnd. Mother Prioress consulted Revnd. L'Abbé Deplasses. who had been several years our Superior and had on all occasions acted towards us like a tender Father He came several times with proper persons to examine the necessity and to calculate the expence, and he used his best endeavours to procure us help. He obtained for us 6000 livers from the Clergy besides several other Charities, and the Building was determined to be done. Upon the 25th of April, 1782, the Blessed Sacrament was removed to a temporary chapel, and the work went on prosperously and was far advanced, when, in June, 1784, Revnd. Mother Mary Magdalen Johnson was taken dangerously ill. Our Superior came to visit her. She had every assistance that could be procured her both for soul and body, but being exhausted by long infirmities she was too weak to withstand the violence of her illness and

she died, much regretted by the Community, on the 12th of June 1784. After the Election of Reynd, Mother Mary Clare Bond, who succeeded, the Building was completed. The expence amounted in all to 34,000 livers. Some of this had been paid in the life time of the late Prioress from the sums procured us by our Superior and a £100 from Lady Stourton,

was entirely confined to her Bed. In May of the same Year, 1780, began the dreadful French

revolution. It is not my intention to notice any proceedings in this affair further than to give a short account of what happened to us

On the 14th of July, 1789, the Community was much alarmed by the violence of the mob and the taking of the Bastile. Sometimes the neighbours would come and tell the Nuns to shut the outside doors, as the mob was in the next street. It was still more alarming to see the populace running from place to place in sight of our Convent, setting fire to different Houses. On one occasion we could see 7 fires blazing at the same time! This was particularly distressing as it was in sight of the Infirmary windows, where Revnd. Mother Clare Bond was in such a state of suffering that she could not be moved out of Best and was in fact very near her Death. The nuns used their best endeavours to prevent her from knowing what was going on; but it was impossible. The smell of the smoke came full into the room; and the noise of the demolishing of a large House very near was terrific .-The day following, the same Mob came to our door, and the Street was filled with a set of men that it is impossible to describe, so frightful was their appearance; but they came quietly to ask for Victuals. They were admitted into the Parlours and had as much Bread and wine as they chose.

Afterwards they retired very peaceably After this first Alarm (which was little in comparison with what we had afterwards) we were for some time without any molestation; but our Dear Superior grew worse and worse, and after a long martyrdom of excruciating pain, caused by Sciatic Gout, it pleased God to call her to Himself on the 22d of November 1789. The Community felt severely the loss of such a Prioress, especially at a time when there was just cause to apprehend that dreadful scenes would ensue. There was only time to make

an Election of another Prioress before things were so disturbed, as to put an end to all regular observance. On the 11th of January, 1700, forty days after the death of the late Prioress, Mother Teresa Joseph Johnson was elected. The Community soon had reason to fear the worst, and therefore had advice from the Ecclesiastical Superior to could be spared. Then occurred the difficulty about the Intruded Cure of the Parish. The first thing required of us was that we should ring the Bells for the Installation of the Intruded Bishop of Paris. This Revnd. Mother Prioress refused to do. The Commissaire threatened: but no harm came of it. The next thing required of us (sometime afterwards) was that the Prioress should sign a process verbal that she accepted certain articles in a printed paper, one of which was to keep the door of the Church shut, and not allow any but the Community to enter. As there were still other Churches where the people might hear Mass, this article was accepted; nor could we have refused, as our Church was only a brivate ove. Another was that we should not permit any Priest to say Mass, who had not faculties from the Intruder. This we absolutely refused, saving that we neither could, nor would, acknowledge any other than our Lawful Archbishop (He was at that time at Chamberry). It is most astonishing that, though the Commissaires were most earnest in their endeavours that we should agree to what they demanded, yet they were not offended at this refusal, but behaved with the greatest respect, wished us all prosperity, and assured us of their protection! After this, the Intruded Curate called to ask if we would receive the Procession of the Most Blessed Sacrament into our Church, from the Parish Church, on the feast of Corpus Christi? We first alleged the Orders

we had had to keep the Church Doors shut. He replied, he would take care to have them opened for that. We then told him if he meant to employ force we could not resist; but if he asked us to open the door, we could not do so, as he was not the lawful Pastor of our Parish Not being a violent man, he retired without further efforts, and soon after came a Commissaire, with all civility, to enquire if he could be more happy than the Curate. and obtain to have the Doors opened? We answered, No. He then asked if we would hang the Streets as before, when the Procession passed through them? When we told him we would because that belonged to the Police, he seemed astonished that he could gain so much, and asked the question several times to be well assured there was no misunderstanding! Though these difficulties seem less than the hardships we afterwards suffered-yet the anxiety and fear of being surprised into any wrong steps was most distressing. We desired on the one side to adhere steadily to the Church and freely confess our religious sentiments whenever it was necessary, and on the other to avoid all rash or imprudent measures that might draw down mischiel on the Community without benefiting the Cause of religion. In a short time the Convent Churches were opened under the inspection of the Civil Magistrate only: then we opened ours, and it remained open till our imprisonment on the 3d of October 1702. After all the other Churches had been destroyed, or their lawful Curates deposed, the concourse of people, who came to us from all parts of Paris, is scarcely to be conceived. In our church they were well assured of not meeting with a Constitutional Priest.

The first Domicilary Visit that we had was in the beginning of 1793, when a band of armed men with their leader came to the great gates of the Convent and demanded entrance. They then called for the Superior who immediately presented herself. They would not say what they came for but required to be conducted to her Apnartment.

The leader of the band, ordered all his men, excepting, two remain below staris; these two were to accompany him as witnesses, and were placed with their arms as guards at the door. One of the Nous accomposite Reend, Mother. The precautions they used were to prevent her from concealing anything that they were in search of, which was her correspondence. Happily it was not English letters they wanted, and all other had been derivoyed, excepting one from a Deputy of the National Assembly. This satisfied metals the control of the control of the control of the control of the National Assembly. This satisfied metals are the control of the National Assembly of the Natio

The 2nd Visit was on Holy Thursday, 1702, in the Afternoon. The pretence was to seek for Priests and arms. They indeed faithfully fulfilled their Charge, leaving no place either within or without the Convent unsearched. during which proceeding mands were placed all round the enclosure walls. Apparently there were about 300 of them. The Prioress, being asked if she had anything concealed. informed them that an English Lady then in England had left some of her effects under the care of the Community. which were deposited in one of the Apartments. After having examined it they put the Seals of the Nation on the Door, The 3rd Visit was made on the 8th of September, the same Year, at 2 O'clock in the Morning. They first went to the Confessor's Appartments and after examining all there, they put the Seal of the Nation on his papers, money, etc., they then cane the Convent Bell and awakened the Religious. The Portress came and the Confessor told them what the matter was. All rose and dressed as muckly as they possibly could while the officers were clamourous for admittance. The Doors being opened they came stambing in: the lights, noise, confusion, rendered it a Dreadful scene: put the Seals on what they found, they permitted the terrified Religious to go to Choir. Reynd, Mother and another Nun, however, remained with them, till after 5 o'clock,

when they went away and the Community said Matins. The 4th Visit was on the 2d of October, 1702, between 4 and 5 in the Afternoon. Then the Nuns were made Prisoners in their own house. We found we had been denounced, as having private Assemblies in our Convent. Church gave rise to these suspicions. They examined the finding any door of communication. These men had their orders in due form from the Department, and, after their search, were to leave us in arrestation, with a Guard at our own expence. They began their search with great rigour, making an Inventory of all the places below stairs, and of all our Effects; remaining till near midnight when they nothing past in or out without his knowledge. We furnished him with a bed and he slept in a parlour close to the great Inclosure door. He remained 5 weeks in this manner and we were obliged to pay him a Livers a day. He was very civil. The Officers returned next morning to continue their Inventory. When they had enumerated all the out Buildings, Wash-house, Distillery, etc. etc., they went to the Infirmary where they began to reflect what a troublesome affair they had in hand, and one of them discovered that they had no orders to make an inventory but only to examine the effects; they therefore decided to do no more and put the Seals on what they Judged ht. They had been to the depôt, where all the contracts, registers etc. were kept and the Nuns could only obtain permission to take away from it the parchments on which their Religious Vows were written. By this means each one had the comfort of preserving her own,

Before this time a Commissaire had been sent to require a declaration of all our rents, on account of the war with England. The effects of all English, persons being put in Sequestration, we could receive no rents, so that we were reduced to live on charity and on what we could gain with till the 24th of December 1702. I have already said that we were put in Arrestation under a Guard, on the ard of October 1703. The House was then only occupied by the Community. and we continued all our religious exercises as usual. although the Commissaires came in and out of the Convent as they pleased to see what Appartments might be spared for other Prisoners. They marked several rooms. They told the Religious, in order to tranquilize them, that they should only bring some Ladies of their own Country. But in the beginning of November the Concierge arrived and produced his powers in form. The first interview shewed what might be expected. He told the Prioress that our Confessor, Reynd, Father Navlor, would be sent to another prison, but that she might be at ease, for another Confessor, would be provided !! . . . . She told him that we would by no means accept of any one that they should send! He replied, then She should be sent to another prison also this was all an invention of his own. We learnt that he was a warm Jacobin, one of those who frequented the Jacobin Club. and he seemed a fit instrument to employ in the business they were carrying on. The only way to get any favour out of him was by digt of money. However such as he was he was destined for our Governor; and we could only accept the Chalice, though a very bitter one.

On the 7th or 8th of November 6 Ladies were brought to use a prioneers, with 2 mid severants who came worknarily to attend on their Mistresses. Soon after this, the Hone was filled with prioneers of all ranks, Men, Women, and Children. Many of them were of the highest classes, and among others was the Princess longth Monica, who was taken away sometime after, with 1 2 or 4 others, in the night and shortly after beheald. There were also the properties of the properties of the properties of the Dutches of Monttoneers, with her child our work of Pines; a were lodged in a very until earst, where the

Infirmarian used to keep the earthenware belonging to the Infirmary. The Maid soon fell sick and the good young Dutchess, in a most pleasant charitable manner, waited both on her child and maid till at length she became were ill herself. Then the Duke, her Father, wishing to visit her. went unstairs to her chamber, but the door being only a feet a half wide, and his Grace extremely large, he could not enter, which caused some diversion among the prisoners : indeed the Duke was so stout and heavy that they were obliged to furnish him with an Iron Bedstead. He was a well behaved man and very respectful to the whole community; he had a sister in another part of the house. Madame D'Alboye, a very worthy lady who was very kind to Revnd, Mother Prioress. Besides these there were several other families of distinction who gave great edification under their Afflictions; but alas! many shewed that their principles were according to the times, and most of these left their prison to meet death in a state of infatuation, without spiritual aid. There was however one lady who became truly sensible of her state before she was beheaded. She had neelected her Duty, as she told the Nuns, and begged them to pray for her as she was soon to die, and had no means of meeting with Spiritual Assistance; but Divine, Providence provided her with this in a very striking manner. for an Uncle of hers arrived unexpectedly, as prisoner, with no knowledge she was there, or in such Distress. He was a very good priest, and she had the happiness of having all the spiritual aid it was in his power to give her. There was also a Prince Charles who told us he had been a friend to the serme cause and, after having lent a large sum to those concerned in it, they had placed him in prison. A German Princess was also a prisoner in our house, and remained there when the Community was transferred to the Castle of Vincennes. The Community continued their choir Duties after the arrival of the first prisoners, and had Mass as usual for a short time. The Prioress, hearing from the Concierge

that the Revolutionists were carrying away all the plate from the churches in our Section, desired him to let her know before they came. He answered that she must be prepared. They came accordingly and took away a silver Chalice and Ciborium and a vessel for the Holy Oils which the Confessor had emptied. They left a Ciborium that was not silver but gilt. We got a Pewter Chalice, and had Mass sometime longer, but in a few days they returned (the 5th Visit) to take the rest of the silver and they obliged the Prioress to go into the out apartments there to make a declaration of all the Plate we had. After this, they made the strictest search, and had they found anything of the sort it would have been a Capital Crime. They took the Remonstrance, Thurible, the silver figure of Christ and the ornaments of the Cross which we used in Processions, spoons, forks, etc.; they even made Revnd. Mother empty her pockets in which was found a precious Reliquiary of silver work. These they took saying: "The Nation has need of all!" Alarmed by hearing of the horrible profanations in some Churches in our Section we resolved no longer to reserve the Blessed Sacrament. We preferred being deprived of this happiness, rather than run the risk of what might happen, not knowing the day nor the hour when they might come to destroy our Church; but we took the precaution of keeping the Lamp burning as usual, so that if any change for the better took place, we might keep it alight without notice. On the 25th of November, our keeper told us we could no longer have Mass that he expected the Commissaires from the Section to make another visit. They came about 11 o'clock and demanded from the Prioress an account of the brass, copper. etc. belong to the Church. This was a mere formality, for they gathered up everything they found. The horror of this 6th Visit far surpassed all we had before experienced. They were dressed to make themselves look hideous (it is impossible to describe them, or the destruction they did) and these horrid figures rushed in, the one driving the other,

seeming to exult at what they were sent to do: they ran up and down the Church snatching and tearing down curtains and the Shrines of the Saints, taking away crosses, nictures etc. etc. sporting with the Holy Water, throwing things down then kicking them up into the air, jumping, racing about, and calling out to each other with loud laughter. In short the scene was most dreadful and most distressing, and at length they collected altogether and carried everything into the Vestry at the bottom of the Church, placing the seal of the Nation on the door. A few days after, they fetched them away, nor could we ever recover any of these effects, some of which were of considerable value. They then passed into the other Vestry, and there one of these shameless creatures dressed himself like an Abbess and, taking a Crosier in his hands in mockery, came into the Chapter room singing "Veni Sponsa Christi," Then they threw open all the large cupboards in which the Vestments and Church ornaments were kept; they took these away and pulled down the cupboards, using the wood to fit up the rooms for the prisoners. We had contrived whilst they were ransacking the Church, to take our Office Books and other books of devotion out of the Choir to our Cells-at least as many as we could.

rgh Visit. A few days after this the Concienge in a very severe manner procured a more exact search to be made in the Num' Cells to see if they had concealed anything belonging to the Church. They found nothing of any consequence, chiefly a few old flowers and other things belonging to a futile Chapel of Our Blessed Lady in our Cemetery; this discovery was treated as a great vietury and they carried the things off in triumph to the Garet, where we had been obliged to depose most of our furniture where we had been obliged to depose most of our furniture of the control of

In these searches they learnt the different marks on the Linen, so as to be able to distinguish what belonged to the Church, Refectory, Infirmary, etc. etc., and they suspected much to be missing. This was actually the case, but they never found it out, as we had made the best table linen into petticoats, so that we could carry it away with wif sent to another Prison, a thing which was continually threatened us,

880 Visit. Nevertheless, they made another artict search, and before it began they called for the Prioress to announce it to her. She asked to see their warrant, They looked at one another and know not how to answer! They aid they had no need of one; if the Keeper desired the search, that was sufficient; that she had no power to resist and had no right to ask to see the order; and when the Rwond. Mother insisted that alse had, they went to the Greffe and wrote out as order. The search they were determined to make, and not seen that they want to the the search that we have the product of the Note of the Nation!



## the Mem Church. Ampleforth.

The Village Church, of which a brief notice was given in the Easter number of this Journal, was solemnly opened on Whit-Sanday, May 19th, and is now being used for Divine Service.

An account of the Opening and a description of the church, will no doubt be of interest to "Old Amplelonfaira." But whether or not, it is a local event of real importance, and as association will be passed over. The "Villagen," are associated by the opening and the open

reformation times—or rather its quaint old tower, for the body of the church was rebuilt some forty years ago, is still there to remind us of old Catholic days. "A new home," to use Fr. Abbot's words in his Opening Discourse, "is provided for Our Lord," and again, "He has come to the village in His Sacramental form; and where His Presence is, there must surely come great blessions.

A short time ago, in an article in the Yorkshire Gazette on Ampleforth, we read the following:—"I enquired into the Religious condition of the people without respect to sect or Creed; and one answer I received seems to sum up in a short and repres-

whole: 'people aren't as good as they once were.' I confess that I could not obtain actual proof of this From all we can gather we should incline to the belief that they are decidedly better than they used to be. H there ever was a village that had a bad name, rightly or wrongly, it was Ampleforth; and the adage-"give a dog it," seems to apply here; for in spite of the great improvements in the physical



of the village, old prejudiced ideas still prevail amongst outsiders. When, however, people revisit it, the common expression heard is, "how greatly improved Ampleforth now seems!" It is not for want of places of worship that Ampleforth suffers; for besides the old Parish Church, it has two Nonconformist Chapels, and now a Catholic Church. "But." to quote again from the above-mentioned paper, "Nonconformity is in a declining state. Why?" After several reasons the writer says-"There are other and hidden influences antagonistic to Nonconformity and its work in Ampleforth, which also operate in favour of Roman Catholicism and the Church of England. For instance (and in saying this I do not impute any conscious lack of rectitude to Ampleforth residents) the fact that the Roman Catholic College employs many people of the village and gives some amount of trade to the shop-keepers and others, undoubtedly causes people to attend that body's religious service . . . " " Bread and butter" Catholics for Protestants for matter of that) may be found anywhere, and we suppose Ampleforth has had such; but to impute anything of the kind to the Catholics as a body is very unfair, especially as so many of them are either not employed by or independent of the College, while others have come as Catholics from other places and as such have obtained employment at the College. The writer of that article would be surprised to know how many non-Catholics are employed by the College, a proof that the authorities are not prejudiced. If non-Catholics were as liberal-minded on this point as the College, we should see less bigotry than we still do amongst our neighbours. Bigotry dies hard, and the late District Elections have shown us how it still survives amongst some of the non-Catholics of the village. It has, however, been gratifying to notice the kindly attitude and help on the part of the betterminded non-Catholics towards the new church. They have supported the concerts, jumble-sales, etc., which have been held in aid of the building fund; they came

in large numbers to the opening of the church, and atragether have helped on the work in many little ways. All this is a clear sign of the improved state of things; and we trust that the kind feeling thus shown may further increase, and that prejudice and biguty will decline. Non-conformity may be on the down-grade in Ampleforth, but it is very noticeable how strong it is in most of our Vorkshire.

The population of the patids of Ampletorth was 645 in tops. Of these, 150 were Catholics, perhaps too were Nonconformists, and the rest Church of England. The population of the village itself will be about 350, of which about 100 are Catholics. The actual number of Catholics about 100 are Catholics. The actual number of Catholics about 100 are 150, including those of meighbouring village and an average attendance of 45 laber selonol in the village had an average attendance of 45 laber year, of which by were solicolous beto do so before, to get to Mass now. It has been gratifying to find among the top the catholics are the seven seldon seen before at regular attendants faces that were seldons seen before as

The church was opmed on Whit Stonday. The Biology was unable to be present, and the Abbot Oficiated. Before the Solenn Mass, the church was blessed by Fr. Priór, assisted by some of the monks and boys, from the Abbey. The followed Abbatial High Mass, sung by Fr. Abbot, the Assisted Abbatial High Mass, sung by Fr. Abbot, the Assisted Abbatial High Mass, sung by Fr. Abbot, the Dateson Fr. Edimund Matthews, was for the Control of the Abbot, and the Abbot Control of the Control of the

pointed out the importance of the establishment of a Carholic burth; insommed, as it provided a new home for the Blessed Saczament, thus folifilling the fleine to dwell with men which God had from the beginning manifested in Hofy Seripture. He went on to show how God had communicated with manifest from the time of Adam to that of His Internation; and how He had then left Himself to us in the Blessed Saczament of the Allar. They should, therefore, love to visit this charch where Christ would now dwelf, and should be proud to beautify and uphold that thome of God. To the ferrings out belief of their Carbolic brethren, for their ferrings out belief of their Carbolic brethren, for their faith was a real mean way they does not be set to the faith.

In the evening Fr. Abbox again officiated and preached, the referred to the highly satisfactory work done by the builders of the church, and thanked those who had so generated helped towards its execution and furnishing. He are considered towards the restriction of the restriction of the contract of t

And now a few words descriptive of the building itself], or which Fr. Maurs Powell has provided two excellent little sketches. It is Gothic in style, simple in design, and considered by all most sainable for a village church. No architect was employed; it is of such a simple nature that those in charge of the work and the builders were able to carry it out from their own designs. It is built-very substantially of red-faced stone obtained from the Sheighthalmdade quearies; and Mr. Frank Thompson (ususon and Mr. William or the year they have done their word. The exterior measures on the year they are done in the size of the

ments of the building are : length, 67 feet ; breadth, 24 feet ; height, 22 feet. The interior measurements are: length, 54 feet, from West wall to the Sanctuary wall; breadth 21 feet. Should it ever be desirable to enlarge the church, the Sacristy and Confessional could be thrown into the church by taking down the g-inch brick wall that now divides them off from the church, for this wall is merely a partition, and does not support the roof. The Sacristies would then have to be built out on the North or South side, and a larger East window put in instead of the present one that serves to light for all requirements. The church as it is will accommodate about 120 people. It is furnished with kneelers and chairs, The woodwork throughout is of ordinary red deal, and inthe case of the roof, doors, and Sanctuary floor, it is stained and varnished. On the North side there is a quaint little porch, in which stands quite a unique Holy Water Stoup, the gift of Mr. and Mrs. Frank Thompson; it is a beautifully carved figure of an angel holding a shell, in Carrara marble specially ordered from Genoa. The Sacristy and Confessional are, as we have already indicated, behind the Altar at the East End; and underneath these is a heating chamber. was put in at the expense of Mr. Fisher of Grimstone Manor. The Windows are of cathedral glass, and from the firm of Atkinson and Sons, of Newcastle-on-Tyne. A small bellry is provided at the West End of the church and it is haned that means will be found for the placing therein of a bell, the estimated cost of which finelading the fixing is about £21. A bell is very much needed, especially in a village where all the clocks seem to disagree as to the right time.

The situation of the church is very similar to that of the old Parish Church, that is, it stands on the South side of the long village street, and at a little distance from it, in a field below the Catholic School. It is dedicated to Our Lady and St. Benedict, though usually called by the latter name:

the school having always been called "St. Benedict's," it was thought best to place the church under the same patron, though we have beard some regrets that it was not put under the patronage of St. Ælred of Rievauls, our great local Saint.

The cost of the building is satimated at £600, exclusive, has been chiefly provided by Min. Talbot and other generous donors. There are still some things needed, such as Stations of the Cross, and Altar rails. But, thanks to many kind friends, the little church has made a good beginning; and the Catholics of Ampleforth have much to be grateful for. To Fe. Abbot chiefly do they owe their thanks—without his sanction and generous help they would not have lad their church. Under his direction Pr. Owald Swardreck begun in 1901 to gather funds for it, and Fe. Prior continued the good work, the Bishop having given his sanction to its crection. The interest devow in it and the high throughout of Fe. Abbot chiefly and pole pole with the country of the control of Fe. Abbot shad and possible wheat otherwise could not of Fe. Abbot shad made possible what otherwise could not a feet of the country of the co

There is now a debt upon the church, but of such a nature that, we thin, it will not be too much of a bunden on the Mission. Yet, as the people are nearly all in a position which prevents them from giving much, the priest-ine-harge will have to depend shirily on the help of outsiders. That he has already new twils generous response to his appeals is testified by the building tireld and by the altar appureraances and other things own insee. As one enters the little edifice one is struck by its simple beauty and devotronal aspect. The exterior is plant and unotestation, a result chiefly do not be a superior of the control of the complex of the little diffice.

Ampleforth with its beautiful scenery and bracing air is attracting visitors more and more; and Catholic visitors will now have the benefit of a church in the village, where the Blewed Sacrament may always be visited, and where they can attend Mass and Benediction on Sundays. Mass is also said on Fridays for the Benefactors of the Mission. God has awavered the many prayers and Musses said for the means to raise this church, and has wonderfully blessed the undertaking. It is already proving to be a great boon to the people, which they fully appreciate. May God further the good works begun, and grant it all future prosperity!

J. A. T.

## the tragedy of Rain.

Thinks was a gentle south-west wind blowing, when the migrants came back, the weather was warm and clear, the brook was running at summer level, and the low-lying parts of the valley were dry enough to allow a man of no more than average weight to nass into every ugartee of them dryshod.

As the newcomes were unaily hent on the building of humes and the ranging of families, and, as everything seemed propirion, they lost no trion is following the example of the thouses, the blackbins, the uplea to the example of the thouses, the blackbins, the unique example of the when example of the example of the example of the were arranged in process of mechation. So, suitable alliances were arranged an attituble size were chosen for the tiny showling, that are constructed so clevely and so isolate triumly. Most black take only there or four days to finish their next, though the fairsy-like next of the chaffisch and the lone-tisked tra me to completely under a fortisked.

The birds are naturally very loth to allow anyone to discover their teasure-books, and, even when most busily engaged, are very careful not to disclose the secret to inquistrie eyes. If you chance to be near enough, to watch a hird that is flying to its nest with a frather or other control of the secretary of the secretary of the secretary you to go about your business. If, however, you show an intention of remaining, it will drop its burden and fly about carefessly, as though it really had no intention at all of doing anything else except enjoy itself. It may even commence to feed, and will continue to do so, do what it can not do server to the secretary of the secretary do what it can not have never seen a

more impudent attempt at fraud than was made a few weeks ago by a swallow at the farm, an attempt of which I was the innocent victim. I chanced to be passing through the big barn, as a swallow came flying in with a white feather in its mouth. Seeing me, it circled round once or twice and then sat on one of the crossbeams for a while, until its mate came in and sat by it. After twittering busily at each other for some time, the first comer flew with the feather to a nest which was fastened to one of the rafters, and when it had carefully deposited the feather there, both birds flew out again, and after a time, as they did not return, I too departed. A few days later, being curious to see how the nest was progressing. I brought a ladder and went up to inspect. To my great surprise, the nest contained only one feather, which was, of course, the very one that I had seen, It seemed very strange. Even if I had chanced upon the laying of the first feather, why had no others been added in the long interval? I looked around for some explanation of the mystery, and then the secret was out. A few rafters away I could see another nest, and on a closer examination, found not only that it was quite finished, but that it had two eggs in it. It was plain that this nest was quite finished when I passed before, and that the one feather had been laid in the other nest solely with the object of misleading me. Most birds will, of course, do this kind of thing, players being especially noticeable in this respect, though they overdo it so much, as often to defeat their own ends. Here and there, many little comedies of this kind could be observed as I progressed on a tour of observation down the valley. Sometimes the acting was so well done that it required considerable strength of mind to keep the even tenor of one's way, so many inducements were held out to draw me in other directions. There were one or two hirds that left their nests at the first alarm, and the wood-nigeon is perhans the most noticeable of these. It rises with a clatter through the treetons, and will not show itself again until the danger is past.

Most of the birds, however, now that nesting operations were in full swing, allowed one to observe them closely enough, lossing all their natural timidity in their maternal or paternal anxiety.

The main object at this time was to discover notes that were photographable, if one may use useh a word, and for a few days I was fortunate in my quest. The season, from my point of view, secred likely to be an excellent one. Neat some point of view, secred likely not be an excellent one. Neat health of the secretary of the sec

Then the barometer and the thermometer fell suddenly and the rain came. Such rain, too, not in light summer showers, as might have been expected at that time of the year, but in heavy storms that drove even the hardiest wayfarer to shelter. For a time the soil absorbed most of the fall, and little change was seen. On the third day, the rain still continuing, the stream began to rise, and on the fourth day it was a dark-coloured torrent, rushing violently along, bank high and in parts overflowing into the meadows. where the water formed lagoons of different shapes and sixes. Only the higher portions of the ground stood clear and on them, for a time, the bares and rabbits took shelter, or made for the hedge banks, and, later on, for the woods on the hills. The fieldmice and voles must have been drowned in great numbers, caught in their subterranean burrows. To the birds. the long continued cold rain was the worst of all things The ground birds suffered first. The low-lying nests were first beaten out of shape and then flooded by the heavy

downpour. One lark's nest that 1 found, was crushed almost flat by the weight of water that had fallen. The yellow wagatai's nest was weaked ways very soon, and of the sedge-warbler's only a small fragment remained, wrapped round one of the reeds that the current was beating roughly against the bank.

One plaver, which had made her nest in a depression at the top of an old mode-beap, could be seen string patiently there for many days with the water on all sides of her. How the managed to endure the cold and the wet! I do not know, he managed to endure the cold and the wet! I do not know, but in the end her devotions was so far rewarded, that she did hatch out the eggs. An, later on, I found two young chicks lying dead near the nest, it would seem that, in the end, she did not reason much reward for her over a effort.

A little beyond, a clump of gorse is growing on a slight rising ground. It has grown so thick, that the rabbits have made a warren in it, mostly above ground, and here and there are solid platforms on which, in sunny weather, philosophic individuals may sit and take an elevated view of the world. around them; yet they are never so deeply immersed in meditation, that the slightest alarm will not straightway send them scuttling down one of the many passages that lead into the heart of the prickly mass. For birds, too, there is abundant shelter, so that in an ordinary year many, both common and rare, make their homes in its secret places. In other years at this time, it would have been full of life. Rabbits would have been running to shelter, birds would have been flitting to and Iro, and rival songsters pouring forth their melodies from every bush. Torday all was motionless and silent. Now and then, I could hear the subdued call of some bird, that still clung to the neighbourhood of its rained nest. I approached with some degree of apprehension, and a short search showed that my fears were wall grounded. First, I found a wren's nest, sodden and lying on its side. A little further was a linnet's nest filled to the brim with little ones half-fledged, that seemed still to

be waiting with upturned beaks for the food and warmth that were so long in coming. All were cold and rigid, and had evidently been dead for some time.

There were other nests containing eggs, and all apparently deserted. In one hedge-sparrow's nest the bottom had been plucked up in part, so that the blue eggs were completely hidden. This seems to be a common device with some birds in wet weather. Probably the object is to let the water run through the nest, though it may also serve to keep the eggs water.

The saddest sight of all was reserved for the end. As 1 came round the last corner of the gone, I saw, hidden in a tall bush, the nest of a long-tailed tit. Most people know this wonderful lithern-covered nest, apherical in shape, within this wonderful lithern-covered nest, apherical in shape, of the nest has a small hole in or near the top. The shape of the nest has somewhat needlessly, perhaps, carned for its bulder the name of "bottle tit," though the shape can hardly be said to resemble that of any known bortles.

I bent the branch carefully down, that I might examine the interior of this nest, and was surprised to find that the mother bird was sitting inside with her tail bent back over her head. But when I touched her I, found that she, too, was dead, and that beneath her lay seven dead little ones. It could easily be insigned that the mother had sacrificed bened! in the vair effort to keep the warmth of life in her offspring. I replaced the sufferintest family in their silvery dwelling, and not easing to heavy them, wasying to and for which is the silvery of the life of the silvery of the life of the silvery dwelling, and not easing to heavy them, wasying to and for dwelling, and not easing to heavy them, was you go and the dwelling the silvery of the silvery of the silvery of the silvery dwelling. I have a silvery of the silvery of the silvery of the silvery dwelling the silvery of the silvery of the silvery of the silvery dwelling.

I had now to make a long detour to cross the stream, the usual forth being hidden beneath three feet of water. The plank bridges, too, were either under water or already washed away. As I walked down to the next eart-bridge, I noted how little like seemed to be left by the water. The dipper, with its snow-white breast and its merry whistle, the kingfisher, the moothers, were to be seen a week ago at severe bend of the stream, but to-day they had vanished and the beats were uninhabited. Only a few carrion crows were scarching for the victims of the weather. Even the voles had gone into fuifing somewhere or other. Only one did I see, and that was swinging to and Iro among some briars. The trout, too, would be biding their time in the recesses of the deep goods, far from the turnoil of the tupers world.

Beyond the cart-bridge, in the thick bedge, double and wide-spreading into the center of which even the firerest rain could starcely reach, binds of many kinds were filtring about searching build jet food, among the branches and the ones. For fly-scathers and other insect-eating binds I looked variety from the contraction that we had during this trying time was that insects had been almost non-existent, and so the picture of the contraction of th

The quarters are frequently the total control of the control of the blackbrind and the thrashes, seem to have been almost unaffected by the strange weather. The swallows and the swifts showed an almost ereit prescriber. When the rain beggs, they ceased their building operations, and on the sear day vanished. Where they went to, no one seems to sear they sainled. Where they went to, no one seems to search of England. They may have gone back to the security of the tropies. (It is very strongs, by the way, that all binds should choose a coul climate for breeding purposes). For to such viney, distance, as we think of it, does not exist. Or theer remains the possibility, so strongly unged as an arturity by Giffert White, that they had critted to the

selves up in holes or in cavems. However that may be, they dissperand for a day or two, vanished dissperand for a time, reappeared for a day or two, vanished again, and finally returned after an absence of more than their betweeks to settle down in cannot to their family life. In three weeks to settle down in cannot to their family life. None were found lying dead, and so they would seem, whether in the Selbonoian manner or by working southward and again, to have escaped the mortality which has so greatly decreased the numbers of the other migrants.

To-day the weather has become normal once more, and a small morsel of the summer may yet be given to us and to the birds, that need it even more.

Whether the ravages of the season wil affect the number of the bind for any considerable space of years, remains to be seen. Nature is so produjal and provide for so much waste, that in a year or two we may expect to find that the loases have been more than made good. We may, however, be sure that the losses have been very great, greater probably than we imagine. The vermin that inlest our woods and fields, the rooks and the crows, are so numerous that nothing edible is allowed to remain on the ground unused for long. A brid may die no become a weak that it cannot escape the that is left of it, will be a few feathers, bloosing about in the wind.

PHIL. AWYNS.



## @ Patron Saint of Rome.

WHAT shall be done to him whom the nation desireth to honour? Let him be sculptured in white marble, and set up in the market-place, and let a street in each city be called by his name. This is our modern fashion. We do the monumental part of it sometimes in excellent good taste, so that the statues may be classed among street improvements. like island lamp-posts and granite drinking-fountains. But the street-naming is generally tiresome and sometimes vulgar. Happily, in England, our "Jubilee Drives" and "Ladysmith Avenues" are "epitaobs" confined mostly to the half-built roads of our suburbs. But in Italy, at the present day, there has been a re-naming of ancient and famous streets after the heroes of the Revolution. I suppose there is now hardly a village, much less a town or a city, which has not got among its prominent streets a Via Cayour, or a Via Garibaldi, or a Strada Vittorio Emmanuele, or all of them together. They are, perhaps, not more prominent in Rome or Florence, or Milan, than our Waterloo Bridge and Trafalgar Souare in London. But they are everywhere even in the villages, and the stranger becomes wearied of them. He feels also, perhaps, that the new names are in had taste because they must be offensive to a large portion of the population. They are not dictated by private enthusiasm. but by public policy. It is as though Germany in Alsace-Lorraine were to call the streets after King William and Bismarck and Moltke. It is human nature for the victor to flourish the scalps of his enemies, but there is always something barbarous about it and childish. And what can be said in favour of the re-christening of the world-famous Villa Borghese as the Villa Umberto? Can it ever be anything but a nickname?

In the Bereal City this apotheosis of the makers of United Bayls is even more objectionable. Benishes that the Holy Father is still living there, and must feel that much that is being done is discred against himself, the movement is to some extent a de-christianning of the city. The Collevant, he narritary of the early marrys, has been for some time restored to Paganism, and now two of the analysis of Patheon, once & Marine at Patheon, once & Marine at Patheon, once & Marine at Patheon, and the second of the second of the property of th

All guide-books to Rome, of whatever persuasion, international Mr. Baedeker, Protestant Mr. Black, omniscient Mr. Murray, and Catholic Fr. Chandlery, recommend the visitor to pay an early visit to the Church of St. Lawrence outside the walls. It is one of the three basilicas built by Constantine, one of the five Patriarchal churches, and one of the seven pilorimage churches of Rome. The approach to it is unattractive; modern improvements have constructed a steam tramway, nearly as picturesque as a coal-siding, by the side of the road, and the buildings that line it are mostly wine-shops, artisan dwellings, and stonemasons' yards. A grey portico, neither majestic nor ornate, with a facade place of the martyred deacons, SS. Lawrence and Stephen. Fr. Chandlery describes the building as looking, at sunrise, "like a vision of another world," "a fit abode for angelic beings," and some years back, before the ugly gateway to the cometery had been put up. Lord Lindsay went into rapture over its beauty as being externally the perfect picture of a basilica, and he described the general view as "such a scene as painters love to sketch and poets to repeople with the shadows of past ages." But vummble and chaste a it seemed to him, and beaufith because of it age and unpreventions perlection, the wifer, when he saw S. Lorenzo, had a difficulty in existing that it is could have any more intimate association with the Holy Marryr than his cathedral at Genus or the old church at Disolance from which our Abbey has derived it name. But one's feelings change when insulic he basilion, and there one begin to realise what a grant personage Six. Lawrence has been for fifteen hundred years in Christian Rome.

As it stands mow, it is made up of two charches joined to one. Originally they were boilt separate, one against the one. Originally they were boilt separate, one against the other, brigg sanctuary touching sanctuary in the same line, or, as we might say, head to head, like the figures on the Holy Shoond of Turin. The orientation is nearly east and west—one charch with its ape to the east! A sanctuary and, generally described as a trumoplal arch, marks the unique and the same of the same of the interior of the cutury and, generally described as a trumoplal arch, marks the original of the same of the interior deports are interesting and only perhaps became of, in trapplasity, is interesting and only perhaps became of, in trapplasity, is interesting and the plants perhaps the perhaps one one reads its history and seem of the same of the structure of the other same of the same of the same of the same of the structure and the stoney with which it is build to the structure and the stoney with which it is build the

There was an unstory of some kind there, even in Pagion times. Then Constanties, in the year 17pe, recrued the first basilica. His devotion to the Saint Ied him to endow it with a store of procious gits. A list of these is recorded by Amazinasis Bibliothecarius in his Liber Postificalii, and we need of purphyry columns, a witer cover and silver radings for the strine; a golden hump and a silver rooms, each weighing three bands; two brane candelshar, ten-footed, weighing three bands; two brane candelshar, ten-footed, weighing three of the marry down with the subsection of the embosed representations of the marry down of the three patent, one of them gold; three cups, one of gold and the others of silver; ten challees and other latar requisites, all of silver, and a golden vessel (nettertum) weighing one hundred and fifty pounds. In addition, the Emperor having decreed that" the houses, properties, lands, gardens. and everything whatsoever" that the fury of the enemies of the Church had taken from it, should be fully and as far as possible restored to it, the Cyriacan estate became the property of the basilica. But it is probable that the shrine was sacked in 410 by the Goths, since we find Pope Sixtus III. re-creeting the "Confession" and altar, and embellishing them with new porphyry columns and new silver plates and railings, adding also a silver statue of St. Lawrence, weighing two hundred pounds. The saintly Pope was buried, at his own desire, in this church which he had loved and adorned. A little later, Gallia Placidia, the Roman Empress, daughter of Theodosius the Great, at the instance of Pope Leo I .- "Pontificis studio Leonis," as an ancient inscription says-added to and partly rebuilt the Constantine Basilica. But during the same pontificate the church was again looted. this time by the Vandals, under Genseric, in 455.

Pope Leo's archdeacon, Hilary, afterwards his successor in the chair of St. Peter, at once set about its restoration, or rather, its rehabilitation. Apparently the structure was uninjured. The record is one of new gifts of plate and iewels, almost exactly replacing in weight and material the Constantine treasures stolen by the Goths. We are told of a gold cup, adorned with onyx stones and purple emeralds, and three silver ones; silver lamps; two brass candelabra; twelve silver chalices for the Holy Sacrifice, and some other altar furniture, also in silver. Hilary afterwards, when Pope, built and established a monastery in connexion with the basilica, and was buried, like Pope Sixtus, in the church which he loyed. His successor. Pone Simplicius. built for each of the three Patriarchal basilicas of that time. St. Peter's, St. Paul's outside the walls, and St. Lawrence's, three presbyteries where the priests in parochial charge might live; and Pope Symmachus added to each of the same three churches a hospice for the poor. John I, divided a

great treasure given him by Justin, Emperor of Constantinople, into three equal parts, one of which he bestowed on St. Lawrence's, the others on St. Peter's and St. Mary Major. Pope Anastasius II., the immediate predecessor of Symmachus. covered the walls of the "Confession" with silver plates, two hundred pounds altogether in weight. But now that the sanctuary of St. Lawrence was become for a third time a wonder of semi-barbaric magnificence—they were days when artistic value was estimated, to a great extent, by the quantity and costliness of the material; notice how the weight of the precious metals was measured and recorded-it fell again into the hands of the sooiler. The Lombards, under Albinus, who overran Italy in the year 568, though they did not succeed in taking Rome itself, made the land desolate up to its very gates, and S. Lorenzo fuori le Mura was at their mercy. This time the Barbarians did their work so thoroughly that for ten years the basilica remained a melancholy and insignificant min

But the Roman devotion to St. Lawrence could not leave the tomb of the martyr desecrated and unhonoured. Though there were in the city other and larger churches dedicated to the Saint where his relics might have been more safely housed—the bodies of most of the martyrs had already been so translated from the unprotected catacombs-the burialplace on the Tiburtine road was held to be so sacred that Pope Pelagius IL, in the year 578, determined to restore or re-creet the Basilica of Constantine for the fourth time. This is the Basilica Nova, as it was called, a name that has created some confusion in later times, since it is the most ancient portion of the present edifice. As we see it in these days, it is not merely to us a sixth century basilica and the most perfect and most beautiful preserved to us, but it is the Basilica of Constantine. It preserves to us the form and style of the older church. It is probably built on the old foundations, and almost certainly of the old materials The fluted columns of paronazetto (violet-stained Phryoian

matble), the trophies, which desorate some of the capitals, the fragments of seulpture built into the architrace, are part of the apoils of Pagan Rome. A feature of this Pelagan church is the double colournade, tweely smaller pillans and archae above the twelve larger ones, forming a gallery sort in the colournal c

The stream of pious gifts, showing, for the most part, the devotion of the Popes to St. Lawrence, began to flow again. There is record of silk hangings studded with buttons of gold and nearl and a new silver statue of the Saint. presented by S. Leo III.: Hadrian I, added to the building a great narthex or portico (now supplanted by the magnificent mortuary chapel of Pope Pius IX.), and gave to the shrine a gold chalice, a small gold statue, and other treasures: St. Leo IV, restored the monastery and added a second one for Greek monks, presenting also a silk vestment with three panels, worked in vold, picturing the martyrdom of the Saint. But the greatest gift of all was a second basilica to receive the overflow of the pilgrims and worshippers. It was added in the seventh century, and was, at first, dedicated to the Blessed Virgin. Its situation has been already described. Like the older church it was constructed mainly with materials ouarried out of Pagan temples and palaces. This was a common practice in Rome, as every visitor knows. But in the case of the Basilicas of St. Lawrence it is neculiarly in evidence: there is less concealment of the fact than elsewhere. The architrave in the older church is an undisquised natchwork of tianising of the military trophies in the capitals of the piers. Similarly, the Basilica Major, now the nave, has twenty-two thicknesses and shapes, with irregular capitals, left just as they were when they were cut or dug out of the debris of ancient Rome. Two sarcophagi, one containing the remains of Cardinal Fieschi, nephew of Pope Innocent IV., the other believed to have been the tomb of Pone Zozimus and afterwards of Pone Damasus II., are purely Papan relics: the reliefs on them represent a wedding and a vintage with copids as the grape gatherers. When Pope Honorius in the thirteenth century added on to the basilica its of in the same open way-witness the columns and the doorway: and when he laid down the floor in "opus Alexantwo men in armour, with triangular shields, surrounded by griffins surely some more Pagan spoil. This consecration of the relies of Pagan worship to the cultur of St. Lawrence forces itself so much on the attention of the visitor to S. Lorenzo that he wonders if it be not done of set purpose. with some meaning other than an economical one. May Christianity over Paganism in Rome, a triumph which was normalizely supposed to have been brought about by the death of the Holy Martyr, as Prudentius, the Christian poet of the fourth century, sings-" Laurentio Duce, Urbs ritum triumphavit barbarum, monstruosis idolis jugum ponens"?

When, in the ninth century, protective walls had been built round S. Lorenzo and it had been converted into a sort of derached fortress, and when, in the first years of the thirteenth century, Honorius III. had re-modelled the two churches, making them into one, turning the older basilica into a rasked retro-choir and the Basilica Major into a long and beautiful nave, there was not much more anyone could do for the burial-place of St. Lawrence except keep it in repair and give it, occasionally, the overhauling every building comes to need in the lanse of centuries. This the Popes have always carefully and lovingly done, as one may judge from the later frescoes and mosaics, the excellent condition of the walls and roof, and the recent skilful repairing and excavating of the Pelagian Church under Pius IX. But still, in one way or another, the Holy See has never ceased conferring favours on St. Lawrence's outside the walls. The list of spiritual rifts is as long as that of the list of treasures. This same Honorius III., before he was Pope, wrote the Roman Ordo XII., in which is asked the question, "Quid debeat facere Dominus Papa in festo Sancti Laurentii? Resh. In Festivitate S. Laurentii Dominus Pana vadit ad vesperas cum omnibus ordinibus, sicut dictum est in Assumptione Beatze Marize, et talem ibi exercet solemnitatem tam in vesperis, quam in nocte de consuctudine antiqua, qualem in prædicta Assumptione Beatze Mariæ." Referring to that feast we find that the Pone and Cardinals are to celebrate first yespers in the basilies, and that his Holiness is to take part in the night Office and himself sing the ninth lesson at Matins. On the day itself there was a solemn Papal Mass. Another Ordo, after repeating what is said above about first vespers on the vigil. adds, "et datur potus Prælatis in aula,"-a custom probably derived from the Agaba Natalitie which in the early Christian times, were held at the same time, on the same occasion. Four stations are annually celebrated at St. Lawrence's, Septuagesima Sunday, the Third Sunday of Lent, Easter Wednesday, and Thursday in Pentecost week, liberal and unusual, indeed, that when we read of them in Ferraris they suggest extravagance. At various times

Some fragments of ancient cups have been found near St. Lawrence's outside the walls with the inscription, "Victor vivas in nomine Laurentis."



other relics of martyrs were given to the church, those, for instance, of SS. Balbina, Barbara, Hyppolitus and Justin, relics also of St. Benedict (a finger), and of St. Peter, and some of the ashes of St. Thomas of Canterbury, gathered after his cremation in the time of Henry VIII. Portions of the Holy Cross and the Crown of Thorns are among the treasures still preserved there. The old altar of St. Lawrence in the crypt was privileged by Alexander II, above all other altars of that day, and an ancient inscription runs: "D.O.M. Hæc est tumba illa toto orbe terrarum celeberrima:--ubi sacrum si quis fecerit pro defunctis, corum animas e purgatorii poenis Divi Laurentii meritis evocabit. It has, in addition, the VII, privileged alters. Moreover, and this is a very exceptional favour, anyone who visits the church and prays at the Confession for the Sovereign Pontiff's intention gains a Plenary Indulgence any day and every day in the year. Another daily Plenary Indulgence is attached to the kissing of the two crosses-one in the aisle of the church, facing the south door, and the other outside the same entrance. Lastly-the list does not profess to be a complete one-there is the Laurentian Indulgence of forty days and forty quarantines gained by anyone who makes a visit to the Church on a Wednesday-an Indulgence extended by Pone Alexander II, to all churches throughout the world dedicated to the Saint.

Safficient, and pedags, more than sufficient, sha already been said to show the high and supereminent position St. Lawrence holds among the Saints at Rome. But, when once the visitor has paid his homage to the Holy Marrye at the Basilica on the Trburtier road, he finds that it is only one of many charches dedicated to him. No guide-book mentions less than four of them as among the sights worth seeing. Augustra J. C. Hars, in this well-haroom Villa is seeing. Augustra J. C. Hars, in this well-haroom Villa is wish to St. the seems and events of Roman history scurpy in their minds will to be but to take them in zerous. Superior for instance, that any travellers wish to study the history of S. Lawrence, let them first visit the beautiful little chapel in the Vatican, where the whole story of his life is portraved in the levely frescoes of Angelico da Fiesole. Let them stand on the greensward by the Navicella, where he distributed the treasures of the church in front of the house of St. Cyriaca. Let them visit S. Lorenzo in Fonte, where he was imprisoned, and baptised his fellow-prisoners in the fountain which gives the church its name. Let them go hence to S. Lorenzo Pane e Perna, built upon the scene of his terrific martyrdom, which is there portrayed in a fresco. Let them see his traditional chains and the supposed gridiron on which he suffered at S. Lorenzo in Lucina. And, lastly, at the great basilica of S. Lorenzo fuori le Mura, let them admire the mighty church which for twelve hundred years has marked the site of the littl - chapel which Constantine built near the lowly catacomb in which the martyr was laid by his deacon Hippolytus." Mr. Hare elsewhere introduces his reader to two other famous Laurentian temples, S. Lorenzo in Damaso and S. Lorenzo in Miranda, and also to two more not generally associated with the Saint. In fact it was just this multiplication of churches in his honour which so greatly impressed the writer with the prestige of St. Lawrence among the Romans. In this he ranks above all other Saints except our Blessed Lady.

To speak of them briefly, i. A few steps off the Coros anda in a small piaza behind its portice the very ancient church of S. Lerense in Lucisia, supposed to have been originally the house of a. Roman marton of that trame. Sixtus III, transformed it into a church in the fifth century and it was robult by Paul V. in robe. It is the ritual century of the fine Cardinal Priest. It has a Lerens Staffe, the Friday after the Tlurd Sensola, assigned to the Prope Gregory the after the Tlurd Sensola, assigned to the Prope Gregory the Paper bestowed on it many handsome gifts of plate and other previous binday, and notably the bodies of martyrs and other acred relies, among them the gridinos and chains of the Austrace to which the Heavi slightingly refers. It is one of the chief parish characters of Rome. In modern times Mr. Browning has made it the seems of Prompilità's Baptism and Browning has made it the seems of Prompilità's Baptism and marriage in the Reg and the Hamous Cruis-trians, which hamps over the high attar—well-known to everybody through capits, and picture post-cards—the halfe of the Prompilità's properties of the Prompilità appearance in the Reg and the Austrace and the Prompilità appearance in the Reg and the Prompilità appearance and the Prompilità and the Prompilità appearance and

" the piece Of Master Guido Reni, Christ on Cross, Second to none observable in Rome."

2. Nearly as ancient and in some respects quite as notable is S Larrange in Damasa the church of the Cancelleria the only Roman Palace besides the Vatican left in the possession of the Pope. It stands on the site of Pompey's Theatre, and was in existence as a Laurentian church in the fourth century. It was once larger, and had the name of the Prasinian Basilica. The present edifice was erected by Card. Riario in the fifteenth century. It has a daily Plenary Indulgence and many treasures. The Lenten Statis on the Tuesday after Lucture Sunday belongs to it. It is the Titular church of the Vicechancellor of Rome. Many Saints are associated with it : S. Damasus and Eutychius, who are buried there : St. Jerome, who dwelt, when in Rome, in a house attached to it: St. Bridget of Sweden, who could see the High Altar from her room; St. Frances of Rome, who was baptized in it; St. Francis Xavier, who preached in it: St. Philip Neri, who said Mass in it: and several others.

3. Next in importance is S. Lorease in Panisperna or Pane perna. Here St. Lawrence suffered martyrlom, and no other distinction is needed to tell us of its holiness. It was built in the eighth century. St. Gregory of Tours describes it as one of the richest churches in Rome. The bodies of SS. Grispin and Crispinianus and other martyrs rest here. It has been given the Salich on the Thandsky after the First Sunday of

Lent, and is the Titular church of a Cardinal Priest. In old days it was one of the twenty Abbatial churches of Rome.

sufficiently indicated the origin of its name. It was erected on the site of the prison, attached to the house of Hippolytus, where St. Lawrence was confined. Many miracles have been wrought here by the waters of the fountain.

5. One of the oldest of Roman parish churches is S. Lorenzo a Montis. A house in which St. Lawrence is said to have lived is believed to have stood here. Its beginning is unknown. It is near the Forum of Trajan, and is in danger of demolition—if it is not already pulled down.

6. In the Foro Romano is the church of S. Lorenzo in Miranda, once the Pagan temple of Antoninus and Faustina. Its most potable feature is the portico.

7. Near the colonnade of St. Peter's is S. Lorenzo in Borgo, or in pixilins. When it was built is not recorded. It is known to have been the property of the Canonso of St. Peter's in the twelfth century. Cardinal Armellini, an Englishman, repaired it in the fifteenth century, and it was wholly rebuilt in the systemeth. It is one of the Parish Churches.

8. One of the most famous of all Roman churches is that called the Suedic Sanderum. The pligitim—very good Catholic visits it—does not generally have his attention called to the fact that it is deficiated to St. Lawrence. It stands at the head of the Scala Sancta, the most devotional and touching of all the objects of veneration in the Holy City. The Holy Father alone may say Masa at its altar. It is said that only once a year, on Pallan Sunday, when the Camens of the Lateran Approach it in procession, are its doron opened. It was attached to the Lateran Palace, and was the private, must private, baged of the Popes who dwelt here. Formerly it was the Strine of the Holy Coos, and the heads of Sc. it was the Strine of the Holy Coos, and the heads of Sc. according to the Holy Coos, and the heads of Sc. according to the Holy Coos, and the heads of Sc. according to the Holy Coos, and the heads of Sc. according to the Holy Coos, and the heads of Sc. according to the Holy Coos, and the heads of Sc. according to the Holy Coos, and the heads of Sc. according to the Holy Coos, and the heads of Sc. according to the Holy Coos, and the heads of Sc. according to the Holy Coos, and the heads of Sc. according to the Holy Coos, and the heads of Sc. according to the Holy Coos, and the heads of Sc. according to the Holy Coos, and the heads of Sc. according to the Holy Coos, and the heads of Sc. according to the Holy Coos, and the heads of Sc. according to the Holy Coos, and the heads of Sc. according to the Holy Coos, and the Holy Coos, and the Holy Coos, and the Holy Coos, and the heads of Sc. according to the Holy Coos, and the heads of Sc. according to the Holy Coos, and the heads of Sc. according to the Holy Coos, and the heads of Sc. according to the Holy Coos, and the Holy Coos,

painted by human hands. It was here, in old days, that the Sacreigo Pontili Weadled the feet of twelve subleacons on Maundy Thoraday. The Roman Ords MT. says: "On Easter Sendary, in the early morning after Prone, the Lord Pope goes to the Basilica of St. Lawrince which called the Sacriate Sacreigorum; . . . . he prays fine at all the called the Sacriate Sacreigorum; . . . he prays fine at all the activities the sacreigorum; . . . he prays fine at the until he has received the daluratic. Then he rises and approaches the Sacriau (an image in which reposed the Holy Gross), he opens the image of the Saviour and kisses its feet. Then, going to the large, the Gross in his hand and sings in an appropriate manner the Antiplon, 'Surrest' Dominus de septenties, out pro anobio perpentit or ligon, Dominus de septenties, out pro anobio perpentit or ligon,

a St Laurence shares with St. Benedict the dedication of a church whose full name is S. Benedetto e S. Lorenzo in Piscinula. A fine altarpiece in which the two Saints are represented as companions, had, before I knew of the double dedication, made me wonder what tie linked together our two great patrons in this small sanctuary. It is but a meagre possession to divide between such illustrious Saints; but to a Benedictine, if all the glory of Libanus and the beauty of Carmel and Saron had been given to it, it would not have added much to its impressiveness. Outside it is meanlooking and its surroundings are squalid, but "tradition," says Mr. Hare, " not to be scorned in this case, has it that it (this church) occupies the site of a house inhabited by St. Benedict before his retreat to Subiaco . . . . A vestibule with antique columns terminates in a vaulted chanel (of the some design as the Orto del Paradiso at S. Prassede), in which is a picture of the Virgin and Child, revered as that before which St. Benedict was wont to pray. (This has been replaced by a copy; the original is at S. Ambrogio.) The church, according to tradition, occupies part of the House of the Anicii, to which family the Saint belonged, Hence is entered the cell of the Saint, built of rough-hewn stones.

His stone pillow is shown." To enter the church is to believe the tradition. The vaulted chapel and the little cell connected with it have belonged to a great house, and have been preserved, when all else has fallen to ruin, because of some sacredness which has forbidden their desecration. The little church has been built and thrust in among the crowded houses for no other purpose than to defend the holy fragment and shelter it with its roof. The name of the street was once called Via Anicia, and this is held to be a proof that a house of the Anicii once stood there, but we know nothing of the antiquity of the street, and it may have come to be so called because of the tradition. A most venerable picture of St. Benedict hangs over the High Altar-one that Mabillon thought to be a contemporary portrait. Perhaps the old chanel of the house, the one preserved, was dedicated to St. Lawrence, and this is the origin of the association of our Saint with St. Benedict.

10. There is in the Vatican Palace a chapel dedicated to St. Lawence. Though very small, it may claim, like the Sistine, to be classed among independent churches. The Beautiful freezes by Fra Angelico which cover in are the latest and best work of the saintly artist. For some unrecorded are stressed to the saintly artist. For some unrecorded traces and been designed to the saintly artist. For some unrecorded traces had been foreignette, illt-reading of it in Vasan, fastersi hunted for it and found it. Such a thing would hardly be possible anywhere clee than in the longe Vatican palacy where the number of room has been variously estimated as probably more then poor (Black), 4422 (Marray), and rapon probably more then poor (Black), 4422 (Marray), and rapon

11. At one period there were as many as fourteen other churches of St. Lawrence in Rome. There were it "prope Blumen St. Maris," near the Poot Pouttro Capit; at "super Clementem"; y" in Regione Arcole; i, 4" in Janicalo; y" in Mantuccio or "in Viminibus"; 6" de Nicolanaso; y" in Galattio; 18" in Galattio; 18" in Galattio; 18" in Galattio; 18" in Capitalo; 18" in Marticolanaso; 18" in Marticola

Priesepe"; 13° "apud Titulum S. Chrysogoni"—probably the present church with the co-dedication to St. Lawrence dropped out of memory; and 14° St. Lawrentii Ferariorum. Possibly there were others now altogether forgotten, but this makes twenty-four churches or separate chapels of the Saint, once at the same time in existence at Rome.

Why was St. Lawrence so loved and honoured in the Eternal City? It is not enough to say he was one of its Patron Saints. All cities in old days had their patrons, and these were duly honoured in church and market-place, but not in the way Rome honoured the Prince of Martyrs. The Bollandists tell us that his cultus was prescribed and ordered by the Church, and this to the populace as well as to the clergy, and that to him first and alone, "origine non Judgeo," outside the Iestivals of the Redemption and the Apostles, was such honour given. But the Holy See does not create the veneration given to a Saint: it merely encourages and confirms it. It does not decree enthusiasm; it only sanctions and applauds it. In the homage paid to St. Lawrence, the Popes acted only as the leaders and representatives of the populace, voicing its sentiments and doing its pleasure. All we can say is that the Holy Martyr won the love of the Romans during his life and in his death, and that afterwards this love became national and traditional, like the love of St. Patrick in Ireland. Perhaps it was that Christian Rome found in him one worthy to supersede the Pagan heroes who for so long had been the pride of the city. And whilst they reperated him for his sanctity, they gave him the unselfish devotion of a warrior for his trusted chief and the proud love of the squire for his knight sans bear et sans reproche. To the Romans he was not merely a martyr, he, with his beautiful courage and smiling heroism, was the nattern of Heaven-taught, chivalrous manhood.

J. C. A.

He comes on the exiled Duke at dinner with his friends,

ORL. Forbear and cat no more. Jag. Why, I have cat none yet.

ORL. Nor shalt not, till necessity be served.

Jag. Of what kind should this cock come of?

DUKE. Art thou thus boldened, man, by thy distress,

Or else a rude despiser of good manners, That in civility thou seem'st so empty?

Knowing the character of the Duke, we feel that Orlando has made a mistake, as there is no need for violence; and it is a satisfaction to find him apologising for it.

Dune. What would you have? Your gentleness shall force More than your force move us to gentleness.

Ont. I almost die for food, and let me have it.
Duxr. Sit down and feed, and welcome to our table.
Ont. Speak you so gently? Pardon me, I pray you,
I thought that all things had been savage here

Let gentleness my strong enforcement be:

And so all is set right, and the staving are succoured. What impression does the whole insident leave on the audience? That Orlando has made a natural mistack, but it is only a mistack, on or average. We feel that he would have done right to take the food by force, had force been needed. In fact, it set before us in the concrete the problem discussed by the monilatin the abstract; lets us feel that the controlled section, when zeted on in practice, approves

It seems to me that it is by such passages that we should judge the moral teaching of a dramatist or novelist. The direct teachings put into the mouths of his characters are

## Shakespeare's Cafuiftry.

The cannist states his case in the abstract, and decides the for wrong of it by arguing from ethical principles. The dramatist presents his case in the concrete, letting living men act out one solution of it before our eyes. The casuit gives us principles and a problem, the dramatist gives us motives and men. When they deal with the same case, it is interesting to compare their solutions.

"A man in extreme need," says IF, Gurya, "may use the property of others as far as will relieve his need. The reason is, that the existing division of property, however it may have arisen, cannot interfere with the natural right every man has to provide for himself when in extreme need. Consequently in used a case everything becomes common over the contract of the

What says Shakespeare to this?
It is not the business of a dramatist to teach or to justify doctrines such as these. But he does not leave them also getter alone. The working out of the drama necessarily engleter alone. The working out of the drama necessarily naises moral problems, and he must deal with them somethow. Shakespeare deals with them in vo ways, sometimes directly, through the mouth of one of the characters, is ometimes increase, and the state of the control of the control of the control of the characters, is one time in broadle to the control of the contro

before us in As you like it. Adam and Orlando are lost in the forest, and Adam lies down to die for want of food. Orlando bears him to some shelter, and then goes to seek food for the \* Meral Thinleys, Losto. always open to suspicion. No doubt he may make them say what he himsed believes and means. Much wisdom, worldly, or other, may be uttered by Milron's demons, or Newman's or Longdiellow's; he and real all, they are demons. Even in more respectable characters, the post does not take unfinited responsibility at least so will save demons of the presence of the second of the second of the second presence of the second of the second of the second presence of the second of the second of the second presence of the second o

Not all the water in the rough rude sea Can wash the balm from an anoisted king; The breath of worldly men cannot depose The deputy elected by the Lord.

Or again-

There's such divinity doth hedge a king That treason can but peep to what it would,

Such passages set out the doctrine of divine right with a grandeur that should satisfy the most Stuart-minded of princes. But who would claim that they are Shakespears's own teaching, remembering the character of the speakers the helpless moralising Richard II., and Claudius the usurner and morderer.

So with the endies carriery of reachings streen through the plays, we are consent or onigo and admire, rejoicing to have them in could made the property of the country of could made them all its own in one short life; but the minimum of the country of the country of the property of the country of the characters in the olds the country of the country of the characters in the olds of the country of the characters in the olds of the country of the characters in the olds of the country of the characters in the olds of the country of the characters in the olds of the country of the characters in the olds of the country of the characters in the olds of the country of the characters in the olds of the country of the characters in the olds of the country of the characters in the olds of the country of the characters in the olds of the country of the characters in the olds of the country of the characters in the olds of the country of the characters in the olds of the country of the characters in the olds of the country of the characters in the olds of the country of the characters in the olds of the country of the characters in the olds of the country of the characters in the olds of the country of the characters in the char

But the plot seems to be on a different footing. It is the author's own. And it brings before us good and evil, right and wrong, as the author sees them. That which attracts him is made attractive to us, and what he despises is made contemptible torus. When therefore he makes his characters solve a moral problem in a certain way, we judge that he approves or disapproves their solution by his making their action arouse our sympathies or our indignation. When we are reading a play or a novel the doings of the characters strike us as right or wrong according to our instinctive judgment on moral questions, and we make a mental note of them and wait to have our judgment approved as the story goes forward. The novelist often condemns a wrong act on the spot; the dramatist only in rare instances, as where the wrong-doer himself condenns what he purposes doing, So Oliver plotting against his brother's life-

I hope I shall see an end of him; for my soul, yet I know not why, hates nothing more chan he. Yet he's gentler never schooled and yet learned; fall of all mobile device; of all sorts enchantingly beloved; and indeed so much in the heart of the world, and especially of my own people who best know him, that I am altogether misprised. But it shall not be so long.

With the crime we are given the motives. We adout their force, and feel it is natural that they should lead to wrong-cloing. But wrong-cloing it is; and we wait for the writer's judgment on it. This may be declared in many ways. The deed may bring its own punishment, or the other character may promounce upon it, or this one seed of evil may be shown bringing forth a whole harvest of evils, where the contracting with the contracting virtue and points ing vice. Were way beginner does come, it should be on the side of truth. If both the writer would be in the highest seeme immoral.

It is possible of course to write mischievously without offending in this particular way. You may revel with your

pirate or your biginaryman through many chapters of detailed villation and then hang him perfanctorily in a paragraph. You may devel on the seductive side of vice in a more three in retination of the control of the c

But it a writer brings attractive wrongedsing before us, and drew proceeds to entite our sympathies for it, and leaves it with no suggestion that a deliberate judgment must condemn; it, his influence is utterly immoral. He is doing among men he mischief that the penny dreadful does among bys. The instinctive protest of conscience against the crime is passed over, and everything is done to make an angest it in our interest in the sums sympathies with his and not no judge his conduct. Quite frankly the wome is made the better cause.

Broadly speaking, Shakespeare's judgments are on the side of truth. Thereif that men do is shown as we'i. The right is shown as the right, no matter how misfortune or injustice may follow in the death seems of the great tragedies, that was the death seems of the great tragedies, that Machall's or Lady Machell's, or Pholitais or Larrer's Clandins', Edmund's or Lady Machell's, or Pholitais or Larrer's or Clandins', Edmund's or Lady Sanghare tells us is the right. And similarly in the comedies, where we are asked to supparhsies with the ultimate triumph of here or hereing or the control of the control

Yet there are disquieting details. In the main the verdiet is on the side of truth, so that we never feel that the moniof a play is unhealthy; nevertheless, things are done which conscience cries out against, and we are asked to accept them as worthy of the best and most heroic characters. Instances are the lying of heroes, which is treated of below, the foote talk which enters to largely into the private convenation of heroines; and possibly saicide. In regard to extend the model of the difficulty. In the world of lairy tales and ballads it is an accepted convention that disappointed lovers must die; whether of a broken heart or a watery grave is but "wariable kervice", the early plays it may be that Shakeepeare accepts this unquestioned, with many other traditional conventions of the romantic would. As he advanced from romanes to the deeper and fuller poetry of real tile, this convention had to be questioned ble all others; and its romance could not be equestioned ble all others; and the plays in dramological order would perhaps show that the plays in dramological order would graphs show that the plays in dramological order would graphs show that the plays in dramological order would graphs show that the plays in dramological order would graphs show that one plays in the serious difficulty. I think Romes and Julier would for this cause, teach an onlendthy moral, were it not that it is too unreal to have any moral at were it not that it is too unreal to have any moral at were it not that it is too unreal to have any moral at were it not that it

The other points are less important, but not easy to explain. The difficulty will become apparent as we look more fully into his treatment of two much-debated problems—usury, and lying.

By the mouth of Antonio, Shakespeare gives us in a sentence the Catholic doctrine of usury.

If thou wilt lend this money, lend it not As to thy friends; for when did friendship take A breed for burron metal of his friend?

Barren is the point. Some goods are fruitful, others barren. The test is, Can you use them, and still bave them? If yes, then the using of them is worth something, and they are fair objects of hire as well as sale. So you hire a hall and carriages and crockery. But you do not hire the wedding-breakfast. You cannot eat your cake and have it too. With the other things, "Will you buy or hire them?" is a

reasonable question because you can use them without destroying them, and the use is by itself worth paying for. But with the breakfast, to use is to destroy; and the use of it is not a separate thing, worth selling apart.

Now the money that is spent on our personal needs belongs to the same class of goods as the breakfast. You cannot use it and have it to, and so St. Thomas suggestso

that	to send in a	Dill litte					
	Breakfast						6d.
	Use of same	for two	hours			38-	6d.
mild	he as reason	onlyle as	to send	l in a	bill for		

ros od. Money lent ... ... ... rs od. Use of same for one week .... It is this that Antonio describes as taking "a breed for

This doctrine seems strange to the modern mind. It seems to take a false view of money; perhaps because we are so accustomed to think of money in what St. Thomas calls its secondary uses, where the mere use of it for a week or a month has a very real value; "e. g. if one lent money to be used for making a show of riches, or to be deposited as a guarantee; such use of money is a thing that may fairly be sold." + Probably it is true that now-a-days these secondary uses have become more common, and are really the principal use; most people can find ways of so using their money that the principal shall remain intact. Moreover, it is a mistake to think that the old doctrine condemned interest on investments. An objector argues that since it is lauful to receive brofils on money invested, it must be lawful to receive profit on money lent. St. Thomas answers that it does not follow. "The lender gives the ownership of the money to the borrower, who thenceforward holds it at his own risk, and is bound to return it entire; so that the lender has no claim for anything more. But a man who invests money in a trading or manufacturing business, as a partner or shareholder, does not give up the ownership of his money; it remains his, and is used in the business at his risk; and therefore he may lawfully claim a share in the profit derived from his own property."9

This answer clearly recognises the lawfulness of investing money to earn interest. Perhaps this has never been disputed. "Why then did'st thou not give my money into the bank, that at my coming I might have exacted it with usury?" Now-a-days there is so much opportunity for investment that we view all money as investible, and therefore fruitful. The test question, "Can you use your money and still keep it?" would generally be answered affirmatively.

But to Antonio as to St. Thomas, it is barren metal. incapable of breed. To Shylock the breed is well-won thrift. I am not sure that we can interpret out of the plot any verdict of Shakespeare's on the point. It is a young play: and in a young play the answer must be a bloodsucker as a matter of course, as inevitably as the parted lovers must seek death in Romeo and Juliet. However, the teaching of the plot is plain, whether designed by Shakespeare or only accepted by him as a poetic tradition. The practice of usury has made a Shylock. The constant heartlessness of his business leads naturally to the heartlessness that is shown in the attempt to take Antonio's life. Cruelty allowed by law has become familiar to him, till be shrinks from no cruelty so long as it is covered by the law

On the other side, Antonio is a study of generosity.

He lends out money gratis. And this lifelong generosity naturally leads to the generosity that puts his life in pawn to stead his friend.

In low simplicity

Shakespeare's treatment of lying is a great difficulty. His best heroes and beroines are made to lie with no qualms of conscience and no suggestion that they have done wrong. The whole question of lying is of course \* ib, art, z, ad, c.

difficult. In the extracts collected by Newman at the end of the dylogide we find the stundler of moralists admitting that sometimes we must say what is not true, and different schools giving decisions that to their adversaries seem impossible or unprincipled. Here is an extract from a modern wrize, Ballerini, "to show ow mantifactory is the theoretical treatment of the subject. The question raised is how as we have the contract of the contra

Others suggest that the distractors should say "What I said was false, or I was mixtuden of electrica, Or I was higher." And Logo, to meet them who say this is hying and swrongmatrixen that it can be speaken in an antispose sense—it is was false as far as the world know "..." I was hying, because every in in a line." But he remarks that we must be carried and to produce the nontrary impression; if others see what we are diving at the yell the Localizand in their bed opinion of the man. But if here be a produce hope that agod has be done, hope thinks we not only may, but uniter,

This sort of thing, side by side with the general principle that it is never lawful to lie, is common in moral treatises. Shakespeare gives us the same mixture. Some passages in the plays seem to preach a very high standard of truth-telling. In Musbith the "porter of hell-gate" admits the equivocator in company with the suicide and the thief.

Faith, here's an equivocator that could swear in both the scales against either scale; who committed treason enough for God's sake, yet could not equivocate to heaven.—O, come in. Equivocator.

And in the quarrel about the rings in the Merchant of Venice, the scene is litted to a certain nobility first by Bassanio's truthfulness, as a moment later by his delicacy in omitting mention of Antonio when telling how he parted with the ring.

+Op. Mor. III, 426.

PORTIA. What ring gave you, my lord?

Not that, I hope, which you received of me?

Bass. If I could add a lie unto my fault

I would deny it; but you see my finger

Hath not the ring upon it; it is gone.

But the practice of the heroes and heroines gives a very different impression. They lie on occasion most barefacedly; and the difficulty is, that there is no suggestion that they are to blame. Malcolm by his own account is an upright man.

never was forsworn;
Scarcely have coveted what was mine own;
At no time broke my faith; would not betray
The devil to his fellow; and delight
No less in truth than life.

This is promising. But he fears that Macdulf is a spy from Macchefi, and will put him to the proof. So he sets himself to a quarter of an hour's deliberate lying about himself, blackening his fame: to see if Macdulf can be got to admit that as a hing he will be no improvement on Macbeth, And when he accreeks and so satisfies himself of Macdulf's "good truth and honour," he calmity explains what he has

> my first false speaking. Was this upon myself.

What does Shakespeare mean us to think of this false speaking? There is nothing to suggest any disapproval, or doubt of its landfulness, unless it be that Madduff, very naturally, finds it hard to reconcile "such welcome and unwelcome things at once." Apparently it is to have our sympathy just as much as the subsequent stratugems in the

Ruskin says that Shakespeare has no perfect hero, but only heroines. On this point the heroines are as much a mystery as the semi-heroic males. Rosalind shall pass for a perfect heroine, but we must not ask her to tell the truth. She will go disguised as a boy to the forest of Arden; and of course it would be folly to wear a disguise and tell the truth about it. So she will tell many lies about it, and about other things that have very little to do with it.

ORLANDO. Are you native of this place?
ROSALIND. As the coney that you see dwell where she is

ORL. Your accent is something finer than you could purchase in so removed a dwelling.

Ros. I have been told so of many: but indeed, an old religious uncle of mine taught me to speak, who was in his youth an inland man.

Again, she has swooned on hearing of Orlando's encounter with the lioness; and on recovering fears that the truth may be suspected, and takes precaution accordingly.

Ros. Ah, sirrah, a body would think this was well counterfeited: I pray you tell your brother how well I counterfeited—Heigh-ho!

OLIVER. This was not counterfeit; there is too great testimony in your complexion, that it was a passion of earnest. Ros. Counterfeit. I assure you.

"What tying!" "we think as we begin to read it, and then "what a ready wit!" But how close Shakespear mean us to think of it? Are we not meant to forget our first protest against the falsehood, and to sympathies with her success and her pleasure in cheating them? And still to think her a heroise and not a roque? Shakespear's verdit exemes to be, she did quite right; there was no harm in it. And probably he carries with lim every English reader. But let some causist, Jermy Taylor or Dr. Johnson, say the same thing causist, Jermy Taylor and the same thing causist. Jermy Taylor and the same thing we have the same thing which we have the same that the same than the same

Portia is in the same case; a lady of deeper and riper character, whose example carries more weight. She must disguise herself to go to the trial at Venice and rescue her husband's friend; and this is the way she keeps her secret-

for mine own part
I have towards heaven breathed a secret vow
To live in prayer and contemplation.
Only attended by Nerissa here,
Until her husband's and my lord's return.
There is a monastery two miles off
And there we will abide.

To enter the court she must have a letter of introduction from old Bellario, which she gets—whether by lying to him or inducing him to lie we are not told. He writes—

In the instant that your letter came, in loving visitation with me was a young doctor of Rome; his name is Balthazar.

Here again, as in Ronalind's case, it is clear that we are meant to this, more the worse of her for the falsehoud of it all. It is done for a good purpose, and therefore we are not to object to the means. And in practice the average Engliahman acts on this teaching. In such a case as Rosalind's O' Portis's he will be as they did defending himself with "I had to do it; it would not have done to let them suspect." But will he allow the mentalist modern to let them suspect." To take the such as the such as the such as the such as the teachers are the such as the such as the such as the such as the teachers are the such as the such as the such as the such as well as the such as the such as the such as the such as the mental to the such as the

J. B. McLaughlin.

# Dawn on Rievaulx Abbey.

To Rievaulx Abbey on a summer's night We walked, a band of school-boys, with design To see the Morning tinge with rosy light The holy ruined shrine

We reached the walls, while darkness veiled the land,

—Then paused, expectant of we knew not what,—
An awful presence, or a warning hand,

To guard the hallowed spot.

For here, how many saints have lived apart,
The hidden, inner life, to earth unknown—
Filling "the inmost spaces of the heart"

And here, e'er yet monastic zeal grew cold, Burning with youthful ardour, ARLDERD came To feed with holy thoughts his fervent fold

TT

But now the Dawn's first flushes, aisle by aisle, Had touched each springing arch and buttress slender, Like ghostly Brothers lighting up the pile With sacrificial splendour.

In workrooms, eastward turned and earliest lit, Still wandered glooms like pacing meditation, Or bent in toil, or to and fro' would flit,

The cloistered walks, with night and ivy dim, A whispering breeze in preparation stirred, Then woke their leafy life, like matin hymn. Ev pilerim faintly heard. The choir, as dawn its gradual Office did,

'Neath unseen hands seemed growing to perfection,
And prayer and praise, their ancient seats amid,
Rose, as in resurrection.

111

But now Farewell,—before the Hours reveal The widowed mullions shorn of every token,— Before the careless stranger sets his heel On shrine and altar broken.

Far better now than when the garish day
Brings back each bitter truth of rent and straining.
Brings back the critic cold, the idler gay,
The mocker's step profaning.

Yet even to these dry bones whose soul has fled (As once of old upon the Syrian plain), From the four winds a mighty Voice shall spread, And thick them lies again. 9

For us,—let this short hour the ages cancel,
For this brief space let hope to memory cling,
People with shapes of faith the long-blest chancel

## Motices of Books.

THE MARTYRS OF COMPIEGNE. Compiled by Eleanor Mary Willson. Art and Book Company.

We welcome Miss Willson's account of the Carmelite Martys with whom or own States of Cambria into at Stathrook were so closely associated. The Compiler deserves commendation for the careful way in which also has essented all the records of the life, trial and death of these searcheaf all the records of the life, trial and death of these body marrys, and the faithful manner in which she has given the result of her work to the public. The illustrations are good. She would do well to correct in future work a some trace in the title hook before us. The book work on the some trace in the title hook before us. The book with there is some trace in the title hook before us. The book with it were years can more direct style of writing. We wish it every access a more direct style of writing.

HOLY COMMUNION: PREPARATION AND THANKS-GIVING. By Canon P. Lejeune. Translated from the French. Burns and Oates. Price 3/6.

The decree of the S. Congregation of the Council on Receiving Daily the Most Holy Eucharist will lead no doubt to the publication of many books in explanation, The book before us deserves the attention of the faithful.

There is a careful discussion of the doctrine of disposition in the First Chapter which is sepecially useful. The author avoids all the pitfalls which beset the path of the theologian, and gives very clearly and directly an exposition of the doctrine which cannot fail to be of use to many priests. There is an excellent passage, Chapter III. no. 8, in which we have some most useful hints as to the conventation which the soul can hold with God during the time of Holy

In Part III. Chapter iv, the doctrine of the action of the Holy Eucharist on the body of the communicant is very fully considered. On the whole, though the translation is somewhat crude at times, the book may well be recommended not only to the faithful communicant, but also to the priest who wishes to instruct a convert in the complete doctrine of the Church on the reception of the Holy Eucharist.

DE FREQUENTI QUOTIDIANAQUE COMMUNIONE.
R. P. D. PETRUS BASTIEN, O.S.B. Desclée. 2 fr. 50.

This work of the leisure of Fr. Bastien will be of use to theologians. In it the learned author discusses fally the theological side of the practice of frequent Communion, to the first part he gives us the history from the institute of the Blessed Sacrament to the latest decree of the S. Cong. Conc., kaying special stress on the decrees of the Congiconc, laying special stress on the decrees of the Congiconc, laying special stress on the decrees of the Congition of Terms. In the second, he applies to the various states which the decree is most Hely to affect, viz. religious light at selvol, the connel of the above recent decree. He has added set the following the constraints of the congress of the second of the first of the connel of the subsect constraints of the subsect.

MARY IN THE GOSPELS. By the Very Rev. J. S. Northcote, D.D. A new edition, revised. Burns and Oates. 28, 6d.

The gifted author of these seventeen lectures died at the beginning of this year, and this new edition of his interesting work remains as a wordly mountent to him. First published as long age as tells, it reaso of a subject on which manner of expounding the thesis from both points of view is enimently astidactory. The objections are not weakened in the staning, and the true exposition of the facts is clear and devourt. It is a book well adapted to loster devotion to Our Lady, and to remove those false impressions, occurring the real impracta extra croposmible.

# Coffege Diary and Motes.

April 16th. The Summer Term opens. The following boys joined the school this term: J. Gaynor, B. Livesey, J. Readman, P. Peguero, D. Fawcett, E. Sinnott, A. Long. Our numbers are now 116.

The school off	icials for	the ter	n sven	capp	ointed this evening.
Captain of th	e Schoo	-			R. Hesketh
Secretary	-		-		J. McElligott
Office men					F. Lythgoe
omic min					H. Speakman
Gamesmen		- 6			H. Williams
					C. E. Rochford
Billiard Roo	m Officia	als -	-		R. C. Smith
Gasmen -			-		S. Lovell
Gasmen					J. Barton
Callennan					J. Darby
Collegemen	-				R. Blackledge J. McDonald
Clothesman					A. Lightbound
					L. E. Emerson
Librarians of	ribber 1	ibrary			P. Ward
					F. Goss
Librarians of	Lower	Library			B. Collison
					N. Chamberlain
Librarians of	Readin	g Room			E. Feeny
					G. Morice
Secretary of 1	National	History	Socie	13	J. McElligott
Editors of Co	llege Di	ary .		- 1	P. J. Neeson
				- 1	R. Marwood J. McElligott.
Cricket Com	mittee				R. Hesketh.

Captains	of	Cricket	Sets		

ams	OL:	Cricket	Sets !-	
Set				R. Hesketh, J. McElligott
Set	II	-		I. Buckley, E. Emerson
Set	111			J. Lee, P. Chamberlain
Set	IV			G. Richardson, V. Narev
Cir	W			G Emerson B Bernerk

April 18th. The early Easter has thrown practice for the Sports into an already too crowded term.

April 26th, 27th. The Sports were held to-day. In spire of the abort time within we had for Sports require the results were very tair and in the Lower Sets remarkably good. The best event in the Lower Sets remarkably good. The best event in the spire of the spire o

We are sorely in need of a ranning track, as all who have taken part in our Sports must know. Until we have a proper track we cannot compare our records in the races with those of other Schools.

		First Set.	
too yards.	P. Ward,	Time, Height, &c.	Revends since atty
100 yaron	W. Darby,	11 300	10 404
220 yards.	W. Darby, P. Ward,	25 sec.	22 Nec.
440 yards.	W. Darby, P. Ward,	543 sec.	\$4 sec.
Half-mile.	J. Darby, T. Dunbar,	2 min. 8) sec.	1 min. 53† sec.
Mile.	T. Darby, F. Lythgoe,	5 min. 135 sec.	4 min. 37 sec.
High Jump.	E. Rochford, P. Martin,	5 ft. 1 in.	5 ft. 3in.
Long Jump.	P. Martin, R. Hesketh,	16 ft. 7 in.	ig ft. to in.
Pole Jump.	P. Martin, E. Keogh,	7 ft. 8] in.	glt. t in.
Weight (16 Ibs).	P. Martin, H. Rochford,	29 ft. 9 in.	37 ft. 3 in.
Cricket Ball.	R. Hesketh, J. Darby.	78 yds.	114 yds. 2 ft, 6 in
		econd Set.	
100 yards.	D. Travers, O. Martin,	III sec.	11 100,
ato yards.	D. Travers, C. Rochford, B. Collinson	26 sec.	24 sec.

440 yards.	O. Martin,	Time, Height, Str. 63E-86C	Records since 1987 56: 800
	T. Teeling, O. Martin,	2 min. 10 sec.	2 min. 17 sec.
Half-Mile.	A. Clapham, O. Martin,	5 min. 26 f sec.	5 min. 16) tec.
High Jamp.	E. Cawkell, L. Terling.	4 ft. 6) in.	4 ft. t1 in-
Long Jump	O. Martin, O. Martin,	15 ft, 25 in.	16 ft. 5] in.
Pole Jump.	D. Travers. F. Goss,	5 ft. 5 in	7 ft. 10) in.
Weight (14 )	D. Travers,	27 ft. 10 im	26 ft. g in.
Cricket Ball.	O. Martin,	66 yards	87 yds, o ft. 6 in.

	Luna	DCf.	
mor,		111 m	
er,		27 sec.	
yer,		62 sec. [	
NATE:			

28 sec.

Half-Mile.	G. Morior, A. Young,	2 mile and me.	
Mile.	G. Morice,	5 min. 27   sec.	
High Jump.	A. Young.	4 ft. 35 in.	4 (t. 4) in.
	G. Dwyer, G. Gayner,	15 (t. 5) in	15 ft. 15 in.
Long Jump	J. Robertson.		20 ft, 6 in.
Weight	G. Dwyer, L. Roberson,	28 (t. 9) in-	
Cricket Ball.	P. Murphy.	63 yılıı	74 yds, 2 ft.

### Fourth Set

100 yardi.	A. Neilan.	131 sec.	12 sec.
220 yardi.	W. Martin, R. Huddleston,	283 sec.	28 j sec.
	G. Emerson, G. Emerson,	673 sec.	hy  sec.
440 yards.	L. Williams, A. Nielan,	a tr. rel in-	4 (1. 4) in.
High Jump	G. Marwood,	raft, a in.	13 ft. 71 in.
Long Jump.	F. Long. A. Nielan.	18 ft. 2) in.	27 ft. 10 in.
Weight.	L. Williams, G. Marwood,		62 yds. 28. 7 i
Cricket Ball.	A. Wright,	53 yds.	oryat zn. 71

April 20th. The cricket season began with the Colici sands. Calder Smith's take boveling was much to good for the Colici solowere all our for 12. Calder Smith took ten wirelests for grams, lebecht and Necesian hooked of the rome before the latter was caught. Calder Smith and Hesketh took the score to 231, the latter being one or 50. Stimups were them drawn. The last few Colici matches have been a force. Would it not be few Colici matches have been a force. Would it not be practice?

The Colts.			The XI.
J. Darby, b. C. Smith J. Barton, b. G. Smith A. Clapbann, b. Hesketh D. Travers, b. C. Smith H. Rochford, b. Hesketh C. Rochford, b. C. Smith C. McCormack, not out	Lovell		E. R. Heischi), out out
		6	Extras 5
	Total	43	Total (for 1 wht.) 134

May 1.11. Mr. May came as a cricket coach for the first part of the Sesson. Several bad puns were perpetrated to-day.

May 3rd. Mr. E. Forster came on a visit for some days,

May 9th. March n. Caule Howard. Fr., Hildelrand, who was up on a virit, was included as wishelsheeper in the team. We lost the toos. Br. Baili and Mr. May bowled first for the College and within second ball the latter obtained a very good wicket. Three of our opponents' wickets were down for 15 mms. A short stand was made for the form wicket, but our bowling seemed to came great difficulty and the ske was eventually dismitted for 15. Fr. Hildelrand and Mr. May opened our insings,

the latter played a forcing game and after giving an easy chance at mid-on was bowled for 19. The first whicket yielded 15 gam. Hacketh joined F. Hillebeand, who was playing well, his bitting on the leg idde being especially fine. During the partnesship our opponents' total was passed. F. Hillebeand well-tillebeand was the Lb.w. F. Placid and Hesketh brought the total to 129 when the latter was caught at the wicket.

The tedium of a long drive home was much enlivened by the entertaining presence of Mr. Forster.

Castle Havard.	Ampleforth.
Rev. Ward, c. Rev. Mawson, b.         4           May         4           I. Hungan b. Man         6           I. Hungan b. Man         10           M. Ser. Mawson         10           W. Mayer, e. Henketh b. Mawson         7           J. Manby, c. McKilligett b. May         2           J. Munby, c. McKilligett b. May         2           Colley, b. May         2           Thompson, b. Mawson         0           H. Coates, b. Mawson         4	Mr. May h. Smith Rev. V. H. Daven, Lhow, b. Hoggas 13 Rev. V. H. Daven, Lhow, b. Hoggas 14 Rev. R. Hashelbe, Ward, b. Thomp G. Rev. R. U. Dakan, not out
Total 31	Total (for 3 whts.) 153

May rife. Matth v. St., John's (York), On the College Grounds. St., John's battel fire. The ovickets fell for yruns, bear at the fall of the third of grous, bear at the fall of the third of grous, bear at the fall of the third of grous and the state. Mr. May and Heketth opened our famings, and in the second over the former returned a very easy eath of the Boyler. Fr. Frield near played a ball on to his wickers, and Speaksman who followed was bowled after making a single. Our timings developed into a posension to and from the paralless. Heachth was top not greatly to some of the production of the production of the paralless for such a pour display-to-ground to ground the production of the production of the production of the production of the following the production of the second the production. The production of the production of the following the production of the production of the production of the second the production of the production of the production of the second contraction of the production of the production of the second contraction of the production of the production of the second contraction of the production of the production of the second contraction of the production of the production of the second contraction of the production of the production of the second contraction of the production of the production of the second contraction of the production of the production of the second contraction of the production of the production of the second contraction of the production of the production of the second contraction of the production of the production of the second contraction of the production of the production of the second contraction of the production of the production of the second contraction of the production of the production of the second contraction of the production of the production of the second contraction of the production of the production of the second contraction of the production of the pro

St. John's College.		Ampleforth.	
ad b. May		Mr. May c. and b. Brewin	
nd, b. May	%	E. Hesketh, b. Brewin	

towns, b. Heakett	COLLI	SCIES 1912	HEL WAND MOTES	85
	Hewrin, b. Hesketh Meller, b. McElligott Turner, b. May Lowe, c. Williams, b. M Townend, st. Speakman, gott Barker, not out Winn, b. May Davison, b. Mawson	cKiligost b, McElli-	45 H. Speakman, b. Lówe D. Ward, b. Lowe 1 R. C. Smith, b. Lowe 16 Rev. B. Maveain, run out H. Williams, b. Brewin 7 J. McElligett, b. Beevin 5 A. Smith, b. Beewin 5 A. Smith, b. Beewin	Contract of the last

May such. March: Mr. I. Farter's XI. M. E. F. State brough as a team to play us. Howketh ones again lost not too and the Eleven took the field. Called Smith and Lovell were first boulen. The first wicker fell for a rows. The second pet on 57, but our appointent were all our for 86. Heiselin, and McElligers opened our inneight sy tyru into halt bear second when Heiselin and McElligers out to a good carch. Speakman only made a single before wor to be a good to be a single before when the second with Heiselin and the state of the second with the same to the second with the same to the second with the second with the second with the same to the second with the secon

May 19th. Whit-Sanday. Fr. Abbot opened the new church in Ampleforth Village. He sang Pontifical High Mass and preached. In the evening he pontificated at Benediction and again preached.

May soth. Trinity Sanday. His Lordship, Bishop Lacy, came to hold the Ordinations and to give Confirmation. We offer our congratulations to Fr. Basil Mawson and Fr. Paul Nevill who were raised to the Priesthood: also to Br. Ambrose who received the Diagonates.

May goth. Cerpus Christi. The procession had to take place indoors on account of the rain. For the same reason not a bail was bowled in our match with Pocklington, although the visiting team arrived. Congratulations to the following who made their First Communion this morning:—O. Barton. B. Liveew.

R. Candlish, W. and E. Martin, R. Harrison, L. Walton, and A. Neilan.

June 10th. E. Emerson and J. M. Buckley went to York, where they are taking the London Matriculation Papers. Best wishes. Sincere sympathy with Francis Heyes, on his mother's unexpected death.

Just 21th. The west weather still continues. The first bather of the season took place tooksy. The term fixture with Castle Howard was played on the College ground to-day. By although werehold fielding the mather of dropped catches for on insings must be a record) we allowed Castle Howard to make 14th for exercise which the place of the control of t

Castle Howard.	Ampleforth.
Rev. H. Ward, c. Smith, b. Hesketh a H. Helm, c. Speakman, b. Dolan 43	E. R. Hesketh, b. Smith 14 J. McElligott, c. Huggan b. Ward 3
W. Meyer, b. Hesketh	Rev. J. P. Dolan, c. Barton, b.Ward 6 H. Speakman, b. Smith 6 R. C. Smith, c. Huggan, b. Ward 6
H. Huggan, b. Lovell 1 J. Calvert, c. Ward, b. Lovell 11	Rev. B. Mawson, c. & b. Ward 12 S. Lovell, c. Byass, b. Smith 1
T. Thompson, c. McBlligott, b. Lorell 4 H. Coates Tryanskie Lorell	P. Ward, c. Huggan, b. Ward C. H. Williams, not out 15 B. Collison, not out 22
B. Rodwell doclared closed:	A. Smith, did not bat Extras
Extras 2	Total (for 8 white) 8:

June 13th. About an hour and a ball's cricket was possible today in our match against Mr. Dowling's Eleven. Our opponents scored by for four wickets. We replied with 26 for four, when rain our an end to all blay.

June 22nd. The weather admitted of a good game to day against St. Peter's School, York. We batted first on a treacherous wicket and were all out for 92, of which total the last wicket was responsible for 20 runs. St. Peter's commenced badly. Calder

Smith's fast howling proving very detructive. A prolonged stand for the fourth wholes, however, besend our chances of victors, When the game was at an inferesting stage a heavy thundenscenbrate over the ground. When play was recursed our broaders were considerably handicapped by the wet ball. Calder Smith too was anable to get a footing, and we were ultimately beaten by three wickets. The Eleven Guydts well for the match, and not a run was thrown away in the fieldline.

A miscalculation was made about our return home, and we

nad a long though interesting c	rive from Matton.
Ampleforth.	St. Peter's.
B. R. Hesketh, c. Phillipp, b. Clegg J. C. McEllipott, b. Peters S. C. Lovell, b. Peters S. C. Lovell, b. Peters, b. Clegg, 1, 1 B. R. Collison, c. Peters, b. Clegg, 1, 2 B. R. Collison, c. Peters, b. Groves c. 11. Williams, Ebow, b. Clegg H. Williams, Libow, b. Clegg J. Barton, not out 1, 1 J. Spackman, b. Hendley 1 J. Smith, b. Clegg P. J. Nesson, b. Mendley 2 P. J. Nesson, b. Low, b. Hendley 2 P. J. Nesson, b. Low, b. Hendley 2 P. J. Nesson, b. Clegg 2 P. J. Nesson, b. Mendley 3	M. W. Peters, not out W. P. Allon, b. C. Saxith. 0 P. G. Hendley, b. C. Smith 0 M. T. Clegg, b. C. Smith 4 B. T. Greves, b. C. Smith 20 W. H. Colley, b. Hesketh 1 R. M. Wood, b. G. Smith 5 A. H. Phillipp, b. Hesketh 1
Total or	Total of the Total

June 25th. School Match v. Bootham, York. We got our opponents out for 19. Calder Smith, Neeson and Hesketh bawled very well, the first taking four wickets for 8 runs, Neeson

Bostham.			Ampleforth
	tt, b. C.	5 0 2	E. R. Hesketh, c. Milner, b. Rowlands
Marriage, b. Herketh Neurman, c. McElligott,		0	B. Collison, c. Rowntree, b. Rowlands P. Ward, b. Rowlands
Rowntree, b. Hesketh .		6	H. Speakman, not out
Green, not out		2	A. Smith, Did not bat. E. Krogh, Extras

The second Elevens met on our ground. Bootham were all out for 28 to the bowling of C. E. Rochford and Lightbound. We declared at 131 for three wickets. Williams played nicely for his so not not. Bootham were all out again for Eleven.

Bootham,		Ampleforth.
Pime, c. Bodenkam, b. Rochlord Scawie, a. Beech, b. Rochlord Watson, b. Rochlord Thompson, b. Lighthound Lingford, c. Bodenkam, b. Rochlord Homer, b. Rochlord Graveley, c. Maxim, b. Lighthound Walpole, c. Bodenkam, b. Butt, ron out Eliett, not out Eliett, not out		H. Williams, not our 5 C. Rochlord, b. Thompson 12 P. Martin, b. Thompson 5 P. Martin, b. Thompson 6 P. Martin, b. Thompson 6 P. Cawledi, b. Lingford 1 P. Cawledi, b. Lingford 1 P. Cawledi, b. Lingford 1 P. Lingf
bound Extras	0	Extras
Total	28	Total (for 4 wkts.) 13

Jans 27th. Mr. C. Hims brought a strong team from Darling.

Included Edmund Hardman be let us hat year began vey hody. On first five widefux were drown for 2. These began vey hody. On first five widefux were drown for 2. These the care to part for Co. Afterward's Speakman played well with Fr. Plated. The latter was howled by a shooter for 66, made without a clonus. Speakman and Melligott, and then McElligott and Ward, hit lard, and the inning thous for no.9. Then command the contract of th

June 29th. Feast of SS. Peter and Paul. Fr. Abbot pontificated in the morning. The Choir gave a successful rendering of a new Mass Mr. Eddy had been preparing for some time—Missa de Spiritu Sausto; by Ludwig Ebner.

July 2nd. Goremire Day, Gloriously fine, as usual on this annual outing. The ordinary routine of Goremire Day took place, though the number of cyclists is steadily increasing each year.

July 3rd. The first Eleven went to York to play the Yorkshire Gentlemen. We lost the toss as usual, but succeeded in getting the Yorkshire Gentlemen out for 75. Consistent scoring by most of our battimen carried our total to 101.

Yorkshire Gentlemen.		Ampleforth.
M. Baldock, b Mawson G. Justice, b. McRilligott	33 2 0 0 7 1 19 0 0	Rev. J. P. Dolan, b. Gnald  E. R. Heeketh, is buttien, b. Squide at  R. C. Collison, b. Gnald  Speakman, not out  Speakman, not out  Rev. B. Mawson, b. Morris  C. C. Smith, b. Baldock  Rev. W. Lambrert, c. Jackson, b.  Morris  J. McElligott, c. and b. Morris  J. McElligott, c. and b. Morris  J. Barton, not out  J. Barton, not out  J. Barton, not out
Total	75	Total 191

July 4th. The Inspectors from Oxford and Cambridge Joint Board visited us to-day. We understand they will be with us for the next three days.

Just as we go to Press the summer weather is arriving. The inadequacy of the English language to express unrestrained emotion prevents us from commenting on the weather this term.

COLLEGE DIARY AND NOTES.

Rev. A. Mawooo, c. Homier, b.
Clayton ... 5
P. Ward, run out ... 5
P. Nemoo, b. Clayton ... 5
P. Nemoo, b. Clayton ... 5
Extras ... 4
Rx

"Olim patriarcha Noe Questus est diluvio e pleno, 'jam est satis, obe.'

\* \* \*

cum cedente bruma veri campi fiunt lacus meri, nobis quoque licet queri.

We have one change to record on the School staff since our last number. Pr. Benedict McLanghlin has left to do parish work in Warrington. Our best wishes go with him. He had a long and successful caree as a mater at Ampleforth. Apart from his class work his varied and detailed knowledge of all sorts of subjects work his varied and detailed knowledge of all sorts of subjects made him a great acquisition in creatation time. He never seemed to want to have his time to himself, and as a guide to those of us interested in natural history or in physical empreadure.

ambulare super prata liquescenti nive strata

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July 12th. The March against Thirsk had been postponed. Today was beaufieldly fine, the first really summer day. We batted first and lost Fr. Plated in the second ball of the march. Hesketh first and bed properly the delighted recited carried the score to ro before Speakman was easight at the wicket for a very well played jr., Hesketh was bowled shortly afterworks for Gr. His mining was practically faulties. Wickets fell rapidly after this. McElligert was playing in good step, but could find no one to sate with him.

We were impected this term by the Oxford and Cambridge Board of Studies. What the impection meets we are not sure we have heard definitely. No doubt the ambienties know, What seemed to happen was that the even tenno- of our classes was broken by the abort entry of a stranger with daving been was broken by the abort entry of a stranger who know the secanciantly asked spections and make as feel nervons. The impection also hervered about flaring recoration time, and the Head Impector, Rev. R. S. Lallan, last Headmarker of Cheltonham College, direct at the Sixth Form table. Atterwards he are actually a surface of the second of the second of the second archived a place practice and proved more than a spectator, an

Think lost three wickets for 34 but Macaulay and Wray put on or a lot of runs. F. Basil, however, as usual, rose to the occasion, a lot of runs. F. Basil, bowever, as usual, rose to the occasion, and after bowling throughout the innings dismissed the last man three minutes before time.

The match was remarkable for the fine partnership of Speakman and Hadzelt, for the second wicket against really cool bowling.

and fielding; and for Fr. Basil's fine bowling.

The inauguration of Water Polo has not has yet been mentioned in these pages. Goal-posts were erected in the swimming-hath last year, and a tentative beginning has been made. The winty summer this year has prevented much progress, but the game has evidently come to stay. Would it not be possible to arrange a Present and Part Match to take olice at the Kubilistica ?

We wish to record with joy the arrival this term of new howling screens. They are quite the best we could wish for, and as they say in Ireland, a great addition to us.

The Cricket XI deserves our sympathy. We commenced the summer with every prospect of an especially good season. We had a particularly strong batting team with absolutely no tail, several useful bowlers and a fair fielding side. After a couple of defeats in the wet and mud in the early part of the year, the team settled down into a really powerful side, and whenever the wicket became at all firm, the XI showed they were worth a great many runs. But the weather played havoc with the fivtures. We were looking forward to avenging the defeats we have received at the hands of Pocklington School, and certainly the chances were quite in our favour. But "the rain, it raineth operu day !

Our readers will be able to judge from the record of the matches in the Diary how reliable was each member of the team. to obtain runs in an hour of need. The eleventh man played with as straight a bat as the first. This was a source of constant comment by visiting teams. Much of the credit for this is due to Mr. May's excellent coaching in the early part of the summer : and to his work being continued by Fr. Placid, Fr. Benedict, and Fr. Basil throughout the season

Our best thanks to Mr. W. J. Taylor and Mr. A. Penny for their gift of cricket bats to the best bat, bowler, and fielder in the 1st Eleven. The award will be made on Exhibition Day.

The librarian of the Upper Library wishes to acknowledge the following :- Farty-One Years in India .- 2 vols. (Lord Roberts): The Great Postilence (Abbut Gasmet) : Lite of Land Gramville-2 vols. (Lord Edmund Fitzmaurice); Lectures and Essays-2 vols. (Canon Ainver). Also the Illustrated London Notes (sent by Mr. Oscar Steinmann); and The Army and Nany Gazette twent by Mr. Hamilton Berners).

Our best thanks are due to the "Old Roys" and others who have provided Special prizes for the School this year. The "Fishwick Prize" has of course load been an angual prize. Mr. W. J. Milburn has now generously provided for an annual prize for Higher Mathematics, to be known as the "Milburn Prize." Mr. John Raby has offered a prize of a guineas yearly for the best English Essay.

Mr. John Nevill gives a prize for Latin and Greek, open to members of the Middle School. An Historical Prize is presented by Mrs. Nevill for the best work in English History, open to members of the Sixth and Fifth.

Mr. W. J. Taylor again offers £5 to the boy who does best in the Higher Certificate, and an anonymous "Old Boy " offers Le for success in the Certificate examination.

In addition to these there are the "Turner Prize" for Theory in Music, and the "Boddy Prize" for Drawing.

In conclusion we thank the Ampleforth Society for the presentation of a handsome oak Board on which to preserve the names of the Ampleforth Society Scholars. It is to be hung in the Study.

Congratulations to George Nevill on his marriage to Miss Selby at the Brompton Oratory. His brother, Fr. Paul, assisted Fr. Sebastian Bowden in performing the ceremony. Also to Mr. Hamilton Berners of the Irish Guards on his marriage to Miss Sandham at the same church.

Our best wishes go with Richard Huntington, who left England on April 25th, to take up a position in Manila. Several of his Station and from the Landing Stage at Liverpool.

Among the old boys who visited Ampleforth this term were John Kinman, who is home for a few months from Malta, and W. J. Marsh, whom some of our readers will remember as a leading alto in the choir. He is engaged in cotton growing in Texas, but finds time to keep up his music, and is indeed the regular organist at one of the largest Churches in his district.

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Another old Laurentian sends us news of himself from beyond the seas. Kenneth Weighill, who left us in 1807, with his brother last wrote to you. I am getting worse as I get older. How is Ampleforth? I must come over and visit you all very soon . . . . and with a greater snow-fall than the last three winters put together-to and 50 degrees of frost for weeks at a stretch, and blizzards of two, three, and four days' duration. I have heard several old hands say they have never experienced anything like it. The worst is now over. The crows, hawks, overe and ducks are back again, and we shall soon get to work on the land There are few Englishmen out here, most of the settlers are Canadian Methodists, and so we have few friends. The nearest priest is at Regina, 100 miles away. We try to get them to come periodically, but in the winter it is impossible . . . . Some of our horses had narrow escapes in the winter on account of the great snow-drifts. The last time we let them out, one of them walked on to the roof of the stables! This is dangerous. Alick yot his Journal, which is always welcome. The games at Ampleforth seem to have reached a high standard. As my old masters will know, I do not know much about the studies. Kind remembrances, etc."

Just as we received this letter we hear that Francis Duryer, who left us in 1904, has also gone out ranching in Canada. Luck be with him.

We offer our congratulations to Captain the flon, Edward Stoutton on his recovery from his recons sever illoss. When with his regiment, the rather all strated in version of a bidnifeld, he contracted a severe citili, just before varieties of a bidnifeld, he contracted a severe citili, just before administrated. After some months of convolution on the concompletely restored to feathlo. Our best withen also for the speedy recovery of Captain [plot Dowyr, who is on the promosal act of the Wenry of breath, and whom unhealthy Dublin has settled of the Wenry of breaths, and whom unhealthy Dublin has the other contracts.

Reginald Barrett, who left in 1906, is at present studying at Uchfield Agricultural College, near Eastbourne.

Congratulations to Oswald Chamberlain on passing his Law

Prelim., to Joseph Westhead who has recently passed his final Examination as an accountant, and to J. K. Smith on passing his Medical Prelim.

Arthur Gateley has been in for his Law Finals. The results have not been published up to the time of our going to press.

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What was said in the last number of the metalliconium of the Gordon Window's has called forth subgroup questions at to the three windows as "the Glass Doors," Their history is interesting and ought to be characterised. They were given by Joseph Hanson, and the topic of the control of the co

4 4 4

The nome "Flag Walf." has for a long time been a purel to the use. It actuardly suggests a walk prosed with stone flags; but of flag been are none. In present apparaness suggests that the property of the property of the property of the property assuming to the word "flag." but many that could be applied to a walk. The origin is not at all known in the School. One would have beingother that the native controlly with which we should have being the sould have kept alive the tradition and by the daily one and association of the two woods been and by the daily one and association of the two words been and and by the daily one and association of the two words been and and by the daily one and association of the two words been anally when the property of the two words are all and the property of the property of the property of the property of many of the property of the property of the property of the daily of the property of the property of the property of the daily of the property of the property of the property of the daily of the property of the property of the property of the daily of the property of the property of the property of the daily of the property of the property of the property of the daily of the property of the property of the property of the about the property of the property of the property of the property of the daily of the property of the property of the property of the daily of the property of the property of the property of the property of the should be property of the property of the property of the property of the should be property of the property of the property of the property of the should be property of the property of the property of the property of the should be property of the should be property of the property of th

Another name for which there exists no visible raises affire is "the Green Bench." Unlike the former, there is no ambiguity as to its import. Some of the masters remember the bench, though its disolution was many years back—at least twenty-five, we are told. In point of fact the name itself is dying, and is only fit fully revived by some one being reminded that "the boys' bounds end at the place known as the Green Bench." It has served as

useful purpose in the past, no doubt. We are inclined to assign as the reason of the desortude into which it is falling, the fact that the present generation cannot require to be reminded of the extent of their bounds as often as our immediate predecessors.

. . .

Many years back, when the editors of these notes were quite small and southful, the farm carta-"tumbrils" they are called in Suffolk-appeared on the "Penance Walk," They were carrying large stones and materials of that nature. Their contents were deposited on the slope below the new monastery. Here they remained an amorphous mass for a year or more. The "Flag Walk," we were told, was to be extended to the length of the building. Since then these same carts have spasmodically made their appearance, and the slope and the stones have been slowly moulded into shape. In truth this spot has been the scene of much intermittent labour. Old and young have put their hands to it. but material has not been always forthcoming, interest has flagged, and advance has been slow. One alone of our elders managed to find work when we all failed. He shovelled and towed weeded and wheelest and all other things falling art and admired. In the afternoon he played the part of entrepreneur, Small hove, overawed by his commanding presence, were given shovels, rakes, or any other implement at hand, and despite the proximity of many bee-hives, worked merrily at their allotted tasks. More than a year ago he left us, and little progress was made up to this June, when the walk has been practically finished. We do not pretend that the work is actually finished, but we could not resist announcing the hopes of its speedy

. . .

 Remus to the Prefect's Romulus? The swimming-bath, apart from official bathes, is as near as the grapes to Tantalus.

The Secretary of the tennis club, however, was quick to take advantage of the proximity of much wire. For the first time efficient back netting makes the court pleasant to play upon.

. . .

The School Dramatic Society is under a further debt of gratitude to many kind friends. Fr. Abbot's continued generosity towards the funds of the Green Room enables us to stage the Merchant of Venice and the Clouds this year in a manner befitting the best traditions of Ampleforth plays. We wish also sincerely to thank Miss Powell for her gift of the gorgeous dress worn by Stewart Lovell as Leader of the Chorus in the Clouds. In the preparation of the Clouds, the stage manager has had the assistance of the notes and advice of Mr. Cyril Bailey. Fellow of Balliol College, Oxford, who superintended the production of the play by the Oxford University Dramatic Society some years ago. To him our best thanks are due. Also to Sir Hubert Pairy for his kind offer to lend the score of the various band parts to the College Orchestra. His Clouds music is very elaborate and very difficult, and despite the kind offer of external assistance by Mr. T. Allen, has proved to be beyond the powers of the College Band. With great regret, for those who have heard Sir Hubert Parry's music for Greek plays can not be easily satisfied with an alternative, we have had to fall back on a style of chant similar to that rendered by our Frees chorus last year. The melodies in the recitatives of the Leader of the Chorus, however, are from the music by Sir Hubert Parry, written for the Coryphaeus in the Frogs. The stage properties were specially made under the direction of Fr. Maurus, from deavines of those used at the performance given a few years

\* \*

We have received the Craticulae Fixture Card for the vacation of 1907 and subjoin its contents. The secretary is to be congratulated on the number of good fixtures he has secured. We wish the team all secrees. One fixture purales us. Why is the Ammal Data and Present Marks on the Carticular Extract Card? Presumably because it is a Cardicular fixture. But who are the Cardicular Dat? A note at the end of the eard white such that all Laurentian part and present are they for a continuous part and present are they for a continuous part and present and the continuous for a common Laurentian who have gone to their reward, from beyond the bourse whence hitherto no cricketer has returned? The Psychical Research Society should attend the match. A Cardicula, playing cricket, who has caused to by an extraction of the continuous properties of the continuous processing sight, or lith the visible.

#### Craticulus Cricket Club-Season 1907.

DATE	TEAM	GROUND
fulv 20th.	Past v. Present	Ampleforth.
Aug. 3rd.	Northern Exten XI	Waterioo
11 5th.	Garston, an XI	Garston
n 6th	Rev. F. Smith's Ushaw XI.	Conten
" 7th, " Sth, " Qth,	Liverpool Second XI	Ai-duirth
m oth	Stoneyhurst Ramblers	Limbrick, Cho
" rith.		
	Old Xaverians	West Derby
" 15th,	Ormskirk, an XI	E-combin
	Ramsey	Ramacy
n 21st,	Warrington	Warrington

#### \* \* \*

A Correspondent signing ilmustl \* Higher Critic\* ends at the thortogeness — some Difficulties in Subhaspeare plays."

Howtogeness — some Difficulties in Subhaspeare plays."

For up, Foreste, III. 5, 15—Jessues, \* Noxy, you need not good bata, or Lorenzo, but a papearely was a supporter of the other side, would not have had reason to fare them. This body of the only reference to cricket in Subhaspeare, and the only reference to cricket in Subhaspeare, and the only reference to relate taking part in the game, its Elizabethus Hierarton. In Kroo Lass 1, e. yo, the Dosco or Kiser shear the width to no steep game when he calls the steems a \* hear football.

Microscar or Vance, IV, 1.81,—Basanou + For thy three thousand dears, here are zer. (He tailes are mine). This microable offer to Bhyteck was merely adding insult to higher Basania had avidantly Soroth blood in his veins. Perhaps he was related to Bunquo (the similarity of name is alone suggestive), whose aromality is deficusely indimated by the poet to the interpretation through purt one dark night. "There's has bandy in heaven, their causels are all one." (Mataled, IL L. 1) handy in heaven, their causels are all one." (Mataled, IL L. 1)

Scarus: "I have yet Room for six scotches more."

Scarus was a Roman, a friend of Antony. The following parallel passages will make clear our author's estimation of Roman capabilities in this matter. Consoctance, II. 1, 37—MERCENES "I am known to be a humorous patrician and most had lows a cup of hot vine without at drop of allaying Ther in it." And Harstey, v. 235, where Hamlet tries to prevent in it." And Harstey, v. 235, where Hamlet tries to prevent form the "topon of suits" and florator reglies :—

"I'm more an antique Roman than a Dane Here's yet some liquor left."

Still the Danes themselves do not seem to have been far behind; for the Queen in Hamlet was a Dane, and a few moments before the incident just quoted had shrieked out, presumably in a paroxym of thirst-

"The drink, the drink, O my dear Hamlet! The drink, the drink."



LINES WRITTEN ON " COMING BACK DAY," AFTER A SHORT

To come or not to come; that is the question Whether 'is better for the boy to suffer The punctual-loving masters' smiling praise Or to prolong the holidays twice th' appointed length

And by coming late annoy them. To stay at home And by a telegram to intimate Reception of some "shocks" that boys are heir to,-(Appendicitis, influenza, mumps) were a course Pleasant to pursue. But to return to school To return perchance to work ! Ah! there's the "rub." (Observe the metaphor from the game of bowls) For in the Vac, what plans may schools invent, What penalties devise, and painful schemes While all of us are having fun at home. Oh! who would bear demands for work undone. The angry voice, impatient eyes that glare On Latin proses,-the weariness And length of preparation time, the spurns That fall unmerited on a " delta plus," When he himself might escape so much By returning late? Who would lexicons bear And grunt and sweat under a Greek Unseen And lose himself in labyrinths of graphs Or sketch in brief a character from a play Or eke out an essay having nought to say. Or let the ferula-unkindest cut of all-Take precedence of the midday meal; But that the dread of penance classes dire Detention in a room from whose bourne No early exit is, blunts the will And makes us rather come back up to time Than spend upsanctioned leisure in our homes.

### Che Natural Bistory Society.

SEASON 1907.

Presson:
The Right Rev. The Assort.

Day Books

THE VEHY REV. THE PRIOR.
THE REV. THE HEADMANTER.

MR. R. ROBINSON, M.A.

Secretary:

April 21st-The Rev. The Headmaster... Opening Address.
Mr. D. J. W. Arkell, B.Sc. ... Colour in Nature.

April 28th—Mr. Robinson... ... The Flight of Birds.
P. Perry ... ... The Linnet.
May 5th—Fr. Benedict Hayes ... Vultures

J. Bodenham... ... Crabs.

May 12th— Fr. Benedict McLaughlin ... The Scattering of Seeds.

May 10th— Mr. D. J. W. Arkell, B.Sc. ... A New Ophiuroid.

E. Cawkell ... ... Mice

May 26th— Br. Ambrose Byrne ... ... Animal Instinct.
R. Calder Smith ... ... The Player.

June 2nd— Br. Anselm Parker ... British Snakes.
R. Hesketh ... ... The Beaks of Birds.
June 0th— Br. Anthony Bornett

June 9th- Br. Anthony Barnett ... The Rook E. Taunton ... ... Prelistoric Animals. June 23rd- Fr. Prior ... ... ... The Conversation of Animals.

... Modern Methods of June 20th - Fr. Abbot ... ... ... The Salmon.

July 11h Br. Sebastian Lambert July 14th Fr. Placid Dolan ... ... The Beaver.

In opening what proved to be a very successful season, the Headmaster impressed upon us the value of the imaginative aspect of natural history. He quoted several extracts from Wordsworth, and said that his works are full of references to birds, accurate and yet inspired with the truest poetic sentiment. The imagination of the poet touches what might have been the dry

Mr. Arkell followed with a paper on "Colour in Nature." All colour proceeds from the light of the sun. Plants grown in the dark tend to lose their colour. All colour in nature was arranged by design, and though sometimes we could not quite see the instance, why grass should be green and the sky bluel, for the and partly to distract attention from the female, who was at the nesting time so much more important to the future of the race. He instanced the pheasant, and told us how wonderfully the plumage of the hen-bird harmonised with the leaves among which she sits. that they were almost invisible until they moved. In butterflies the same principle could be seen. The male was generally more conspicuous than the lemale. An extreme instance of this is to

be seen in the purple Emperor. The colours of flowers were arranged to attract the insects whose visits were so necessary for the fertilisation of seeds. He showed too that love of colour was stronger in the savage than in civilised man, and that will hare much more strongly influenced by this emotion than ment though we were relieved to find that he was too gallant to draw any inference therefrom.

A kindred subject, in that it dealt much with the question of colour, was "The Scattering of Seeds," by Fr. Benedict. He divided seeds into three classes-self-sown, wind-sown, and sown by animals. Self-sown seeds are generally scattered by a mechanical arrangement, by which the seeds are thrown out from the parent plant, often with considerable force. If the seeds simply fell to the ground beneath the parent plant, they would be so crowded together as to interfere with each other's growth whilst the parent plant would rob them of a great deal of light, and light is very needful to the growth of the plant. The violet be obtained and warmed before the fire

Of the second class the Dandelion is a good instance. Everyone knows the Dandelion Clock. Each clock contains three hundred or more seeds, and even in a slight breeze these seeds will travel to a great distance from the parent plant. The sycamore, the elm, and the willow are also instances of the same class.

The last class is a large one; many plants are feetilised by insects which come for the honey which many flowers hold out as a bait, as the wall-flower does, whilst others have booked seeds which attach themselves to the coats of animals and so are carried from place to place; some seeds are scattered by squirrels. who store great numbers of nuts and seeds in holes, which they often forget and leave to sprout. Birds top, scatter seeds by carrying fruit and berries to and fro and allowing the stones to dean

Birds that eat fruit have short strong bills, as was explained to us by R. Hesketh in his paper on "The Beaks of Birds." He showed how the beak of each species was exactly adapted to the food on which it lived. The marsh hirds had long sensitive hills suitable for prodding the soft ground and selecting the dainties 104

that he hidden benoath. The using and the curiew are good instruction of birds of the clear, perhaps the golvit has the longase? We have been considered to the contract of th

Birds of the duck family, which live on small animals which are found in the water and the und of peaks, have wide bills covered with a smixive skin, and inside contain a straining arrangement by which the mad and water may be separated from a result of the straining of the straining of the straining of the Theorem where the straining of with a white stretch. Lastly, there are birds that have billed may be used for grownal purposes. The Rook may be taken as typical of many large straining of the straining of th

An account of this omnivorous bird was given to us by Br. Anthony who, as Curator of the Museum, has been most generous in providing specimens for the Society's meetings. Of this interesting bird Bro. Anthony wave us a very full description. Its plumage is violet-black, not dead black, and the bare patches by the nostrils are covered until the bird is at least one year old. The bird is not quite so his as the Carrion Crow, which has its face entirely covered even in the adult and the plumage is a greenish, not a violet-black. Building operations are commenced in early spring. The birds resort to the same trees year after year. and repair the old nests. As soon as the young are fledged, the rooks leave their nests but pay regular visits of inspection to them throughout the year. The rook feeds on a great variety of foods, but seems to devote itself mainly to the wireworm, one of the farmer's greatest enemies. Bro. Authors described to us the strange sport of the rooks, which is called "Shooting"; the birds rising to great heights and then falling perpendicularly almost to the ground. These mancenvers, which country folk say foretell high winds, seem to have no other object but that of enjoyment.

The Lapwing or Ployer is another bird which indulges in wonderful aerial gyrations, but in this case, as R. Calder Smith told us, these movements are only indulged in when the next a places are invaded, and are expressive of alarm, or intended "by the invader away from the next."

It is a most beautiful bind. The back is mainly green, the rail and head are black and white, and the underparts cuttively white, and there is a long black ever riving from the head. The next is a very pore one, then marrly a lottle in the ground, the head to see a very pore one, then marrly a lottle in the ground, the head to brown in colour, marked with very dark-brown and grey sport. This bind, like the bear on all fact, has the power of mounting perpendicularly in the airc. If is a very watchful bind, and night or day even the interminent on any course with the found hardle even day even the fact in the contract of the contrac

There is yet another species, the Rails, which inhalge in next performance apparently only as a meass of enjoyment. J. A. Forbana described the strange habit these slay and skulking strikes, vice declined in the strange of the stra

The only other British Bird discussed this season was the Linner, a paper on which was read by P. Perry. He mainly confined inself to the Brown Linnes which are so common round us, though he also gave us a short description of other members of this family including the Redool and the Twite.

They chiefly make their homes in gorse, and make a beautifully rounded little nest of grass stalks lined with finer grass and wool. It lives mainly on insects and seeds, and out of the nesting season is to be turn in large flocks.

The Twite, or Mountain Linnet, may be distinguished from the Brown Linnet by the absence of the red colour from the head and bereast, and also by the yellow bill. It frequents the heather rather more than the Common Linnet, and builds a somewhat similar next.

The Vultures were treated of by Fr. Benedict. After a description of its appearance and habits, mostly unpleasant, he preped an interesting discussion on the question, whether a Vulture discovers its new by sight or smell. In a few minutes after an animal falls to the ground, though not a single Vulture may have been in sight at the time, they can be seen hastening to the banquet in great numbers from every quarter of the heavens. Many experiments have been tried with the phises of solving the mystery. A dead animal has been well hidden, and yet the vultures came. This would seem to prove that they find their prey by smell. On the other hand, the dried skin of a boaconstrictor has been stuffed with straw, and placed out in the open. The vultures came to that, and this would seem to prove that these birds find their prey by sight and not by smell. Perhaps the troth is that they use both sight and smell to a degree of which we can have no real appreciation, or perhaps they have some other sense, which is unknown to us.

The Vultures are possessed of very wonderful powers of flight. The Condor, with its tremendous spread of wings, can soar, at such a height that it appears to be little larger than a lark, for hours with no apparent effort.

This and other questions of the "Flight of Birds," were dealt with by the Chairman, who illustrated his remarks by specimens of wings of hawks, crows, owls and several other unfortunate birds that had fallen victims to the zeal of the local keepers.

Two wide and interesting subjects were closen by Fr. Prior and Br. Ambrone. The former took the "Conversation of Animals." Close observers claim to have discovered, in some animals, the power to emit many significant sounds. In the Raven thirty whave been discovered, and some of the apes are supposed to possess a complete language.

For his own part, however, Father Price would not allow to animate anything beyond the power to signify various cuntions, such as low, hunger, fear, and the like. There was no doubt that the different notes of own queries were undersorily by other species. When many different kinds of birth are feeding near to each other, a very of alarm from any individual is callicipent to set all in motion that are within learing distance, even though the cause of alarm may are be invisible to the other.

This transmission of the elementary contrions, Be. Audrouse tells as, called only be the excession of instance and not of resison, if as called only the the excession of instance and not of resison, it is instituted by the excession of the excession. The best were another covariant whose institutes called both our adoutation, out only in the domentic excession, but had not a considered horsing powers, the excession of the exces

The Beave, too, is an animal to which instruct must come very more to reason. The venudeful lodges constructed by these elever creatures and all their contrictances for excepting from their counties, assured and constant, severe described to us by the Justin. He told us that the beaver was fremely upon countee in Canada. The train as many as fifty too count do not work of the constant counties are the counties of the counties

The beaver still exists in Russia, and is lairly common on the Danube. Lately it has been re-introduced into England and Scotland, and seems to be doing very well. An average beaver colony generally ranges from one to two hundred in number.

Br. Justin also told us that the dams were often twelve feet thick at the bottom, and that the beaver was comparable to the Chief among this centrale come the stoats and wearsh, which were dealt with by J. Duby. He included the ploteat and the wild eat in his paper, animals which are more very rare, though one rule extent, in England. All these animals beens they possess the contract of the

Snakes capture their prey in a similar manner, as Br. Anselm told us. He first warried us that the slow or blind worm is not a snake at all. It is really a lizard, and is out to harmless.

The ringed snake is the common snake. It eats frogs, young birds, insects and mice. It has sometimes happened that frogs have jumped out of snakes which were being dissected and have seemingly been none the worse for their strange imprisonment. This snake lays its eggs in some refuse heap where heat is being generated, and takes no further care of them.

They change their skin several times in each year. They first break the skin round the necks, and after attaching the loose skin to briars or anything that will hold it, gradually pall themselves forward out of it, turning the skin finishe out as they issue from it. This old skin is called the "slouch."

The viper or adder is the only poirconous snake found in England.

The poison is stored in a gland at the side of the head, and flows

from it into the long, when the long is streek into anything. When the long is on in use, it the Scale, against the jump, working on a kind of hinge. Before striking, the vip. \* street of the street in the centre in artifacing, the work of the long of the long the long the in body. Some people any that the street, which then this young until they can look act when the street is the street of the long that the long the street is the long that the

There are many unsolved problems also in regard to the Salmon. Br. Sebastian gave us a full account of the growth of this magnificent fish, and discussed at some length two problems, which he wished the society to note particularly as having an important bearing on the history of the salmon. Did the salmon eat in fresh water? What did it live upon in the sea?

Authorities differed on these points, but the truth seemed to be water and that it was very exceptional for it to doe. They carried with them from the sea a store of far which supported them in their stay in fresh water. As to the second point, whatever the food was, it must be rich and plentiful, since salmon put on nine or ten pounds or even more in a few months' solpour in the sea. Prob-

ably they fed on spawn and fry, especially of shell-fish.

We had a very thorough paper on one shell-fish from J.

Podenium, who chose the crab for his subject.

Its described the breeding and the growth of the different kinds of early, he way in which they can their shells, and the manner of their capture. He converted what remed to be a general idee, then early walked blockwards. Really they walk sideways. He told us also in answer to a question, that the early thou was not a captain the bodies of all stable and the stable and the stable and the stable of all stable and the stable and the stable and the stable of the stable and the stable and the stable and the stable of the stable and the stable and the stable and the stable of the stable and the stable and the stable and the stable is the stable which F. P. Buck all shock for P.

Most plants exist by the food which they separate from the atmosphere by means of their leaves, or by food drawn in from the ground through the roots. A few, however, tive on insects which they digest much in the same way as animals digest their

He showed us specimens of the Sundew, which attracts small insects by the brilliance of its spikes, holds them fast by a gummy substance, which it exudes, and finally encloses and devours them

Other plains of this class are the Sun-wort and the Bhadders work, which latter floats on the water and entities insects and small fish into its small bladders. In the bladders are trapedoors to which the insects are guided by an ingenious arrangement of feelers. Once inside, the insects are drowned and easten.

We had also two papers on Fossils. The first from Mr. Arkell dealt with a creature which he discovered in the Quarry, and which turned out to be previously unknown.

In the Autum of 1991, a small stene was picked up in a field on the hill; in which could be distinguished the impirate of the arm of a fossil star-fish. The species did not seen to be exactly similar to the moderately well-known Ophinoids of this horizon, but the small size and imperiest prosevation of the specimen did not warrant the assumption that it was new. Although diffigurity sought for, the natural layer from whence the stone came, was not discovered until fine 1996.

About half-way up the face of the quarry above Fr. Summer's terrace, a bed not more than one and a half inches thick has been found from which several more or less fragmentary individuals have been obtained. Some of these were sent to Dr. Bather, of the British Museum, who has them in hand now for the purpose of assigning their position in the Orbitroides.

Although the nature of the rock, Calcarcous Grit, does, not favour the preservation of organic remains, yet the impression are in many cases excellently clear. Judged by the ones at present obtained, it seems to be intermediate between Optioderma Ophiologis. Further researches may produce specimens in a better state of preservation.

The second paper dealt with prehistoric animals in general. E. Taunton particularly dwelt on the question of the original horse. Fossil remains seem to show that the house of the present day is many times larger than the primeral animal from which it is descended. This is contrary to the usual principle. We have no animal alive now which is comparable in size to some of the creatures that Taunton described to so they Pedisonarus, for

instance), except the whale, which is probably in bulk as large as any of the monsters of the past. The great Pterodactyls, probably most closely recembling immense bats, and the Mammoth which was discovered some years ago embedded in a block of ice on the coast of North Russia, were very fully described.

There remains Fr. Abbot's lecture on "Poultry Rearing," a subject of which he has the benefit of a practical experience of many years. He gave us a most interesting and instructive account of the modern methods employed.

In conclusion, one may thank the readers of the excellent papers that have done so much to render the past season a success.

### Motes.

Fifty years ago, this Midsummer, St. Lawrence's asked her friends to rejoice with her on the occasion of the opening of the New Church. When we who did not witness it read of it, we are reminded of the joy of the dwellers by an ice-bound river when the hard crust is shattered and they see the imprisoned waters begin to flow again. Nothing in the way of development had been possible in College or Monastery for a full nunrier of a century. The work was a fresh movement forward; and as such it was, to some extent, a break with the past. The style of the conceived the idea of a greater St. Lawrence's which would extend itself and beautify itself, and be more in unison with the vigorous Catholicity of the "Second Spring." Life in St. Lawrence's had ebbed low after the "break-up;" then had followed a period of convalescence, hopeful and peaceful and happy, with that feeling of well-being which always accompanies the steady recovery of health and vigour : now had come the time of growth and expansion, the natural outcome of the nervous energy of freshly-revived strength. Naturally, also, as growth checked in one place finds a new issue in another, as when a young tree has lost its "leader" it throws out one or more branches which curve straight upwards and thicken into stems, more than replacing the one lopped off or broken so the old College began to throw out a new off-shoot. It was the old life making a fresh beginning of growth, but it has left clearly visible, for all time, evidence of the interrupted development of the parent trunk.

velighted to the parent trains.

The above the control of the parent trains are calcibrate it or not, should be fine sensormers. There are few lining who move are need the enthusiasm of the facilitation of rigy and to started by in nemery. But when we enter our little church—how starley if must was semend then 1—with its were featury and boly associations, we seemed then 1—with its were featury and boly associations, we should remain fourerless, with low and weterstron, of those who have intowered at Ampleterth before or and realise the split of Waltan and the control of the control o

character, our aspirations, we hold as an inheritance from the builders of the New Church.

Our readers will be glad to read an account of the opening

Our readers will be glad to read an account of the oper ceremony. It is taken from the Tablet of July 25th, 1857.

"DIOCESE OF BEVERLEY.

"Opening of a new Monastic Church at St. Lawrence's College,

Ampleforth, near York.
"The members and friends of St. Lawrence's have, at last, seen

the crowning of their wiskes, and the substantial termination of many long-borne anxieties. During the last two years there has been in course of erection at St. Lawrence's College a licautiful Gothic monastic church. July 13th saw it solemnly opened.

"St. Lawrenes's, or Amplebrat Collego, in a Bennichrin mouser, von od the three belonging to the Righth Benedictine Congregation, occupied by a community of twenty-three monks, occupied by a community of twenty-three monks, occupied by a community of the property-three monks, occupied by a community of the property-three monks, occupied by a community of the property of the prope

"Monthers of St. Lawrench", old and young, those who had winnesd and born a part in the straigle of its infrancy, those who have seen the whole course of its eventful history of adherenate rial and prosperity, and those such have known their distordant only in her longy day, old students and well westers distordant on the part in the great event which all have booked feweral to such as part in the great event which all have booked feweral to which has pleasure and satulaction which teiched signs of signores with that pleasure and satulaction which their disposition of the state of the sign of the state of the signs of the state of the sign of the signores. The sign of the signores when the signs of the sign of the signores where the sign of the sign of the sign of the signs of the signs

which hind them together in our religious body. There was a strong proof of vigorous life; much to bring to mind recollections of past ages, when England loved better and knew more of her much than her King, and astreamen; much to imprice hope, the contraction of the contraction of the contraction of the life. Here, the contraction of the contraction of the contraction here is bringle, the religious better claim to England as their brindright, their industration, they proting of Christ's viseyard specially entracted to their care; much no reast, at least the case, that the England Bounclines of the present day are made for the contraction of the contraction of the contraction of the God, with be able to a compileli, as much for England as their accontraction—for which the new character here were assembled at least skry professed members of the English Bounclines of the contraction, against any such as, purphase, has never been witnessed

"The company present, numbering sixty or sewmy, estudiave of the compagation solutied to the opinion, included file werenthe Bithup of the compagation solution of the werenthe Bithup of the part and the Right Rev. Dr. Borens, lead Bithup of Tory; and the Right Rev. Dr. Borens, lead Bithup of Bory; and the Right Rev. Dr. Borens, lead Bithup of Bory; and the Right Rev. Dr. Borenson, Promissing Very Rev. Rev. Bertonstall, D.D., and Link Bendictine Congregation; Rev. P. Heptomstall, D.D., and A. Han-kinon, Priors of Downslea and Doaxy; upwards of thirty more analyses of the Order, with a number of Secular Copy; and

"The procession formed as nime of clock, and proceeded through the cloisters, the North ranseque and the cloim." The long line of monks in covel and hood; the number of youths in supplies; the Ministers of the skirt, and the three "Pethtas in full Desufficials, with their attending Ministere allording a most imposing spectrolle, and one which is not seen every day, nor anywhere but in a Monastery. Mass was using by the Very Rev. P. Barchall and a panagagir on Se. Bennfells was promounted by the Very Rev. N. Sweeney, Prior of Downside, Haydo's Imperial Mass was audied addy performed by the Collegiane cloid. "A solemn "17 Downside."

"The annual exhibition and distribution of prizes appointed for the same day again called the visitors together, and for two hours smain as given and performed by the readouts, of which it is the vary least acknowledgement to say that all ecquired themselves with the highest credit, and gave complete artisfaction. In the energing the stadents performed Makapeure's Henry V., and a conting the stadents performed Makapeure's Henry V., and the difficult to withhold a word of praise where it is as justly mortisal, but yet, to avoid every appearance of ecogeneral flattery and covertrained description; it will, priviley, be sufficient to any that the relation artered will and frequently glained heavy hosts of

Here is a relique of the days before the opening of the New Chemel. It is, as the centar will see, some complimentary verse, written to the Mother Sender of Leath, "a George to there the writer had more than once the control festrat. The writer of the poem was Pr. Ambrone Press, incomelates prodecessor of Prior Cooper, and it was written on the back of an engraving of Ampleforth. The style is charming, with two oldfashioned greage and arellature.

Yeast of St. Hgnes.

Madam, on this propitious day, Which all your youthful daughters greet, Allow a grateful son to lay

This little offering at your feet.

A Brother-convent's sketch I bear; Its rule on earth, its hopes above Are like your own; ah, let it share A sister's thoughts, a sister's love,—

Should heaven attend my humble prayer And should I live to see the day.

When ev'ry virtue blossoms there Which pure Religion can display-

When Maur's obedience fires our youth, And Bennet's zeal with prudence joined Directs our Age, I'll say with truth

Another Heath has blest mankind.

Where'er to breathe thy air is given, Too sweet for earth, too short for heaven,-

And happy guests I may not see-My heart shall still remain with thee,

The Collegio di S. Anselmo held high festival during the meeting of the Abbots President at Rome. They gathered there on May 18th. The preparations for their coming had been made with careful and wise forethought, and the hospitality shewn to the guests was princely. The whole Community, from the Abbot Primate to the last of the ever willing and patient fav-brethren, devoted itself to their service. The tardy summer of this year had reached the city but a week before their arrival, but it horriedly made things ready for their welcome. Only a few days before, there were still leafless trees in the eardens, and the rosesees against the walls had shown fittle signs of life; but by the 18th the roses were in full bloom, and Rome was at its brightest and best. It was the inaucurative meeting of a series of Presiinstitution, it was, to some extent, on its trial ; we may, therefore, record the impression given us that the conception of such gatherings was found to be a surprisingly happy one, and that there is promise of hanny results. All the world knows of the honour conferred on the Benedictine body by the Holy See, in giving it charge of the studies preliminary to a revision of the

Other privileges have been granted to the Order by the Holy Eather A Pleasey Indulmence, after the pattern of that of the Portioncula, may be gained on All Souls Day, Nov. 2nd, every year, by the Faithful who make a visit or visits in any Benedictine church or public chapel throughout the world, between the Second Vespers of All Saints and sunset of All Souls Day, and this "totics quoties," that is, to every separate visit made there is attached a separate Plenary Indulgence applicable to the souls in Purgatory. The conditions are the usual ones of Confession and Communion and Prayers for the Holy Father's intention. Moreover, for the convenience of those who are more than a mile from a Benedictine church or chapel, the same Indulgence may be gained by a similar visit or visits to any other church or chapel. provided that the person who makes them habitually carries or wears the Jubilee Benedictine Medal. The favour was conceded in February of this year, and is granted for all time, all things to the contrary notwithstanding.

Another privilege has been granted to the Fathers of the Order in the following terms :-

EX AUDIENTIA SSMI HABITA DIE 13 JUNII, 1907.

SSmus Dominus Noster Pius Divina Providentia P.P. X. referente me infrascripto S. Congregationis de Propaganda Fide Secretario, benione indulsit, ut in Ecclesiis Ordinis Sancti Benedieti in Anglia et in America Sententrionali celebrari valent Missa de Requie bis in hebdomada, diebus tamen quibus eadem Missa a Rubricis permittitur comprehensis, occurrente etiam ritu duplici : exceptis festis primæ et secundæ classis, diebus Dominicis aliisque de præcepto Servandis, necnon vigiliis feriis atque netavia privilegiatia et dummodo hujus indulti intuitu nihil omnino præter consuetam eleemosynam percipiatur, de consensu Ordinarii, ad quinquennium.

Datum Rome ex Aed. S. Congregationis de Propaganda Fide. die et anno ut Supra.

ALOISIUS VECCIA, Secrios. Concordat cum originali. P. HILARUIS WALTAR. Secrius Prim. O.S.R.

From our Oxford Correspondent :-

Our intercourse with the late Mr. Grissell enables us to coedially endorse the high appreciation of him which we take from The Oxford Magazine. He was one of the first to welcome us in the beginning of the existence of our Oxford

house, and with feeling he expressed his happiness in seeing the our Order to the University. His interest in things Benedictine was also manifest in Rome, where he often visited Saint Auselmo's, and in fact dired there on the patronal feast this very

"A well-known Oxford figure has just passed away in Hartwell de la Garde Grissell, who died at his post in Rome somewhat suddenly the other day. His death will be a severe loss, not merely to the close friends be made and kept, but to the large circle of Oxford visitors to Rome. It would be difficult to over-estimate their debt to his kindness and patience, and to the ealace in Europe. To see him it was hard to realise that he had been in the service of the Vatican and the Holy See since 1860. He was present on that memorable occasion when the temporal sovereignty of the Popes in Rome finally vanished, after fasting more than a thousand years. He has often described to his friends the farewell of Pius IX, to the pontifical troops; he refused to allow resistance, and giving them his blessing, said adieu, oldest Kingdom in Europe, and the only obstacle to the union of Italy. After this Griccell's duties at the Vatican were continued: "Cameriere di numero," one of the four permanent chamberlains Pope. He his believed to be the first Englishman who has held this important appointment, and it was in this capacity that he way in charge of the Vatican during the last Conclave, of which he has left a full and interesting account. Finally, he was made Knight Comma uler of the Order of Pina IX, about a year ago, a high and well-deserved distinction, carrying the title of 'Commendatore.' He was an archieologist and collector of great taste: no one who has seen his vacred reliques and assortment of coins and curiosities in the old house at the bottom of the High Street will readily forget their various interest and the keen enthusiasm of the owner in explaining their history. He was a Fellow of the Numismatic Society, an F.S.A., a member of the Roman Arcadia and of the Academy of Raphael in Urbino: and in him

we lose one who was a valuable and an exceptional tide between our Diversity and Rome, both accient and modors. He was deservedly popular, and really laboved by his friends it fixed down a foolious and quite groundless prejudice, and how no makine for a good dead of moreogenemation, now happily forgotten. He logsliy to his own College, Rienesson, was vary marked, and never smeal the musal Candy. Oxford a power by the loss of the every smeal the survey of the control of the control of the control of every size of the control of the control of the control of the control of every size of the control of

To comment upon the Oxford Pageant is perhaps superfluous. considering the innumerable columns that have already been written on that topic in the newspapers and periodicals. One may, however, express gratification at the general condemnation which has been pronounced upon the "Roger Bacon scene," conto the Timo a few weeks ago. The scene, which presented the must have been revolting to all who were not prevented by anti-Catholic prejudice from perceiving the true character and importance of Roger Bacon as depicted by history. The manks, too. fared badly at the hands of the pageant authorities. People who see sons of S. Benedict represented as grotesque and disreputable figures with short habits and bare legs. If the officials of the pageant had taken the trouble of calling in some competent authority in this matter, as in the more secular subjects, the performance, which in many other remeets was deserving of high praise, would have been saved from what cannot be regardedconsidering the standing of the great University in which it was

To all lovers of the beautiful walks in Christ Church Meadows, the end of the pageant will be a relief. During the last few months the eye has been offended by the sight of a long stretch of hoarding, numerous large tents, and worst of all, a hideous graund-stand. This last-annued structure was placed in some jeopardy at the end of "Eights Week" by a large body of men, mainly from Christ Church, who-under the influence of that strange frenzy which seizes undergraduates at times of unusual excitement and drives them like Maenads to works of destruction -made an onslaught upon the pageant premises as though intent upon converting all the woodwork into one vast benfire. The position was stoutly defended by a detachment of police, and a battle royal ensued, in which the assailants were repulsed and some of their number were precipitated into the cooling waters of the "Char." The incident was, of course, taken up by the "vellow press" and duly magnified, and adorned with alliterative head-lines. But, as a matter of fact, the damage done to the property was slight; and that there was any plan to burn down the grand-stand itself was strenuously denied by the " undergrads." The occasion for the outburst of emotion on their part was the fact that Christ Church had just attained the headship of the river.

To scale the end of term the small trimmial invitation to the wild-innour Greek play was received from the Warden of Brad-field. It has often been a matter of question as to what would happen in case of a heavy fall of rain, for the play, be if remembered, takes place in an entirely open Greek theaver, only the actors, and sometimes the choust, being under cover. This year the question was conclusively stitled. During one of the personance of The Adipson, the rain came down in torroriss and the votices of the actors were for the time fitterally disovand. Many of the adulence were demedle, but all event on a small. The chorns mag as merrily as mader a cloudless Athenian sky.

Party apparently in answer to the objection sometimes made that the play ecopies too large a place in the College routine during the time of reheavast, this year a protest was made by the case. The practices are apparently pushed into a short evening the case. The practices are apparently pushed into a short evening the recreation, and the translation into vorce (abot the work of the Fifth) has been in some cases merely a shiftly task. A saudden processing the contraction of the processing the processing of the processing the processing the processing of the processing of the processing the processing of the processi pheus some twenty-four hours before the first performance. The Warden himself courageously came forward and acted the part in a most spirited manner and with an almost faultless rendering of the Grook Lines.

The Catholic undergraduates were particularly fortunate in the choice of Fr. Robert Hugh Bernon to give the usual series of Eight lectures. He took for his subject "The Relation of the Wild of God to the will of man," and worked it out with his usual clearness of thought and wealth of illustration.

Mr. Norman Potter paid us a visit on Whit Monday when he brought a party of some forty boys and young men to spend the day in Oxford. These were divided into twos and threes among the Catholic undergraduates, who generously provided lunch and tea in their fooms.

We take the following account of an interesting ceremony from the Catholic Times:

"BLESSING OF THE NEW DOCK, CARDIFF.-The Right Rev. J. C. Hedley, O.S.B., Bishop of Newport, attended by Father Van den H envel(Sr. David's) and Father Bernard Poe (St. Peter's), and accompanied by the Marquis and Marchioness of Bute, Lady Margaret Crichton-Stuart, and Lord Colum Crichton-Stuart, left the Rhymney Station (Cardiff) on the morning of Thursday in last week in a special saloon train for the Bute Docks. At the moors and of the new dark the party was joined by Father Duggan, O.S.B., and Father Gibbons, O.S.B. (of St. Mary's), Father Palmer (St. Alban's), and Father Flood (of St. David's), and by Sir W. T. Lewis, Bart., Mr. James Hurman (general manager), and Mr. E. W. M. Corbett (solicitor to the Bute estate). The train, after a short halt at the head of the docks, proceeded towards the cotrance. The Bishop then vested in white cope and mitre and proceeded to bless the great undertaking which the King was to open on the following Saturday. Having recited the Litany of Loreto in English, and sprinkled the dock with boly water, his Lordship read the ritual blessing, first in Latin and then in English. As will be seen from the appended translation, the Bishop had very happily adapted for the occasion the

orm for the blessing of a ship. The prayer ran as follows:-\*Graciously hear, O Lord, our supplication, and as Thou didst vouchsafe to bless the Ark of Noe on the water, so do Thou bless this port made by the hands of Thy servants, together with all the ships that come in or go out, and those that sail therein. As Thou didst stretch out Thy hand to blessed Peter when he walked upon the waters, so stretch it out to all who use this dock, in their entry, and their departure, and their passage of the sea-Send down Thy Angel from the Heavens, to deliver and keep both ships and men from every danger; protect Thy servants from all evil, grant them always a good voyage and a safe harbour; and when their business, by Thy help, hath been completed, do Thou, we beseech Thee, bring them home with joy, Who livest and reignest God, for ever and ever.' After briefly inspecting the huge entrance locks the distinguished party reentered the train and returned to the Rhymney Station. The ceremony was kept semi-private."

\* \* \*

The screen in Brindle Church, erected in memory of Fr. Willrid Brown, and designed by Fr. Cuthbert Almond, was formally opened (if we may use so inapt a phrase) after Easter. It is a handsome piece of oak carving, and was made in the workshops of Beyaert, at Bruges.

Visitors to Ampletoth will notice a great improvement on the bill to the nown in the College. The instaltagible energy of Pr. Willind Summer has carried on one of the what let his way of the Willind Summer has carried on one of the what let had the field which was planted with small trees some six years ago by Pr. Prior the convenience of the more infirm brethrem a series of flights of stays. The same provided by the generoticy of Pr. John Carw. The whole work gives a different character to the hill. There is now a specianous about it that makes the walk op the hill a somewhat lengthy piece of execute, and prepares one for that more extended view of the surrounding country that was warning to the extended view of the surrounding country that was warning to the We trust Fr. Wilfrid's health and strength may remain unimpaired to carry out some other schemes he has formed for the improvement of the College woods and groves.

\* \* \*

We are pleased to be able to say that Fr. Paulinus Wilson has regained his strength after a severe illness, and that Fr. Jerome Pearson has with restored health taken up again missionary work with Fr. Wulstan Barnett at Warwick Bridge. Fr. Hildebrand Dawes has gone as third priest to Merthyr Twdvill.

\* \* \*

Our best thanks also to Mr. W. Milburn for taking such interest in the art of Ampleforth. This time he has restored a valicable oil painting "Assucrus and Eather." Also to Mr. W. Taylor for presenting British Butterflie and Moths (E. Newman) to the Library.

The prayers of our readers are asked for Dr. Richard Corr wh came to Ampleforth in 186s.

We beg to acknowledge the receipt of the Aldefrian, the St. Augustins, the Bounout Review, St. Catabart's Magazine, the Downide Review, St. Catabart's Magazine, the Constian, the Ratsliffian, the Rawn, the Stonylard Magazine, the Astalian and Mitheliance and the Ulium Magazine.

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For further particulars and forms of application apply to the Hon. Sec.,

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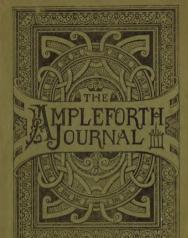
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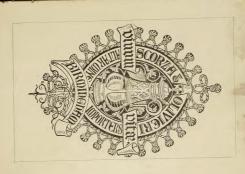
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THE AMPLEFORTH JOURNAL.

#### TABLE OF CONTENTS.

1.	St. John Chrysostom.	Right	Rev.	the	PAGE
	Bishop of Newport, O.S.B				125
2.	THE IRISH ROUND TOWERS.	Capt	ain M	S.	
	Woollett				139
3-	THE HILLS AND THE WOOD	s. Ve	ry Rev	. J.	
	A. Wilson, O.S.B				149
4-	FRANCIS THOMPSON. Very R	ev. J. I.	Cumn	ins,	
	O.S.B				159
5.	THE HOLY EUCHARIST. Re-	v. F. I	P. Hic	key,	
	O.S.B				170
6.	BONUM HABES ARTIFICEM.				
	Laughlin, O.S.B				
7-	Roma Immortalis. Rev.				
	O.S.B				186
8.	Some Notes on Early Cla				
	Milburn				
	Bruges. Angus Comyn				
	Notices of Books				
	College Diary and Notes		***		210

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## THE AMPLEFORTH JOURNAL.

Vot. XIII.

DECEMBER, 1907.

Part II.

### St. John Chryfoftom.

On the twenty-second of July in the present year the Holy Father addressed a letter to Caninal Monento Vannutelli expressing his with that the fitnenth centenary of the death of St. John Chrysoston, which occurs this year, should be kept with exceptional solemnity in the Vatican basilica and elewhere. The exact anniversary occurred on the 27th of January late. The solemnities, however, have been put off

to the end of the year.

The feast of St. John Chrysostom used to be the Greek play-day at Ampleforth. In the course of the extensive changes which have affected scholaries matters dering the last generation, it is very possible that this celebration is not last generation, which is the proposition of the proposition of "Greek" may be supposed to have been an exceptional subject. And yet I, for one, cannot remember the time when creek was not taught at Ampleforth to every boy who was above what from about 1856 was called the Preparatory Class. I have a vidit recollection of constraing the beginning of St. John's Gioppel under Patther Paciel O'Diren in 1856. In for the whole school, with the exception of the vinnients.

boys. And as it had began to be recognised even in the fittles that young boys ought to have more recreation, or less study, than older ones, I think I am not wrong in saying that from 1850 to 1862 in the fast of St. Chrystothu was a recreation day for the whole school. It was subject, however, to some uncertainty, for the Prior, with the constitutional simbility of a Prior to take the view of the boys, inventibly to produce the prior to the p

St. Chrysostom 0s the Priettheed was one of the Greek the state of the charged—think I am the only one now left—went through it under Father Anselm Gillett, who had learnt his Greek at Douat, and who knew it well. I think that I afterwards took a class through part of this treatise myself—but my promote is not clear upon this increase.

The present contonnial, together with a very learned and underli body on St. Chrystonto by a Benedictine professor at Louvain, a turn our thoughts on a Saint and Pather of the Chrick who, I char, is almost neglected in our English Catholic schools at the present time. After all, suppose the case of the control of the control who is not more realigned than any of the other Greek Feshes. Greek, in these days, aims at University examinations and edgerees—and the Oreck of St. Chrysstom in not much recognised at Oxford and Cambridge. Yet it is the Greek of a man speaking, not a dead language, but al viewing one, and speaking it with the surety, the copiousness, and the five of a mass realized of success.

It is said that St. Chrysostom is not a great theologian and perhaps he is not a theologian in the same sense as St. Athanasius or St. Gregory Nazianzen. He was never the Church's champion against a dangerous and wide heresy. He testifies with great power and distinctness on nearly every Christian dogma, and within a generation of his death he was already recognised even by St. Cyril of Alexandria as a primary authority against Vartorianism. When Pope St. Leo the Great quoted him three times in his dogmatic Letter to the Patriach of Constantineple (450), it may be Letter to the Patriach of Constantineple (450), it may be found that the constantine of t

In regard to pulpit eloquence, St. John Chrysstofin is used in ather as an important that as a model. Everything was so different in his days that it would seldom be profise able to reproduce him closely. His audience was unlike any that the modern preacher can ever come across, his times are with difficulty described or imagingied; the good was so mixed with evil, and the evil so deeply rooted in custom and so marked and coloured by disholical influences, that a great deal of his glowing text has to be adjusted and compared delore it conveys the true impression—just as a barometer has to be corrected to sea-level before it can be alrely inferented. But if a preacher wants to fee how a religious badier can be strong, clear, varied, picturesque and in the St. Chrysstofine.

And at the same time the student of history, or the lower of the lives of the Saints, agrees so contially with Cardinal Newman that we "know so much" about him. It is not only that he gives as many welcome fragments of auto-biography, as in the first book of the Dr. Sarredaki, and the precious letters that have preserved the details of his exite and last years of suffering. His favourite way of addressing his people, whether a Anticols or at Constantinoph, was to

<sup>\*</sup> S. Jean Chrysostone et ses survey dans l'histoire littéraire, Par Donn.

<sup>\*</sup> See the Rawhler papers (1850) on "The ancient Saints."

explain Holy Scripture in a homily. The Christian Homily. as we find it in St. Chrysostom and the Fathers of the third and fourth centuries, is the Aires waganeroes of the ancient Sophists, adapted to the Christian scriptures. The Christian dispensation required that the flock should first of all be instructed. There were no catechisms or manuals in those days. The pastor had to take the text of Scripture and make use of it to fill in the knowledge of the word of God which was given in outline in the brief formula of the Creed. He had also to draw out from the pages of the Gospels and the apostolic writings the whole system of Christian morality, The Homily, therefore, was at once dogmatic, moral and hortatory. It was not a set treatise with a beginning, a middle and an end, but a patchwork, or rather a tapestry, often very skilfully waven in which instruction, exhortation, and the actual history of the passing hour, were blended without much order but not without interest and effectiveness. It is a kind of preaching that has much to recommend it at the present day; but in the hands of an empty-headed preacher it is apt to degenerate into common-place and disconnected chat, very trying to the patient hearer. In St. Chrysostom the Homily is at once a noble exposition of Christian doctrine and ethics, and a singular and fascinating revelation of his own times and personality. We have before us not only the vast and conjour changes of the man, his fire and his nicturesqueness, but also his niety, his ascetic temper, his scorn of the world, and his love of the

Perhaps the most models and interesting of all the Homilies of St. Chrysottom are those which have come down to as at of St. Chrysottom are those which have come down to as at the Learn of St. They are twenty-one in manage, and they have a very marked unity, as they all (except the first) contains some effective for the "self-inition" which had recently occurred in Antioch, and the punishment which the city too will know was hanging over its bead. Antioch, at the end

of the fourth century, was a great and splendid city, although wars and earthquakes had both marred the magnificence and diminished the nonulation which she boasted of at the beginning of the Christian era. Of her 200,000 inhabitants, some were Greeks, some Romans, and some lews, and there was a turbulent and licencious mob of Syrians and half-breeds. At the present day a Turkish village of five or six thousand people, on the left bank of the Orontes, some sixteen miles from the sea, is all that is left of the great Greco-Roman town where Christianity was bantized. The mountains still rise in ploomy mass on each side of the river valley where four walled cities, made into one by a still more stupendous wall, stretched out in streets and porticoes, rich with temples, forums and palaces, far up to the East. You find among the poor houses of the modern town perhaps six score of Catholic Christians, and about twice as many schismatics. In the time of St. Chrysostom the Christian population numbered at least 100,000 - half the city; the other half were heathens and Jews. There were two great churches that we know of, one called the Old Church, which dated from before Constantine, and was held to mark the spot where St. Paul preached, the other a splendid basilica built by Constantine himself, and called the Golden Church. It was in one of these churchesperhaps more frequently in the more ancient-that St. Chrysostom preached. But occasionally the meeting isynaxis. as it was called) was held at one of those shrines in the suburbs which marked the place of a martyr's confession. and which, in Christian times, did something to sanctify those outlying districts of Antioch which had made the city even in the days of Juvenal, a byword for gaiety and wickedness.

It was in the early spring of 387 that there occurred in Antioch a "sedition"—that is, a riotous outbreak—which seems to have been more serious than these risings generally were, though they were common enough in Antioch, as

indeed they were wherever there was sufficient boldness or recklessness to rebel against the intolerable exactions of the imperial taxation. It began with a kind of deputation of the more substantial citizens-probably what remained of the town council-to the Prefect or governor, protesting with much lamentation against the recent levy. Then the populace, reinforced by crowds from the country, took the matter up. They first of all wrecked the Thermae-the great Baths which were so splendid a feature of all Roman cities. Then they marched to the Prefecture, broke in the doors and windows, and were with difficulty prevented by the soldiers from destroying it altogether. Then they took to defacing and insulting the pictures of the Emperors; they marched through the town shouting curses, in the fashion of the mob of Antioch, against Theodosius himself, and finally pulled down the statues of Theodosius and his deceased wife Flacilla, and dragged them with ignominy through the streets. By this time the Prefect had got his "archers" in motion-not the legionaries, of whom it would seem there were none in Antioch just then-but Parthian or Numidian "harbarians"-who managed to quell the riot and clear the streets. This herce outbreak was quickly succeeded by fear and eanic. The town knew well what it might expect. Probably an imperial force would be despatched to Antioch, proscriptions, executions, and merciless fines would punish their disaffection, and it was not at all unlikely that the city itself might be totally destroyed. We know what was the fate of Thessalonica at the hands of another Theodosius not half a century later.

The first of these Homities which are called De Status; from the outrage to the statues of the Emperors which was the most treasonable feature of the riots, is very long, and was clearly delivered at the beginning of Lent, before the troubles began. It concludes with a curious outbreak of the preacher on the subject of Blasphemy. He had been speaking on every kind of subject except Blasphemy, but happens to name the word just as he is about to finish. Then he says:-

"As I have mentioned Blasphemy, I desire to ask of those here present one service in return for this sermon and instruction, and that is that you chastise for me the blasphemers of this city. If any of you hear a man blascheming God at the street-corner or in the forum let him go un to that man, and rebuke him; and if he has to strike him, let him not besitate; hit him over the face, bruise his mouthyour hand will be the holier for the work. If you are summoned before the magistrate, go willingly; if the lawyers demand your punishment, say boldly that the man blasphemed the King of angels . . . . It is a public crime, a common scandal, and any man who likes may take up the accusation. The lews and the heathers must learn that the Christians are the saviours of the city, and its guardians, its masters and its teachers as well; the dissolute and the disorderly must be taught the same lesson, and must learn to lear the servants of God so that when a man is going to utter such language he may have to look about him carefully and see there is no Christian in ambush ready to fall upon him and punish him."

This passage gives one a very vivid idea of the state of a town like Anticion. By "blassphony," the practice her means that deliberate imprecation addressed to God Himself which was the usual impulse of a hall-page people when they thought that God had treated then hally. The data of a God was that of a power who could do a good deal and might be propriated and bribed, but who, if he failed or turned against his votary, was deserving of any kind of insult rhat was ready at band. The subline doctrine of the one God, all-powerford, all-levies, boving and caring for all, yet inscendible in His ways and dispersations, the Hence the velocities of the Schotzer of the Schotzer of the Hence the velocities of the Schotzer of the Scho

132

against a sin which was a direct and insulting denial of the great Creator. I think I am correct in saving that in every one of these twenty-one discourses St. Chrysostom reverts to the subject of Blasphemy. But when he thus exhorts his hearers to take the law into their own hands, and put a stop to it, he gives us a glimpse of a great city where law was weak, and good Christian citizens had to be ready to use strong measures to ensure respect for religion; nav. where any man might be called at any moment to be a confessor

In the second Hamily we find ourselves in the midst of the panic which followed the riots. St. Chrysostom was at this time just over forty years of age. He had spent six years as a monk and anchorite in the desert. We are not told where he went through his monastic experiences, but it was certainly in the mountainous and wild country not far from Antioch. East of the great mountain ranges of the coast, in whose opening Antioch lay, the country was mostly desert all the way to the Euphrates. This was not the "Syrian desert" proper, which was away to the South, on the other side of Damascus. But in the fourth century there were solitudes in the neighbourhood of every great city to which flocked a numerous multitude which emulated the Pauls and the Anthonys. St. Chrysostom found that he could not support the rigours of the desert life, and he returned to Antioch, where he placed himself at the service of the Bishop and was ordained to the diaconate in 28r. and five years later was made Priest. He had already written a good deal-treatises on ascetics, and exhortations of various kinds. It was whilst he was in the "desert" or more probably after his return to Antioch, but before his own ordination, that he wrote the De Sacerdotio. The Homilies we are considering may therefore be said to mark the highest point of his literary work. I am not forgetting the great discourses which he was to deliver when he became Patriarch of Constantinople. Some writers think that the finest

sermons he ever pronounced are the two On the Fall of Eutropia. Doubtless the occasion gave a certain dignity and importance to the fine nathos and pleading which distinguish these orations. But there seems to be more life and variety in those of the Antioch period, and they are marked by a certain strenuousness, as of a man face to face with stern realities and living people, which, when combined with their distinction of thought and beauty of phrase, make them one of the most interesting studies that a student of the fourth century can take un

It was not necessary for him to describe what had hannened. The people he had before him had seen it, and a good many had been deeply concerned in it. It is true. he says more than once that it was not the respectable strangers" men of "violence and unreason"-meaning I suppose the mob. reinforced by the wild population from outside the walls. But all have to suffer, "What shall I say?" he begins, " what shall I utter? The moment is one for tears, not for words; for mourning, not for speech; for prayer, not for preaching . . . . Who has done us this spite? Whence has this calamity fallen upon us? Our city was honoured and revered; now it is an object of nity. Our population was so tractable and peaceable, like a broken and quiet horse that answers to the hand of his rider-and now, on a sudden, it has turned restive, and perpetrated evil that one fears to describe."

Every word in this extract, in the original, is a word that is living and warm; neither the Latin translation nor the English can do justice to those expressive verbs, forcibly formed out of native and natural nouns, that make the style of St. Chrysostom, like that of Demosthenes, picturesque without laboured painting and emotional without formal appeals to the feelings. He describes the desolation of the city, under the rough measures of the Prefect, and the still more grievous apprehension of what the Emperor might be

expected to do. "This happy city of ours!" he exclaims: "our forum was like the swarming of the bees round the hive "-(but the word is far more mimetic than "swarming") -"and men called as fortunate. But now the hive is deserted; fear like a smoke has drawn the bees away; we are like a garden where the water fails: like people who flee from a house on fire, content with saving their bare lives; like a noble forest where the axe has made great gaps in the trees." All these images are worked out much more fully than I can here set down. St. Chrysostom is always copious: he generally says a thing with more than one turn of phrase. and he habitually expands an illustration. These Hamilies read like a brilliant improvisation; no doubt they were taken down warm from his lips-and even if there is a little redundance, we know not which to admire most, the marvellous facility of expression, or the effectiveness of the

With all this elemence, there is one thing that distinquishes the preaching of St. Chrysostom from that of every other Greek Father, and that is what I may call his "feeling" for his audience; a certain "actuality" to use a much-abused word, which prevents his most luxuriant eloquence from being mere literature, like that of Libanius his master, and other "sophists," It is not only that he inculcates virtues, like charity to others or inveighs against vice, as he does against cursing; but he shows himself as a man who wants primarily, to talk, not so much about things or subjects, but to people : he introduces himself, he explains what he has been doing he knows what his bearens have been doing, he sympathises with them, argues with them, rebukes them, comforts them; and he does it all, not like a gossin or a scold, but like a prophet, showing the eternal issues of the passing events, and soaring from the rebuke of the swearer, the luxurious and the terrified, to the highest arguments on Christian ethics and on the being and providence of God.

Throughout these discourses there runs a thread of patriotic feeling for the city of his birth-the city of his flock. As we have seen, he mourned for its evil plight. But, although he dwells fondly on its beauty and magnificence, its streets, its porticoes, its baths, its churches, and its many-coloured, thriving and restless population, he tells his hearers over and over again that it is not in these things that they are to look for the true glory of this "centre of the Orient." Antioch, he reminds them, was the city where the followers of Christ were first called Christians. Not the city of Romulus herself can boast a prouder title to fame. It was from Antioch that the famous gathering of alms was sent to the saints in Jerusalem (Acts xi, 28). It was the embassy of Paul and Barnabus from the Church of Antioch, that saved the Christian Church from Judaism. A city's real greatness lies in her service of God. No calamities can bring Antioch dishonour if her citizens keep the laws of heaven. What matters it that she is impoverished, her streets deserted, and her people persecuted, if even by such trials and warnings she purges herself of her sins of her luxury, her oppression of the poor, her scandalous language, and her impurities? The glory of Antioch would be that those who visited her should recognize and proclaim all the world over that the "manners proper to Christians prevailed and ruled" within her. She might be the apostle of the universe. St. Chrysostom is carried away by this thought in the nineteenth Homily of this series.

There is another very human feature in these outpourings and that is the references which he makes to the Bishop of the city, Flavian, who had set off, in his age and infimity, to Constantinple, to try by a percoal interview with the dreaded Theodouss to svert the city's doom. He begins, in the third discourse, "When I use the very I were placed in the contract of the contract of the city of the cit

imperial wrath. It is your glory that you have such a father, and it is his crown that he so loves his children" He has reached extreme old age he is infirm, the season is had, the great solemnity of Easter is not far off, and, in addition to all this, his only sister lies at the point of death; vet he hesitates not, but sets out over land and sea to face the man who is under no human law. St. Chrysostom puts into Flavian's mouth long speeches, such as he might be presumed to make to Theodosius. In the last Homily, indeed, he asserts that he has heard narticulars from persons who were present. We may be right in concluding that these speeches express rather what St. Chrysostom boned the good Bishon would say, or gathered that he said. And yet it would not be fanciful to suppose that, before Flavian set out, he had conferred with the influential and popular priest who had been forced into the position of a leader and guide in that moment of the city's trouble, and that the sentiments and even the expressions were those which he had suggested himself to the Bishop. But from Flavian he tells his hearers. in the last discourse, no report could be obtained of what he had said at that momentous interview. He would not say how he had persuaded the Emperor, or calmed him, "It was not my doing," the Bishop repeated; "before I spoke God had softened his heart; he went through the facts quietly as if the insult had been offered not to himself but to another." And St. Chrysostom mentions that before the audience was finished. Theodosius was so affected that be could hardly restrain his tears, and the venerable Prelate was dismissed with ample assurance of the city's foreiveness. "So now" he exclaims "we have him home again. The Faster which he thought he would spend in evile he will now keep with his own people. The season has turned out to be no winter, but a glorious summer, the old man has borne the journey with the vigour of youth; the sister whom he left apparently dying he finds still living on his return; and all that he undertook has been hannily accomplished "

I do not pretend to give any idea of the theological and moral exposition contained in these Homilies. What comes out most distinctly is his demonstration of the ruling Providence of God-a demonstration elaborated with unsurpassable brilliance and copiousness of eloquence. The moral lessons that he preaches-or, as he calls it, the " philosophy " of the Christian are chiefly the good use of suffering and the necessity of kindness to one another. There are innumerable homely touches-like the two or three passages in which he rebukes his hearers for applauding him in Church. There are illustrations of great beauty-as that in which he describes the seasons as "muidens dancing in a ring." But as I have said it is the quiet reading of the Greek text that brings out the power and brightness of the speaker, and, more notable still, the sustained and unflagging vienur, antness and brilliancy of a language which we are too ready in these days to pass over as a decadent kind of Greek.

Dom Baur's book is a worthy contribution to the celebration of the fifteenth centenary. It is hard to say what more could be said of the "literary" side of St. Chrysostom. We have the history of his theological influence, of the MSS, and printed editions of his work, of the sources of his biography. of all his biography and panegyrics, of the study of him in the Middle Ages, and of all that has been written about him in every European language in our own day. The only life that Dom Baur seems not to have seen is that by Canon Vanables in Smith's Dictionary of Christian Biography This sketch however, though well done, is avowedly based upon the Life by W. R. W. Stephens (1872), which Dom Baur mentions and praises (with reserves), and which is the only biography of the Saint in English that is worthy of the subject. I may also observe that Dom Baur does not mention Cardinal Newman's study of St. Chrysostom's evile and sufferings in The Ancient Saints.

It is unfortunate that St. Chrysostom is known to continental readers almost wholly by A.Thierry's brilliant articles in the Revue des Deux Mondes, which have been more than once exprinted. With all their literacy power, these articles are uncertical, fanciclo, and upin cot of sympathy with Saint and the Church. The Life which has recently appeared in the series "Les Saintins" is by M. Puech. Li done which has recently appeared in the series "Les Saintins" is by M. Puech. Li done which is to too in many parts; but it is a clever picture of the man and his work, from the point of view of history and fitzen. No bingrapher of St. Chrysattom has as yet made a thorough, excitated study of the "sources" of the holy Decrete, or critical study of the "sources" of the holy Decrete, whether the Palathius who has left us, in dialogue forms, the whether the Palathius who has left us, in dialogue forms, and the most important materials to his history, is registly the same genome as the writer of the Historia Lauscope.

The body of St. John Chrysostom rests in St. Peter's, under the altar of the Canons' choir. The solemnities of this centenary will remind the Church of one who most certainly testified in his life to her unity under St. Peter and his successors. There are words of his, which may be found collected in Dr. Murray's De Ecclesia, Vol. III. which leave no doubt on the subject. But the most valuable witness that he has left consists in his practical appeal to the Holy See in his troubles at Constantinople, and in the unspoken but none the less effective testimony which arises from the fact that he, who was for many years the Patriarch of the imperial city, never once asserts an imperial ecclesiastical jurisdiction. His prayers plead for the restoration of the Greek schismatics to Catholic unity. And it may also be hoped that Catholic students who have their attention called to him by the Holy See at this moment. will be attracted to read some of his great works, and thus he led to the admiration and love of a great Saint and to that generous emulation which is aroused in the servants of God by the example of a great preacher, writer and pastor of souls.

Abbot Butler, I learn, has already done this, in an article contributed to a forthcoming soldings in celebration of the centenary, to be brought out by the Greek Seminary in Rosso. He decides that it is the amer Pailadies.

### the Triff Round Comers.

No national intellectual movement has been more marked in recent years than the general and almost spontaneous effort of the people of Ireland to

recover the daily use of their ancient language—accompanied by a keener interest in their old institutions and literature.

At such a time there needs no apology for calling attention, even for the hundredth time, to the ever attractive and mill mysterious subject of the Irish Round Towers; for although the refency of scientific opinion is to hold that quantion of their origin and purposes has been set at reat by the weighty easy of Mr. G. Petro, published in 165, continued by the recent rough early continued by the recent rough early the proposed has been been considered in the considerable of the cons

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Innumerable are the theories based food than James on mistaken analogies, on unauthentic history, or daring guesa-work, which have been ascribed to these Towers by more or less learned men. They were built by the Phoenicians, or by the Fire-workippers, or by the Buddhists, or by the Danes; or, they were Sorcered Towers, or intended as astronomical observations, or simply for Draids to admen

round. Such were the wild theories of pre-scientific days.

There cannot be a more apt instance of the great truth
that a Theory must be built up by a careful accumulation

Sept 1925

140

of facts duly verified. Too often the Theory is the "elderborn product of the brain," and facts are built up to sustain it. Thus, so acute a writer as Dr. Lanigan (author of the Ecclesiastical History of Ireland) attributes the Round Towers to the Fire-worshippers, "because the door always faces to the West," and "the four top windows alreads face the Cardinal points": the fact being that the doors and windows have no relation to the Cardinal points, either in number or direction

Thus, again, Dr. J. Forbes, in an eloquent and otherwise excellent work called Memoranda made in Ireland, in 1852, rushes to the conclusion that there is nothing so worthy of admiration in the Towers as their wonderful similarity to each other. He even finds in them the existence of "one grand subjugating idea restricting design within rigid limits and forbidding all deviation from the ideal prototype." A closer and more scientific observation, however, is rather atruck with the diversity of their architectural features, and with their divergencies in height, diameter, material, finish and artistic merit. There are differences in the elevation of the doorway, in the number and direction of their lookouts, and in their evident progress and development, so as to admit of their being divided into styles and periods, as in other branches of architecture.

These diversities are indicated in the following brief

These Towers are "round cylindrical structures" varying from about 120 leet, down to perhaps 50 feet of original height. They are from 40 to 60 feet round at the base. with walls of from a feet to 5 feet thick. They are divided into from 4 to 8 stories, each story being at least o feet high. They have ledges of stone, or holes in the walls, to receive joists for flooring, though no such flooring still exists. There is one aperture to each floor-except the top story, which always has 2 or more. The doorway is from 2 or 3 feet-up to 20 or 30 feet-above the ground (Authorities are at issue on this point); and will only admit one person at a time, and that in a stooping position. The masonry is usually careful and accurate: small stones, whether as found in the fields or as shaped by the hammer, being placed in the interstices of larger stones. very little mortar being used. Great smoothness and evenness of gradation are maintained within and without

This is the summary of Dr. P. W. Jovce, the eminent Irish Scholar and historian.

number as about roo lot which more will be said), they form special to themselves and peculiar to their country. Here they a thousand years, and some for a longer

into the sky," says



period: beautiful in Early Type of Round Tower outline, "shooting up (hammared stends)

Dr. Forbes, "and dominating, in solitary grandeur, the surrounding landscape." It is still true as remarked by that writer fifty-eight years ago, "that the light which has been lately shed upon their objects and their origin barely lifts the veil and only adds to the mysterious interest which attaches to them."

The conclusions arrived at by Dr. Petrie and his followers are these :-

- I. The Round Towers are Christian in origin-agreeing in position, size, and style with the Churches adjoining,

 They were intended and used, as keeps, as places of strength, as depositories of relies, books, and valuables, and as refuges or sanctuaries.

3. They were used also as Watch Towers and belfries,

It has been objected, on the other hand, that the Christian origin and intention of the Towers are not attested by any cross, or Christian emblem or inscription in any case, or by any express reference in ancient literature; and also that, if meant as depositories or places of refuge, they served their purpose very indifferently.

Through all the long tale of invasion, plunder and slaughter, there never seems to have been any difficulty in carrying off

treasures, or in slaying priests and students.

Take, for instance, the case of Kells, a great religious

centre, where a Round Tower, op feet high, is still standing. This sanctiany was three times devastated by the Danes in the latter half of the tenth century. It was again statesfor by the Daniel Vince Strice in our 5, when many went lain strength of the strength of the strength of the Strice Strice in our 5, when many went lain serve, in the Tower. In 1200 occurred what is called the Marrydom of the Monko & Pelks, with their abbot. Laid waste in 1444, it was again plandered by King Demot McMorrough (of secretard memory), "who carried many pillage via an immense around." St. Columbia Book of pillage via an immense around." St. Columbia Book of Tower.

At Clonmaenoise, where there were two Round Towers, the story is the same; and at Monasterboice (which was burnt with its books and treasures in 1097) the disaster must have been witnessed from the Tower which still exists.

When also one remembers that, at such religious centres as Cong, Innisiallen, Armagh, Slane, no Towers seem to have been erected; and that, in a great many others, there are no traces of doors, or signs of pivot-holes for bolts, or



even of stage or platforms for each story, it is difficult to see what the Towers saved or whom they protected.

As regards their use as look-outs, it is objected that the Towers are seldom placed in commanding positions so as to observe the approach of an enemy; and even when conveniently situated, access to the top story, under the above difficulties, must have been so slow as to invite surroises.

Notwithstanding these objections, however, the theory of Dr. Petrie now stands on so solid a basis of facts, investigation and historical inference, that it is not likely to be again disturbed.

Look back for a moment to the troubles of the ninth century. The early religious establishments of Ireland lad been very widely spread, but chiefly in river valleys, on dake-inland (like Derweink and Innisiallen), or round an accessible coast-line. Accordingly, it was along these lines that the Danes and Noremen—the 'Black Strangers' and the "White Strangers'—pouned their devastating lordes, continuating in the turrible reign of Stragesion, Article and Irelands, under whom so much! of the civilization and reliands, under whom so much! of the civilization and confidential continuation of the civilization and confidential continuation of the civilization and confidential continuations.

During this long and terrible trial we do not hear of the existence of any Towers or other shelters, but we are told how the priests and students took refuge in the deep woods, bearing with them such requisites as they could carry.

Then, at length, after the defeat and death of Targuius came an interval of repues, which was utilised for removing some of the traces of the long barbaric inundation. To this time may be attributed the senitest of the Round Towers, which were exected with more or less haste to guard the vulnerable points, on exerciving remouns of further inreads. Towers continued to be prix up, during perhaps three hanterior than the properties of the properties of the proference of the properties of the properties of the proference and in accordance with the necessities of 144

each place. An attempt has been made to divide them into groups or sections, according to their advance in the art of construction and the periods to which they belong—so far the periods be excluded by the property and observations.

To assist in this grouping, a laborious collation has been made of all manuscript or printed annals bearing, even incidentally, on the subject of the Round Towers. Every



reference or allusion in old documents to the erection, or repair, or destruction of any buildings which may be supposed to be the Round Towers, has been abstracted and codified. Mention is sometimes made, in literature, of Towers which no longer exist, but which are always found to come within the usual law that wherever an ecclesiastical exhibitment was visited by the Duore, there a Round There are, of course, a few exceptions, in which an ecclesiastical centre lay in the line of the coming inroad, but which the Danes never actually reached; such were Sliro, Cashel, and Mayo, etc.

The first type of Round Tower consisted of field-stones and uncut rubble work, constructed however with wonderful accuracy, and having their entrances near the ground. For the most part the conical top has disappeared, so that it cannot be determined how many "look-outs" the Tower possessed.

A second type included loftier Towers, built of large stones dressed by the hammer, and put together with still greater artistic skill, and having the doorway several feet

To a third type may be assigned the few Towers which have been constructed of fine Ashlar masonry, good specimens of the mason's crit j and which have their door-ways twenty feet, or more, from the soil, and whose "look-outs" are in accordance with the points which had to be specially observed.

There are of counce tensitional styles as in other branches of Architecture. Sometimes a Tweer has been begun in one stone or style and completed in nonline. Sometimes an ancient Tower which had fallen into disrepair has been restored in the style of the restorer' own day; sometimes an omaniental doorway has been inserted to replace a more primitive one—so that classification is difficult. We know that a second period of comparative repone occurred in the reign of Dirice Born, who is recorded to have engained several Towers, and under whom other Towers of an improved type

It will be seen that the height of the doorway above the level of the ground becomes greater and greater as years go on. This is because the method of capturing these strongholds by fire was discovered and systematised at an early date. Piles of brushwood and branches were heaped up to the openings and set fire to, and the inmates were helphessly applysiated. There are several records in the annals relating simply how, in such a year-such and such a Tower to the proper of the strates, and the strates, the OMally, himself an experienced captor of Towers by this method, was caught by this trials enemy in the Tower of Kells, in the year ropk, and was duly sufficient. But the difficulty increased with the heirful of the dourseax from the remark.

These records read very differently from the reasoning of a Col. Montmorency, who wrote a Critical Enquiry into the Use of Irish Pillar Towers before the native annals had been examined.

"The Tower," he says, "was impregnable in every way and proof against fire; it could were he taken by assault. Although the Abbey and its dependencies blazed around, the Tower disregarded the fury of the flames; its extreme height, its diminutive doorway, elevated so many feet above the ground, elaced it beyond the reach of the besieger. "

All true, no doubt, within limits, but greed is ingenious and hate is persevering, and these considerations, so confidently put lorward, did not often restrain a determined for

As regards the objection that the Towers were of limited utility as places of sorety, it is replied that the great number of plundering visits serves to shew that something was preserved on each occasion. Thus Clommacnoise was plundered four times in nine yeavs up to a.u. 842, and many more times afterwards; Glendalough is recorded to have been robbed and devastated eight times in fall.

It is clear that material for subsequent outrages must have been held over, each time, whereas if one of the great schools of Ireland was laid waste by the heather—there being no Round Tower to hold the germs of revival—the place became silent at once, and desolate for evermore.

A few words as to the "look outs" from the topmost story. The latter is at present inaccessible, but it is probable that



the apertures would be found to throw light on the points of

Thus the Tower at Chomaconies which stands on an elevated site on the bank of the Shannon, has two light elevated site on the bank of the Shannon, has two light directed to the furthest reaches of the river—up or down the stream. Any movements on the opposite bank, or we have the level stretch of bog behind, could be easily observed from the rock on which the Tower stands. Two lights therefore are all that was required. The same remark would apply to the Tower at Devenish, an island in the river; when the several lights in the Tower on the Rock of Cashel probably command the passes in the mountains and the entrances into the Golden Valle, in which stand the Abbey of Holde Cons.

I will conclude with a somewhat curious question, to which, one would think, an answer should be readily available.

How many Irish Round Towers actually exist-including stumps and foundations?

A list of 56 was given in 1792 with a Map of Ireland.

It was stated but on what authority is not clear) that YES still existed at the beginning of the last century. The learned appendix attached to the stately volumes of the Earl of Donroven, edited by Miss Margarent Stokes, enumerates these 11%, but admits that no trace exists of 22—except in old historical references. This gives us op 6, but of to of these, said to have existed, there is no trace or record. Thus we have 86 in all, but the editor gives the total as 76 on one page, and 72 on another. The Round Towers have eddently the fairly gift of those somes which no two men

The existence of a mystery is a great incentive to research, and the whole subject seems to be ripe for enquiry and Report by a Royal Commission of Native Scholars, which should effect for the whole number of Round Towers what has been done by the Earl of Dunrayen for 16 only. Then we should have a complete statistical and technical description of each Tower, a minute examination of the walls, subsoid, debris and surroundings; the stone used; the exact measurements; the tracing of any repairs or insertions; together with a transcript and translation of every reference to the subject in ancient Irish Literature.

### the Bills and the Woods.

I do not know which is the most beautiful country in they have not been everywhere either, Ireland! And they would be right enough. We love a thing because it is beautiful, but a thing is beautiful also because we love it; whether it be Eileen's face that is in and out about the donrway or the landscape that lies far stretched out before of all parts of Ireland perhaps Kerry is the most beautiful. in Ireland, there is not only a solitariness, there is them as their inheritance, as untrodden realms under wild varied or bright the colours of the landscape, the blue of the sky, the sparkle of the waters, yet a gentle spirit of melancholy broods over slopes and woods and valleys. The country is like the Keltic people, or the people like the country; their spirits are intermingled. The people are tinged with pensiveness; their speech is soft and low; they see visions, and dream dreams, for they live in contact with this world of husbed voices and hidden faces; a world which belongs to the twilight, and transcends the material, merging into the spiritual.

Narly three years ago Juspel at Killmery. When do with a place, I do not wish to por I is a stranger; almost back a stranger; jout to see the outlines of the bills, the surface of the lake in smulight, the catheful, the boys and girk as their centrage doors, or driving the cattle, or at work. I want to know them all and grow a familiar with them; to learn the secrets of the bills and woods and lakes; to go often among them in the moring time and the evening, full they cases to be sly, and I latent and hear then speak, and speak to them; till we become friends. I wish it wpeak to be added to the surface of the surf

One day when the rain had ceased, and in the freshening breeze the clouds were lightly scattered through the sky. I There is a custom of burying the dead under the shadow of the ancient ruins, and they love still to mingle the ashes of the cresent generations with the hallowed ashes of the past, Two old grave-diggers were at work, and delving they had laid bare an infant's coffin; the tender life cut short and snatched from the light of the sun while these ancient and earth-worn men still delved! "This is a grand country of yours!" I said, gazing in admiration at the scene before me, "Indeed, it is! if it had its rights?" he answered, "Yes! and whether or no! better here by far than scheming for money across the water, with smoke in your eyes and turmoil in your ears you are nearer heaven. Look at the beautiful lake with its silvery and golden sheen and the purple mountains rising from it and stretching far away." the biggest mountains in the world."-" Unless," the other suggested, "perhaps the Andes!" We who have been to school and travelled beyond Ireland, think we know better ! but the old man was right. The Andes may loom gigantic and the Alps lift their snow-capped summits to the skies, but they never dwarf the hills that have known our childhood. These to us are the loftiest as they are the dearest. We set the hills and the woods of our home before all others because they are alive with voices that speak to us, and are peopled with memories that haunt. Each cliff and scaur, each cavern and glytl has its legeral and story:—

- "And there blows a red wind from the East, a white wind from the South, A brown wind from the West, a gradh! a brown wind from the
  - West.

    And the black, black wind from Northern hills, which perhaps we love the best:

'Tis a kind wind and true For it rustled soft through Alleach's halls and stirred the hair

And these bear the voices of the hills and woods to whithenoever they will i so that they fell upon the ears of St. Patrick, at Tours, "the voice of the Irish," from the woods by the Western waves, saying, "Holy youth, we entreat thee, come and wall once more in our middt," is of that across the octan they reach the exilés can, sweetly through the shade of the forms of America.

- "In the green woods of Truagh, the days go on wings, On every brown branch a gladsome bird sings; And the fragrant amber blossom of the honey-suckle swings Ochon, the green woods of Truagh!
- "In the green woods of Truagh no sorrow dare stay, The lark called me early at dawn of the day; And over my sleep at night pleasant dreams used to play. Ochon, the green woods of Truagh."

Beyond the Rocky Mountains, resting beneath the Andes, no matter how far away, these exiles hear the echoes of the hills at home which perhaps they have not even seen, and they love the breeze that brings them:— "Because you brought the hills o me, The dear hills I had never seen, All sweet with heather down the braes And golden gorse between,

"Because in every homely word, I heard my unknown kinsfolk call My roying heart to find its rest Afar in Donesal."

But busides these voices that speak to our heart and these memories that heart as, the woods and the hills of Ireland have a life of their over, and the Koltic geople know it, if her have not touch with the land of their hirth. The firsh peasant did know it, and even yet does know constituing of this hidsen it of thill and wood. At we walk beside of this hidsen it of thill and wood, At we walk beside of the hidsen is the state of the hidsen in the hidsen of the hidsen is the hidsen of the hidsen in the hidsen of the hidsen is the hidsen of the hidsen of the hidsen in the highest part of the hidsen of the hidsen of the hidsen of the hidsen is the hidsen in the hidsen of the hidsen is the hidsen in hidsen

"Come heart where hill is heaped upon hill, For there the mystical brotherhood Of the flood and flame, of the height and wood, Laugh out their whilmsy and work out their will.

"And God stands winding His lonely horn; And Time and the world are ever in flight, And love is less kind than the grey twilight, And hope is less dear than the dew of the morn."

Perhaps ghosts and facries are dying out. I rather think they are; at least I asked the driver of our car on the way to Dinis Cottage, the cottage of the Colleen Bawn, and to the beautiful Meeting of the Waters, if he knew of any. "Well, isr," he said, "often have Idview along this road and I never met anything worse than myself!" But tourists are apt to make oftens agrees, as they exite away on the attractive thous.

The "Good People" are very shy and shun the noise of crowds. How, with the vehicles following one another full of passengers who with their loud laughter invade the echoes. can you expect to find them? How, amid the scramble for refreshments, and the harrying for those coigns of vantage where my lady Nature is unheld for inspection day by day and in set phrase appraised, how in the midst of this, I say, can you listen to the voices of the hills and woods and lakes, and come to see those forms that in the silent twilight flit around you? How can you enter into communion with the strange sweet spirit of the place? Tourists may bring money and a shadow of material prosperity follow them. but alas! It is a shadow. I fear, and if it cloud the pleasant presence of the "Gentle Folk" and drive them away, and touch with greed and vulgarity, materialism and sin, the simple and sympathetic heart of a native people, then be not easter for this invasion of the sweet vales of Ireland.

and eager to this invasion to the silved viside of relation. Perhaps globes an dying out! Yet there are globes! There is a willage in Leiniter which at night a titud man needle great strategy to approach. A man was once heard complishing: "By the holy Cross, how shall I go? If I pass by the hill of Donlov, old Copains Burney may look out on me; If I go roand by the water and up ly the streps, there is the healthest one and another on the quays, and a new one under the control of the properties of the properties

By the Hospital Lane goes the Faeries' Path. Every evening they travel from the hill to the sea, from the sea to the hill. At the sea end of their path stands a cottage. One night Mrs. A—, who lives there, left the door open. She was expecting her son. Her husband was asleep by the fire, when a tall man came in and sat beside him. After he had been sitting there awhile—"In God's name, who are you," said the wife. He got up and went out saying: "Never leave the door open at this hour, or evil may come to you." She awoke her husband and told him. He said!

"One of the good people has been with us!" Again some five miles southward of Sligo is a gloomy and called, because of its form, the Heart Lake. It is haunted by stranger things than heron, snipe or wild duck. Out of this lake issues an unearthly troop. Once men began to drain it: suddenly one of them raised a cry that he saw his house in flames. They turned round, and every man there saw his own cottage burning. They hurried home to find it was but faery glamour. To this hour on the border of the lake is shown a half-dug trench-the sign of their impiety. This, we are told, was recounted by a little white-capped woman, who sang to herself in Gaelic, and moved from one foot to the other as though she remembered the dancing of her youth This also she related: "A young man going at nightfall to the house of his just-married bride, met in the way a jolly company and with them his bride. They were facries, and had stolen her as a wife for the chief of their band. To him they seemed only a company of merry mortals. His bride, when she saw her old love, bade him welcome, but was most fearful lest he should eat the facry food, and so be glamoured out of the earth into that bloodless dim nation. wherefore she set him down to play cards with three of the the chief of the band carrying his bride away in his arms, Immediately he started up, and knew that they were facries for slowly all that jolly company melted into shadow and night. He hurried to the house of his beloved. As he drew near came to him the cry of the keeners. She had died some time before he came "

Still among the hills and woods we find 1—A farry lowed as intite child who used to cut turt from the side of a little child who used to cut turt from the side of all. Every day the face; part out its hand from the hill with. Every day the face; part out its hand from the hill with the bank. It did not take long, the facility the principal considerably show as done so quickly. At last they readyed to weaths, and find out who helped her. They saw the small hand come out of the earth and the little child take from it the kaide. When the turt was all the come on the cart has considerably show the side of the cart has the whole the hand. The small band came out of the child has the health.

Again we read of the witch who complained to the robber, "Why did you bring away my gold that I was for five hundred years gathering through the hills and hollows of the world?"

Once more we hear of :- Two faeries, little creatures, one like a young man one like a young woman. They came to a farmer's house and spent the night sweeping the hearth and setting all tidy. The next night they came again, and while the farmer was away, brought all the furniture upstairs into one room, and having arranged it round the walls, for the greater grandeur it seems, they began to dance. They danced on and on, and days and days went by. And all the country-side came to look at them, but still their feet never tired. The farmer did not dare to live at home the while; and after three months he made up his mind to stand it no more and went and told them that the priest was coming. The little creatures when they heard this went back to their own country, and there their joy shall last as long as the points of the rushes are brown, the people say, and that is until God shall burn up the world

You see their labours, as those of the witch, are limitless, and their joys never cease, for this wonderful faery kingdom, lying deep in the woods and at the bases of the eternal hills, is a very ancient realm, and the noisy din and hurry of our surface-earth; the swift passage of time, and the changes of the day and night do not touch the people of it. Our long centuries are to them as hours, the broad stretch of the seas and the areas of the continents are to them but daily

But if you wish to know the Gentle Folk, you must watch and wait, as one has told us, between the dusk and the dawning, "wait for the faeries, listening to the cronawn (hum) of the insects, and watching the fadoques and fibeens (golden and green clover) rising and lying, lying and rising as they do on a fine night." These stories, as the collector of them intimates, speak to the peasant. They speak to him as he pauses in his work and lifts his eyes to gaze across the landscape, and his fancy fashions a bright strange phantom kingdom. It is not that spiritual world of which his faith tells him, where his aspirations find their fulfilment, but it is a dream of a golden faeryland; of that which classic writers call the golden age-of the garden of Eden. A kindly, joyous peaceful world which should belong to men and women on the earth only that it has been banished by the ill deeds of men from the surface. and now the facries possess it in the hills and the woods and in the moonlight. We see only the traces of their feet where they danced in the "facturing," when we wander forth in the morning.

the minimig.

We hear echoes of their joy in the song of the birds, their lamentations over a fallen world in the monaing of the waves, in the murmar of the vimi-tosed reeds, and in the thrill of music, in the glory of pastring, in the melandosty control of the control of the trees, the glory of pastring, in the melandosty control of the rice. These are the soft-pastry of the falls and the woods. And they are gove to the Kelt than to another, for he felse the garment of the supernatural and spiritual as it however over and around him, when another would not know the touch. These things, too, sit in a address.

in him, for the knows the golden age has disappeared. The charm and beamy of this mayie topole will never clothe the earth again with joy, he knows, yet he loves to think of them. That fairly world is on in contrast with the lot that again with joy, he knows, yet he loves to think of them. That fairly world is on in contrast with the lot to fail and scamy pleasure of his daily existence. He lives within its spell while with hope he waits, waits till the hand of time shall be withdrawn and eternity unfold its golden eates.

Many stories have been gathered up from the hills act woods and are found, as Dr. Hyde tells us, among the poorus, oldest, and most neglected of the frish-speaking population. Writing in 1859, "19 bo back," he says, "after ten or fifteen years, to find what I then undervalued, and so the proplet are ideal, and with them stories have died out and will never be head on the hill-sides, again; stories that areas two thousand years ago; stories, some as classic as Henner, telling us of 8m Myths, connecting the present, softle onlineing edits of the first property of the pr

Story-telling was an art in Ireland, I fear a perishing arth the language; a revival of the one may bring the revival of the other. Shawn Cunningsham, Co. Roscommon, told Dr. Hydge, how in the "hedge school" be used to learn frield poems, and how he had a "sackeds" of stories. Alast his children spoke firsh inoppreterly, and his grand-riddren not at all. There was in Achill a fine-looking dack man, who used to repeat by heart Ossiark poems; when he began the boyes wind ligo out. "They wouldn't would be the span the boyes wind ligo out." They would would secone the listening to the lowing of the cowe."

But the hills and woods keep their stories and are alive with other things, memories of joy and sadness, love and hate; memories of heroes of historic times, dear to their countrymen, the chieftains that have lived and died for freland. Alive too are they with individual sentiment caught from the maiden and her lover, who climbed the steep pathways together; or who sat beneath the spreading brackies of the trees; or who parted when the trumpet called to arm, and who only met again in death; called from the exile who stood with tear-dimmed eye and cried to them farewell! The Keitic people are familiar with their hills and woods, and are quick to understand their speech. No wonder if I ask which is the most beautiful country in the world? some of my friends will answer, speak to them and the hidden faces appear. Etion is for them personited, the maiden of their choice, beautiful though her brow be pensive and here eyes be moist with tear.

> > I. A. Wilson, O.S.B.

## Francis Thompson.

(Died Nov. 13, 1907.)

"The dependence every in the wheat it head, Heavy with decause, as that with bread The goodly grain and the sun fushed sleeper The reaper resps, and Time the reaper. I hang 'mid men my needless bendd; And my fruit is dreama as theirs is bread; The goodly men and the sun-hareal sleeper Time shall reap, but after the reaper. The world shall glean of me, me the deeper."

WHEN in the gloomy days of mid November, which aptly closed the clouded kalendar of his years, Francis Thompson died in the wards of a London hospital there passed away, from an inattentive world, a poet whom men are already. numbering with the Immortals. Thompson's genius, like that of Chatterton or Keats, flamed against a murky background. The kindly hand of Death was perchance needed to tear away from a sublime spirit the disguising veils of eccentricity and disease. If his loss is only realised when bodily presence is no more it matters less since his thought and feeling, embodied in a few perfect poems, can never die. He has entered into his own when not friends only, but rivals and cold critics, salute him as a successor of Crashaw and Patmore even as akin to Petrarch Shakespears and Dante, "A poet of high thinking, of celestial vision, of imagination that found literary images of answering splendour": one who "attains a sublimity unsurpassed by any Victorian poet" who "keeps the best traditions of the Elizabethans unlowered"; "never since Dante wrote have the Catholics of any land been left such an inheritance." Of his earliest odes Meredith said that the man who wrote them might do whatsoever he pleased, and Patmore of some of his somets—that Laura might have been proud to receive them!

Francis Thompson was a Catholic by birth, training and deepest conviction, his mind and every sentiment penetrated with Catholic mysticism and Catholic asceticism. His pen was consecrate to religion and the higher life; he strove to-

Carren from the larget-free,
Frait of the Hesperides
Burnish take on Eden-trees,
The Muses' sacred grove he wet
With the red dew of Olivet,
And Sappho lay her burning brows
On white Ceellia's lap of gnows!"

Another extract, this time from the "Ode to the Setting Sun," shall illustrate the same trend of his genius, the instinct that led him straight from nature up to God :-

"If with excilinate recail
Those foot the Kastern son,
String the West to analy reel,
String the West to analy reel,
Those doest image, thou does follow
That King-Maker of Cerestion,
Who, ere Hellas hailed Aposlio,
Gave their, angle-god, thy station;
Gave their, angle-god, thy station;
Like Him thou hang's in desaultid pomp of bleed
Upon thy Wester road;
And His station drove did with like thine co-night,
Yes Hit woes more its light,
And, stons, again departed from our ball,
And, stons, again departed from our ball,
And where her can each store in Harsen."

Men may well trace back his poetic lineage to Crashaw

and the seventeeth extituty ports, or even further to greater singers, and find him akin to Petrach in some of greater singers, and find him akin to Petrach in some pursed love, and to suprement Dante as well on spiritual love, as in the fusion of the budgisty present on the potential love. Allow then for the hyperbole of Piecubship, for utility to the claim which the close of a regist potential properties of the properties of all times.

The dead noet was born in Lancashire, and was a nenhew to the Edward Healy Thompson who is still remembered as though never achieved, yet influenced deeply all his after work. He then studied surgery at Owens College under the idea of following his lather's profession; and here began the tragedy of his life, for when the frail frame fell a victim began the dread indulgence that, under later distress and remember their de Quincey will recall many a page of the Oningseater's Confessions strangely paralleled by passages in Francis Thompson's story. He too came up to London. toiled there, failed, and starved. He worked in a bootshop, and in a bookshop. He knew "Oxford street, stony-hearted step-mother! thou that listenest to the sighs of orphans and drinkest the tears of children." He sold matches preddled small wares, called cabs to earn the price of a night's lodge ing; and when he failed tramped the silent streets or slent on doorsteps. Once he had almost met Chatterton's fate whilst friendly hands were even then stretched out to help. More than once he was spared the last panes of honger by the kindly pity of those who were lost in far worse depths than his own; and the pathetic episode of poor Anne in de-Quincey's narrative suggests the key to this passage from "Sister Songs" (L. 8) -

"Once-in that nightmare time which still doth haunt My dreams, a grim, unbidden visitant-Forloro, and faint, and stark, I had endured through watches of the dark The abashless inquisition of each star, Yea, was the outcast mark Of all those heavenly passers' scrutiny; Stood bound and helplessly For Time to shoot his barbed minutes at me; Suffered the trampling hoof of every hour In night's slow-wheeled car : Until the tardy dawn dragged me at length From under those dread wheels; and, bled of strength, I waited the inevitable last. Then there came past A child; like thee, a spring flower; but a flower Fallen from the budded coronal of Spring, And through the city-s reets blown withering. She passed, -O brave, sad, lovingest, tender thing !-And of her own scant pittance did she give. That I might eat and live :

Then fled, a swift and trackless fugitive."

Yet it was destitution, not degradation, that Thompson knew, destitution solaccal and defield by the dread drug which if it shook his hold upon the common interests of life,

at least set him apart from common evil,
Rescued now by friends from want, restored to life and
comparatives health. Thompson was never again suffered to
sist hook into these algois of leaves of the set of the

wards they shot up and flourished afresh, and grew into a noxious umbrage that has overshadowed and darkened my latter years, yet those second assaults of suffering were met with a fortitude more confirmed, with the resources of a maturer intellect, and with alleviations from sympathising affection—how deep and tender "16"

Under the kindly influences of these faithful friends, and in a tranquil village beneath the Sussex Downs, the flower of Thompson's genius sprang up and blossomed to full beauty as in a gight; and when the first slender volume of his poems was published in 1801 it was hailed by a few choice spirits as the work of a master,-" a new planet swimming into the lone watcher's ken." "The Hound of Heaven," a noble poem marked by daring imagery, forceful phrase, profoundest mysticism, is probably his masterpiece, and is "one of the four finest odes in the English language." It sings of the Soul pursued by God, flying from Him long and vainly, seeking vain shelter in one or other earthly thing, tracked down at last by the Heavenly Hunter Seldom has more sublime comment been written on St. Augustine's famous words: "Thou hast made us, O Lord. for Thyself, and our hearts cannot rest except in Thee!"

The poem opens thus:-"I fled Him, down the nights and down the days:

"I fled Him, down the nights and down the day I fled Him, down the arches of the years: I fled Him, down the labyrinthine ways

Of my own mind; and in the mist of tears
I hid from Him, and under running laughter.
Up vistaed hopes I sped;

And shot, precipitated
Adown Titanic glooms of chaamed fears,
From those strong Feet that followed, followed after.
But with unburrying chase,
And unperturbed particular

And unperturbed pace, Deliberate speed, majestic instancy,

<sup>\*</sup> Confessions of an English Ofium-coter. Part II.

FRANCIS THOMPSON.

They beat—and a Voice beat More instant than the Feet— 'All things betray Thee, who betrayest Me.'"

Mankind failing him, and the love of man or maid and children's affection, the hunted Soul seeks peace in com-

"I rismphed and I stadened with all weather,
Hawen and I wept together,
And he were trees were all with nortal mine;
Against one broke it is somet heart
Against one broke it is somet heart
Against one broke it is somet heart
Against one of the somet heart
Against one of the something of the som

Their sound is but their stir, they speak by silences "

And ever the burthen of each stance moure :

"Still with unhurrying chase,
And unperturbed pace,
Deliberate speed majestic instancy
Came on the following feet
And a Voice above their beat—
"Nameh schelters then "with not schelter Me."

The poor pursued soul, tired out with vain turnings, sinks down at last, and hears the Divine Voice :--

"" Whom wilt thou find to love ignoble thee
Save Me, save only Me?

Ah londest, blindest, weakest,

I am He whom thou seekest! Thou dravest love from thee who dravest Me,"

Let one more extract, from the New Phems this time, show how Thompson enforces the high gospel of Renunciation:— "Breee thy heart to find the keys .
With thee take.
Only what nome doe would keep;
Learn to dearn when them don't wake,
Learn to water when them don't wake,
Learn to water joy with tears.
Learn to water joy with tears;
To hope, for those dar's not deposit,
Estath, for that those dar's how their year.
Hough those the rock until it bear?
Know, but how she coald's not holiver;
Estate, the coald is not holiver;
Estat

Search no more—
Pass the gates of Luthany, tread the region Elenore! " \*

Even when treating of more mundane themes Thompson's wrize is transfored with mysticism, ever elevated by the same high spirit of remonciation. On many a page, notably in "Love on Dian's lap," he chaunts his songs of human love, virginal in tone and thought, yet quivering with a rettrained passion that recalls Petrarch or Dante.

"Within your spirit's arms I stay me fast
Against the fell
Immitigate ravening of the gates of hell.
Hold me and hold by me, lest both should fall
Even in the breach of Heaven's assaulted wall.

Whose form is as a grove Hushed with the cooing of an unseen dove;

\* " The Mistress of Vision," ax

Whose spirit to my touch thrills purer far Than is the tingling of a silver bell.

How should I gauge what beauty is her dole. Who cannot see her countenance for her soul; As birds see not the casement for the sky? And as "its check they prove its presence by, I know not of her body till I find. My flight debarred the heaven of her mind."

To his Muse, ever austere and pure, human beauty is but the imprint of the soul, and natural love a sacred symbol of something higher and divine. Ever in this mystic glass he finds as-

> "Perseus' Shield, wherein I view secure The mirrored Woman's fateful-fair allure!"

No wonder that Coventry Patmore had hailed the new singer as a sellow-disciple of the Florentine Poet of Fair Love.

Thompson has been criticised for some obscurity of thought as well as for extravagance of figure and phrase. There is ground for the criticism. A luxuriant fancy bears him off in a torrent of metaphor that is sometimes bewildering; his diction, new minted occasionally, more often drawn from the rich stores of seventeenth century poesy, is always polished, and mostly courtly; whilst his marvellous fecundity of epithet and phrase lends to his verse a flavour of archaic culture, and helps to enrich the language with some of that old wealth of words which it were a nity should be wholly lost. But it is the subtlety and profundity of his thought more than the quaintness of diction that discourages the hasty reader. Poetry of such distinction can never be popular. It demands mental exertion, and stimulates it acting on the reader as an intellectual and moral tonic. If Thompson sometimes craved for drugs to still the pain that racked his flesh, how many indulge in literary opiates against mental struggles and conscience-pangs! To

such weaklings of the spirit his verse may serve as a bracing stimulant. A course of Francis Thompson would form a useful corrective to minds enervated by the trivial reading and erotic poetry of the time.

The personal note is prominent in all that Thompson wrote, so much so that some day—it is to early to attempt it yet—this peems will be annotated from the happening of this life. Withal no sense of artificiality emerges in all the rather in the very welling up of emotion and thought from inmust conviction and experience lies the power of his vene and the secret of his inflaence. It is the same with one small proceeding the secret of his inflaence. It is the same with one small wearing, by the vay, all the distinction of a poet's prose. Who that reads that Complaint of Horder Ase the Bedynagarant has Ribert and Islander, against and in their plea of "comprehension of the complexities of individual life" suggest a adult plas for the writer's own vaggries and informities? If tells an ancelose of a poet the pro-

militation underwent profound address and suffered better existing on oppose; the wild missires of a Bertol page that the profit of the prof

It is not hard to identify this dreamer, the victim "of the internecine grapple between body and spirit," to whom was familiar "the wild interchange of prolonged gloom with light swift and intermittent." None the less real

<sup>\* &</sup>quot;Health and Holiness," p. 41.

and terrible were these experiences if influenced by that dreadful drug which raised him to the heights of fancy and bliss only to plunge him again into the gloom and horror of the abys.

Here is another self-drawn portrait :-

"One I saw on earth;
One stricken from his birth
With curse
Of deatinate verse.

\* \* \*
"The impitiable Demon,
Beauty, to adore and dream on,
The company of the company of

Perpetually
"Hers, but she never his.
He reapeth miseries,
Foreknows
His wages woes.

"He lives detachèd days; He serveth not for praise; For gold He is not sold;

"Deaf is he to world's tongue: He scorneth for his song The loud Shouts of the crowd:

"He asketh not world's eyes; Not to world's ears he cries; Saith,—'These Shut, if ye please.'

"He measureth world's pleasure, World's ease as Saints might measure; For hire Just love entire "He asks, not grudging pain;
And knows his asking vain,
And cries—
"Love I Love I' and dies."

With wretched health and enfeebled will-power, Thompson's eccentricity grew, until his morbid shyness and the loss of business habits undermined all social relations and made even friendship a trial. His letters were left unanswered and unonened; he shrank from any definite decision or exertion; and though literary work was continued to the end, little ripe fruit could be borne by the stricken tree. From the point of view of art none need regret the shadow under which his life was passed, or the depths from which he had emerged. He has not written less because the world did not pay heed ; he would not have written better had fortune smiled. Some such dark soil as that of his early days may have been needed to quicken his genius; it was unlikely to prolong its fertility. In the autumn of this year his strength visibly failed. The air of Sussex no longer revived the flickering flame. His friends brought him back to London, where, in a private ward of the Hospital of St. John and St. Elizabeth he was tended with religious care, helped by due vites and frequent prayer, until the end came and the self-tortured spirit broke at last the long thraldom of the flesh.

"He shall not wake more through the mortal years."
"No; while soul, sky, and music bleed together,
Let me give thanks even for those griefs in me,
The restless windward stirrings of whose feather
Prove them the brood of immortality.

"My soul is quitted of death-neighbouring swoon, Who shall not slake her immitigable scars Until she hear 'My sister!' from the moon, And take the kindred kisses of the stars." \*

\* Non Power "Chie to the Setting Sun."

## the Boly Eucharift.

"This clergy, who have really studied the subject her treated, and who are in a position to judge of what is said in these pages, will perhaps be pleased and refrashed to see their youthful studies reproduced." It is very well for the vonerable Bishop thus himility to offer us the fruits of his pious labours, but the value of the treature these pleasure and refreshment, for the book evokes one gratitude, wonder and enthusiasm. For though the subject—The Holy Eucharits is one of "which every priest, by vitue of his calling, is a one of "which every priest, by vitue of his calling, the lists, the knowledge here gathered forgether, locally amongs, thus, the lowest priest of the priest of the calling, and and set before us tempingly, with the Bishop's well-known beauty of language and unction of devention."

The subject, moreover, is one pre-emisorally important at the present day. Rigid uphoiding of absolute descrine is daily less and less to be found in the religions of the world. "Anything one wishes, but nothing definite," seems to be the popular prespription in things spiritual. For example, instead of the doctrine, which every Catholic holds, that "in the Sacrament of the Holy Eucharist, after the consecration of the bread and wine, our Lord Jeans Christ, true Gol and rue Man, is ruly, really and substantially contained under the control of the control

The Hely Eacharist. By the Right Rev. John Cuthbert Hedley, Bishop of Newport. Longmans, Green and Co., Paternostee Row, London. 1907. Price 216.

The Higher Church view is that "the Presence is not physically attached to the elements, but is secure only in proportion as we abide under the shelter of the purpose for which it is given." And Bishop Gore opines "that devotion to the Sacrament, apart from Communion as practised in the modern Roman Church, cannot but raise in many minds the question whether, where the purpose of the Sacramental Presence is so vitally changed, we have the right to feel secure of the permanence itself." (The Bady of Christ, p. 1844) Still one more view, and that from the renly of the Anglican Archbishops to Pope Leo XIII. "We offer the sacrifice of praise and thanksoiving; then next, we plead and represent before the Father the Sacrifice of the Cross, and lastly we offer the Sacrifice of ourselves . . . This whole action. in which the records has necessarily to take part with the priest, we are accustomed to call the Eucharistic Sacrifice." It would be very interesting to know how many parishes of the Established Church would understand, or agree to, this declaration of their own Archbishops!

But apart from the right faith in the Sacrament, the Holy Eucharist is an object of paramount importance, for veneration and love for it is the very life and soul of our religion, "The Holy Eucharist," as the Bishop says, "is the great divinely appointed means of transforming the soul unto the likeness of Christ . . . . It is needed in these days. If we know how to use it, there is a great triumph prepared it . . . . The Holy Eucharist and its public evercise must now be to Catholics all that the most sacred cause and the most loval cry can be to a devoted army." "Peactically the salvation of the future millions required. besides an indefectible teaching Church, a dispensation of perpetual outward and public worship, and the continued renewal, tangible and impressive, of the out-pouring of Calvary. Only thus could men in great numbers be saved. Hence the daily Mass, the innumerable Communions, and the never failing, universal, always growing cultus of the 172

Blessed Sacrament. For the Eucharistic gift is the perpetual memorial of Jesus Christ, the Saviour: but a memorial which is the most powerful of all memorials, for in It men have His own flesh and blood, soul and divinity, to rouse them, to touch them, to win them, to heal them, day by day, so that every man may have life everlasting within the most easy reach."

The Chapters on the Real Presence and Transubstantiation will indeed take the priest back to his student days and make him wish that his Philosophy and Dogmatic Theology had been put before him in the garb presented by the Bishop. Clearness of ideas, the welding together of the parts into one perfect whole. Scripture, history, ant citations from the Fathers-all combine to make this section of the work irresistible in force and fascinating in its cleverness.

Beginning with Chapter VII " The Effects of the Sacrament of the Holy Eucharist," the book will interest a much larger circle of readers. Every good Catholic will here find food for thought. Here are the riches of the Sacrament displayed, and the power of love unfolded-the love that leads to the transformation of self. "Transformatio hominis in Christum per amorem," in the words of St. Thomas, "This transmutation is brought about by the streaming in upon us of the spirit and life of Christ. As a result, Christ liveth in us ; our thoughts, our senses and impulses, our will and activity assume a resemblance to the hidden life of the Eucharistic Saviour, and become Divine." This is followed by a devout explanation of those four words of St. Thomas. which describe the effect of the Holy Eucharist in the soul-Nourishment, Growth, Repair and Delight. The dispositions required that these effects may be produced are "great devotion and reverence:" that is, as St. Thomas himself explains, "devotion is a firm will and desire to love and please God: and reverence that exercise of holy fear, which acknowledges the holiness of lesus and the unworthiness of his servant." And the devout communicant should be comforted

to know that Holy Communion remits venial sin, not directly, as by absolution, but indirectly, by the acts of love that it excites in the heart. The lesser sins and defects of life may be, and generally are, washed away, both as to guilt and punishment, by a fairly fervent Communion.

The volume before us has made its appearance at a most opportune moment, and, as may well be expected from its author, is perfectly up to date. We refer to the Chapter on Frequent Communion. St. Thomas thus lavs down the general principle. "Through our natural concupiscence, and through our being so taken up with external things. there ensues a constant diminishing of that devotion and fervour which should keep us near to God; and therefore it is essential that such loss be frequently made good, or else a man will be wholly alienated from God."

been decided by the Holy See. Controversy, as regards the dispositions required for frequent and daily Communion. can no longer be indulged in. The Church desires, and has always desired, that her children should communicate frequently, and even at every Mass at which they are present. The actual custom has varied, in the course of time, from daily Communion to its reception, in the twelfth and thirteenth centuries, by nuns and even Saints, only eight, six, or even three times a year.

But what we are interested in is the Decree "On Daily Communion," published on December 24th, 2005. It begins by senewing the wish expressed by the Council of Trent that at every Mass the faithful who assist should receive energmentally. This it declares, "certainly agrees with the desire of our Lord Himself in the institution of the Sacrament : daily reception, not principally that Christ may be honoured, or that a pious soul may reap the reward of its nists, but in order that the faithful, by union with God, may receive strength to overcome concupiscence, to expiate the lighter faults of daily occurrence, and to avoid grave sine"

In substance this is what is decreed. "Frequent and daily Communion must be considered to be the right of all the faithful of whatever state or condition of life; so that no one can be prevented from so communicating frequently or daily, provided he is in the state of grace and approaches the Holy Table with a right and pious disposition of mind." This disposition is defined "that Communion should be approached not through custom, or vanity or human motives, but with the desire of obeying the will of God, of becoming more closely united to God by charity, and of making use of that divine medicine as a remedy for one's weaknesses and defects." "In order that frequent and daily Communion may be practised more prudently and with more abundant merit, the advice of a Confessor should be made use of thur Confessors must not turn away even from daily Communion any one who is in the state of grace and in the dispositions named above. Finally, all parish priests, confessors and preachers are directed to promote with repeated and zealous It is important to note that though this decree puts an end to controversy, it "leaves the penitent still in the hands of the Confessor." He cannot demand more than he should: and the penitent must not make use of frequent or daily Communion without consulting him. The Confessor must remember that there is a great difference between that which can be required and that which might be desired. What scope for piety and zeal, what power is in the hands of the Confessor! Though he cannot refuse Communion for the ordinary small sins of daily life, he must look for and be assured of the existence of "the right and pious dispositions," lest upworthy motives should creen in, for instance, the vanity of appearing pious, jealousy of companions, anxiety for the esteem of the priest, or mere routine. How deftly the Bishop raises the corner of the veil, which hides the inner life of so many, seemingly, good people! It is for the Confessor to watch, to warn, devoutly to inculcate reverence

and devotion—the desire to do God's Will, to unite one's self

The Bishon now proceeds to treat of the Holy Eucharist as a sacrifice. He first proves that the Eucharistic Liturgy was held to be a sacrifice from the beginning. To this end we find marshalled the testimonies of the earliest ages, from the Didache or Teaching of the Twelve Apostles, St. Justin. Martyr, St. Irenæus, Tertullian, St. Cyprian and St. Cyril of Jerusalem. These testimonies are not mere quotations; but the meaning has been so searched out, different phrases contracted and interwoven, side lights of varying circumstances so thrown upon the picture, that it is impossible for anyone who wishes to see, not to be convinced that, from the very earliest Christian centuries, the Eucharist was regarded as a true Sacrament of the Body and Blood of Christ. A passage such as this speaks for itself. St. Irenæus declares that " Iesus Christ, in consecrating the bread and wine, has taught us a new oblation, which the Church. receiving from the Apostles, offers to God all the world over." The very words and phrases in use now are to be found in use then, "Oblation" can be found in St. Clement of Rome as well as in Irenaeus; and Tertullian speaks of "sacrificium offertur" and Communion as "sacrificii participatio," and St. Cyprian of "sacrificium" "sacrificium dominicum." " celebrare sacrificium. " or simply " celebrare." and "hostia dominica."

How then can the common accusation of Anglicans be maintained, that in the early centries there is no tract at the Euclearist was held to be a secrifice in any proper sense? Rather it is for them, who have dropped the word sacrifice as applied to the Holy Euclearist (in spite of what their Archbishops worts to Pope Leo XIII), to explain their imnovation. Since the world began there has been mention of Sacrifice, In the East, in Greece, in Rome we first Sacrifices, and the history of the Hebrews teems with references to Sacrifices. How strange then for Religions,

that stand by the Bible and the Bible alone, to be the solitary examples of Religious without a Sacrifice! To say that the Sacrifice of the Cross completed all Sacrifices, and did away with any necessity for a lature Sacrifice in on answer. Where is the divine, the biblical or apsotted authority for such an assertion! Is the prophesoly Malady made void "in every place there is Sacrifice and it is a such as a secretion obtains, for My Name is event automet the fertilies"?

The Council of Trent gives the Catholic view of the Sacrifice of the Mass. "Our Lord, Jesus Christ, was ordained by God as a priest, according to the order of Melchisedech. to bring to perfection what was wanting to the ancient Testament. Accordingly He wrought our Redemption once for all by the Cross. But because His Priesthood was to continue for ever and in order to leave to His beloved snowed the Church a visible sacrifice, by which the Bloody Sacrifice of the Cross might be represented, and the memory thereof kent up till the end of time; in order, moreover, that its saving efficacy might be applied to the remission of our daily sins. He, on the night before He suffered, offered His Body and Blood, under the species of bread and wine, to God the Father, and commanded His Apostles and their successors to offer as He Himself had done . . . . This is that clean oblation predicted by Malachy, and not obscurely referred to by St. Paul in the phrase "the table of the Lord." Hence the Mass is defined to be : (1) a true and proper Sacrifice: (a) not merely a Sacrifice of praise and thanksoiving. or a bare commemoration of the Sacrifice of Calvary; (1) but a propitiatory Sacrifice, which may be offered for the living

It is of the utmost interest and instructiveness, venerating the Mass, as we do, as the real, true Sacrifice of the Body and Blood of Christ, to trace out for ourselves its development from the simple gathering when 'on the first day of the week they asembled to break Brad' to the prescribed and ceremonial celebration of the Mass of the present day. The breaking of bread was the ceremonial, ministry, liturgy from the earliest time. Various names were given to the Eucharistic rite-Synaxis, collecta or assembly; solemnia; the sacrifice; the oblation. But for sixteen hundred years the Greeks have called it "Liturgia," and the Latins "Missa" or the Mass. Look back to the earliest days. and there was an altar, pontiff, priests, a victim, who was the Lamb of God, lights, incense, relics of the Saints under the altar hymns of praise thanks and adoration. We find in the Diduche of the Apostles, "On the Lord's day, assembling together, break bread and perform the Eucharist. after you have confessed your sins, that your Sacrifice may be pure." From St. Justin Martyr we have this description of a primitive Mass. The assembly takes place on the Sunday ; the writings of the Prophets and Apostles are read ; the President gives an earnest exhortation; then all rise and pray. Bread and wine and water are brought forth, and the President says solemn prayers and Eucharists and the people answer Amen: and then the distribution and Communion of the things "Eucharistised" is made,

As time went on and freedom of worship was allowed and churches were built, with a convenience for exemony, it was but natural that the Liturgy should develop and vays. But watever the difference, the resemblance of the East and West and of their varying rites is much more striking than their divergenceis. In all, besides the preparatory prayers and readings, we have the preface, Sanctus, recital of the Institution, interession, memorato, invocation, Pater Noster, breaking of the Host, Communion, thanksgiving and dismissal. The ordinary of the Mass was, in its essential features, the same in the 'Gregorian sacramentary as in the wrings of Innovant'i, Colorbie I and Lee the Great; "the service book which expressions the Gregorian sacramentary better than any codes now survivine."

There are non-Catholics to be met with who seriously believe that Latin is the language of the Church simply to hoodwink the ignorant. They are quite amazed when it is shown them that the Latin and the English translation are side by side in prayer books for the use of the laity. The Bishon thus vindicates the use of the Latin language. "To anyone who looks calmly at this question, it will appear evident that the use of one unchanging and universal language in the Liturgy was a moral necessity, if there was such a thing as one universal Church. The forms and prayers of the Liturgy are intimately connected with the faith. Had the Church from the beginning adopted the principle of a vernacular Liturgy for each nation or people, one of two things would, by this time, have happened in every case; either the original liturgical forms would be as obsolete and difficult for the people to follow as the English of Alfred or the French of the early Normans, or else there would have had to be alterations and adaptations in every century. Now it would have been morally impossible thus to keep the liturgical prayers on a level with the changing and developing languages of the peoples of Europe. The task would have been too yast, and too hard to organise. Misunderstanding, heterodoxy, hereav. arising from the incompetence or the wilfulness of translators and adaptators, would have taxed the vigilance of the Church's pastors to such an extent that disaster would only have been averted by a standing miracle. The spirit of nationalism, which must always be one of the dangers against which the one universal Church has to contend, would have found, in the manipulation of a vernacular liturgy, endless opportunities for loosening the bonds of unity. As it is, the Latin unites the Western Church together in one Catholic body with a union which is that of a family or household. Every Catholic is at home in every Catholic Church of the world. Moreover, the Latin keeps the whole Church in union with the Sec of Rome, the source and principle of Catholic unity."

We proceed now to consider the fruits and effects of the Mass, "The sacrifice of Calvary, which could, and did in a sense, wash away the sins of the whole human race, does not affect any individual soul, unless such individual in some way applies that precious ransom. Such application can only be made by a movement of the reason and the will: and by Christ's order, there must in many cases be submission to an ordinance. No man is saved in spite of himself or without his own co-operation—a co-operation which, however, is also an effect of divine grace. It is thus with the Mass. Its fruits and effects are limited by the will of Christ. and by the conditions of the human souls for which it has been instituted." And when our Lord instituted the Holy Eucharist, He ordered it to be perpetuated. Then, as He is Priest for ever, wherever and whenever the Mass is celebrated, Jesus Christ is present by His institution, delegation, commission and concurrence with the sacrificial acts of the priest. The priest is a real priest, though subordinate, and commissioned by a higher priest. The priest is essential to the Mass; his intention, words and acts. No unworthings or sinfulness on the part of the priest can vitiate the essential completeness and holiness of the Mass. 'The priest's power is real, for once ordained, it cannot be taken from him.

And the Church, that is the faithful, takes part in the offering of the Mass. For, in the Canon, the oblation is made by "curent annilis Tun."—"plebs Tun sanctur." In the Mass, the Precious Blood is poured out again in order to be applied to the souls of men, for all the power of the Mass to bless and benefit is from the Sacriptor of the Canon.

The Mass is the Sacrifice of Adoration, for its very easence is homage to Almighty God. It is also a Sacrifice of Thanksgiving—as the name Euchariti expresses, but it is not morely an offering of Thanksgiving. This is expressly condemned by the Council of Trent, and this condemnation was necessitated by the attitude of the Reformers, an attitude still maintained by the majority of Procisataris. We assert that the Mass is also a Sacifice of Propintation—the means of appearing the ange of God against somers. Certainly appearing the ange of God against somers. Certainly appearing the appearing the appearing the appearing the propintation, satisfaction and imperation flows from the Crows of Christ, and the efficacy of the Mass proceeds in this. "It is and by the Mass this saving power of the Crows is applied to our outs," say the Constit of Tert. Against this is the protest of Protestantism. The Bood of Christ, the war to Ida, had, done everything; there is nothing left for man to do, nay more, it is blasphency to attempt to do are white.

But flow can suyone hold this? For I so, everyone is swed; and it is no matter what manner of sindl life he leads. A compromise is necessitated. They own that one has to accept solution and adhors to Christ; and this compromise gives the whole situation away? This acceptance and adhorsers—what are they but the seeking and accepting man?—which is the Catholic doctrine and more other. All the efficacy of the Masa, as has been said, conses from the Sacrifice of the Cross, and it operates by "causing us to obtain mercy and find grace is seasonable aid, . . . , for appeals in control of the Catholic and the the Catholic an

Council of Freit.

And it is in this way that the Mass is a true Sacrifice of Propitation, as the Catholic laith maintains. Moreover, as the Mass is offered and only by the price but by the Church, so it propitates the Almight towards all the children of the Church, colored the state of the Church, colored the Mass is discovered by the Church, as the means of parelon and mercy. In each ond's case, the means of parelon and mercy. In each ond's case, position of the soal. "Our Heavest, place spons the discovered by the soal of the soal, "Our Heavest, place spons of the soal, "Our Heavest, place some the Church," and the soals in Purgarony "it would seem to be Church, as the soals in Purgarony "it would seem to be Church, substituted that the soals in Purgarony "it would accord by the soals in Purgarony "it would serror be three coolstill of the scale of Purgaron by the woodshill of the woodshilly of the woodshill of the woodshill of the woodshill of the woods

His servants here below. Man must move, must celebrate, must make some self-denying servition, must purify and lift up his own heart, before the Mass can refresh the suffering souls. The devotion of men is a condition of the accentance of the Mass for the Holy Souls."

Attendance at Mass is especially an advantage and a blening, as we see in the Littury that those present are specially mentioned and prayed for. And it stands to treat. The area of the contraction of the stands to treat the contraction of th

Not only is Christ our Lord offered in the Mais, but His Real Peener permanently remains in the Holy Euclarist, This explains the costliness and grandeur of church and alter, the pelindour of ritush, the anertway lamp, the hush of devotion, the cunstant visits of the laitfuld. But enquiring minds find that this was not always so. And naturally, Development is the law of nature, and surely it might be excepted in this—the penemical of His wonderfatt works.

The want of cultus or ceremonial is no proof of the want of faith in the Real Presence. We find that from the beginning divine worship was paid to the Illessed Encharist. Origen uses worsh capivalent to "adnostion." St. Ambrose gives most distinct testimony: "We adore still the flesh of the last instituted, and which are celebrated every day upon our altan." St. Augustine lakewise, "No one eats the flesh of Jeans Christ without having first aslored it, and far from similar in the control of the c

and every Christian carried his life in his hand. As the Bishop writes-" When the 'history' of the Blessed Sacrament comes to be fully written out, it will be seen how through successive epochs its glories have risen higher and higher over the world of Faith. For the first hundred years of Christianity the Body of the Lord was, before all things, the bond of Christian unity and the great symbol of the one and only Church. From thence till the end of the persecutions it was, in addition, the recognised source of strength and courage in persecution and difficulty, whereby the martyrs triumphed, the confessors stood firm in the faith, the virgins rose above the world, and the whole Church withstood the attacks of the devil. From about A.B. 500 to 1000 the Roman See perfected and imposed her Eucharistic Lituray on the West. Nothing was lost or dropped of sacramental truth or spiritual significance, as the Church had inherited them from the Upper Chamber or the Catacombs; but now the Eucharistic Liturgy, which had already taken shape in great centres like Antioch and Alexandria, began to suread over Europe, establishing itself in the cathedrals and parish churches which by degrees covered the land, august in its uniformity, attracting the populations round its altars, dominating civil and even political life, and equally effective and impressive whether it was colebrated by a single minister or with all the aids and resources of Church and State. With the Carlovingian renaissance came a stirring up of Eucharistic question and answer, amidst which the Church spoke with her firm and irrepressible voice. Between Charlemagne and the Council of Vienne (1311), after the re-statement of the doctrine of the Real Presence in the terms of Transulutantiation. the outward nome and glory of the Blessed Sacrament became marked by the solemn elevation in the Mass, by processions, by the public carrying of the Host to the dying. and by the institution of the feast and office of Cornus Christi Three centuries later, after the touching, emphatic and splendid utterances of the Council of Trent, we find the

Blessed Sacrament exposed upon the altars of the Church, in Rome and all through Christendom, from year's end to year's end, virtually without intermission. Between 1600 and 1000 was established the modern doctrine of frequent and daily Communion: that is to say, the doctrine that although the Holy Eucharist is the true Body and Blood, Soul and Divinity of Christ, ever glorious, adorable and terrible, yet it is His will that men should approach to the Communion of that sacred Presence, not only often, but even daily, to increase in grace and Divine love and to be healed of their passions and sins. It has chiefly been by the devotion to the Sacred Heart that this Catholic view, never lost sight of by the Church, but oftentimes obscured, has been made as clear as the day. The love and honour of the Sacred Heart means. above everything else, the tender remembrance of the mercies of Jesus Christ-of which the chief is the Holy Sacrament of the Altar. The present epoch is the epoch of frequent and fervent Communion."

Where can we more littingly close the book? And as we close it, the picture of the author rises before us—the indefatigable student still, in spite of his threescore year and ten, and thirty-loar years. Bikhop. The remembrance of this makes us doubly gardrid for the fruit of his labours. Surely-every pries, and cannet. Catholic layman to, will read and read again and master this unique and splendid work that the Bishop has compiled with so much readand throughness and piety. Every Chapter reveals that it has been a labour of low for the Mol. Bushoo's.

F. P. HICKEY, O.S.B.

## Bonum Haben Artificem.

(St. Ambrose.)

The day is ending, and the bells
Ring songs of peace across the town;
I know one little heart no peace
Will visit as the night comes down.

No peace; but fear of coming ill All night small space for rest will leave. Each hour he grieves more bitterly Thinking how those he loves will grieve.

Yet if this blow should fall on him
I know 'tis all unmerited;
He told me looking in my face;
I hold for truth each word be said.

"His fate is in the hands of two,—
A servant grown a tyrant one,
And one that saith, Do thus and thus,
And as he with so is it does

The angered steward, trusted long, May hatch against thee what he will; The easy lord, that knows thee not, May doom thee, child, nor dream of ill.

If thoughtless power could crush thee so Swayed by a hireling's secret spite— Leave the glad toiler of the morn A ruined hopeless heart at night.

If all thy future joy or woe

Were in their hands, to hold or give,

If this were all, my gentle child,

I think it were not well to live.

If chance, and spite, and blindness rule
This is no world for feeling hearts,
And cursed is he that longest lives,
And blessed is he that first departs.

But He that uses storm and frost To round the rugged hills, and make The mountain's stony barrenness Soften to forest, field, and lake.

That takes the fire storms of the sun And every cruel wind that blows From lands of snow and ice, to form A righer has mon the rose.

He shapes thee too to nobler life
With storms that shake thy spirit through;
He carves thee by the thoughtless deeds
Of men that know not what they do;

And thou grown strong, in far off time, Wilt blest Him that He carved with skill, And only wish thou hadst not cursed The uncourt tool that did His will.

J. B. McL.

## Roma Immortalis.

A JOURNEY to Rome reminds one of Nathaniel Hawthorne's dream of a nineteenth century Pilgrim's Progress, where a booking office is substituted for the wicket-gate and a pasteboard through-ticket for the parchment roll, where a viaduct has been constructed over the Slough of Descond, and a tunnel bored through the Hill of Difficulty, and Apollyon has been degraded to the situation of engine-driver. The pleasant difficulties that once existed have been smoothed away and most of the romance of the journey is gone with them; it is no longer travel; it is, as Mr. Cook rightly names it, an excursion. There is nothing of the pilgrim's progress about it now. The incidents of the road are mostly such as one may meet with on any other railway or steam-boat iourney. The differences one notes are merely variations of physiognomy: the landscapes, trains, coal-smoke, officials, bookstalls, refreshment-rooms, telegraph posts, bowler-hats, blouses and bonnets are alternately French, Swiss and Italian: it is the one melody played to us on a French horn. a Swiss musical box and an Italian hurdy-gurdy. The poetry of travel is outside the experience of the modern excursionist A little of the flavour may be discernible but it is discuised. or, rather, it has lost its distinction and efferyescence. One is refreshed by it without feeling inspired or exhilarated. It is like drinking champagne and water.

When the present writer started from England last Spring, he had visions of a rapid transit from April rains and cold and fog into a summer of blue skies, sumhine and fragrant blossoms. But he found it April yet in France when he got there, and April again it Rome at his journey's end. There were, however, some exceptional moments during the long and not at all warrisons riche—with a windowsers and a and not at the warrisons riche—with a windowsers and a

field-glass one can always keep oneself interested in a strange country. One was during the slow climb up the Mont Cenis hass at midnight -a never-to-be-forgotten glimpse of moonlit snow-clad mountains -the Alps in a queenly robe of black velvet and "white samite, mystic wonderful"; a second was the frosty sunrise on the southern slopes, deepening into gold as we slipped between grey mountain sides through dishevelled red-tiled villages, scented with woodfires, into the Lombard plain; another was a view of the city, so-called of palaces-we had no sight of them-Genoa, the superb, in a summer sunshine, its houses with every window open and the washing hung out to dry, tall and untidy, but set in gardens of hot-house flowers and tropical shrubs: lastly, the Campagna, some twenty miles of desolation, with its stagnant nools and coarse herbage quite as depressing and not unlike a vast used-up brickfield.

I think this first view of the Campagna, on a cold, damp April evening, when decidedly tired after so long a sit in the train, is responsible for the gloomy impression the ruins of Pagan Rome made upon me whenever I met with them-and they are everywhere-in Rome. I did not find them full of poetry or very lovely-even when artistically of highest interest-nor did they suggest pleasant thoughts of the past, There was something of the charnel-house about them; they had the melancholy of wreckage-human wreckageand not the placid comfortable decency of ruins. Perhaps the newness of the extensive excavations, with the soil freshly turned over, suggestive of re-opened graves, had much to do with this impression, and perhaps, also, the cleaning down of the greater remains like the Coliseum, the removal from them of all the moss grass. Howers, and creeners which make old walls fit things to live with, helped to give the grever stones the look of bleached bones, such as strew the carayan routes in the desert. But the fact was that, in Rome, especially in its open spaces within and without the walls, I was bounted as with the presence of decayed mortality. and this more vividly in the streets and in the fields than in the gloomy catacombs themselves.

The question, therefore, which constantly presented itself to me was similar to that put to the jury at a coroner's inquest. Who or what was the cause of the death of a great past-of the city which was once mistress of the world? Christianity could not have been. It overthrew the idols and broke up some statues; but, generally, it adopted the things it found existing and changed and adapted them to new uses. Indeed its hardest critics have been wont to complain that it preserved too much of the Paganism it supplanted. It has kept the old Roman tongue alive to the present day. The fashion of the old Roman garments may be studied in the robes of its ministers. Traces of Roman customs may be discerned in its ritual. They were not Christian hands which broke the arches of the aqueducts and set fire to the houses of the city. Christianity took possession of a Rome already stricken unto death and built a new Rome upon the half-covered grave. It brought with it life and not destruction. On whom, then, or on what, should the blame fall for this ruin of a civilization and its creations. was, the desecration should be accounted a crime that can

Senile decay, in the first place; then the barbariams; after-waved Time: so say the historiam. As Rome gree with a ward-Time: so say the historiam. As Rome gree with a senile may be a senile

We find one great work of intelligence and magnitude after another ascribed to names which we have been taught to associate only with the gratification of sensual and senseless desires. Nero, who fiddled while Rome was burning. was the greatest builder the world has ever seen. Tiberius has left remains of works unsurpassed in beauty and skill. Caligula Domitian and Diocletian are names one mentions with respect when walking the museums or viewing the sights of Rome. Roman civilization seems to have only just reached its meridian when we should have expected to see it low down in its decline. The light reflected from the Coliseum and the Palace of the Cosars cannot be described as a sunset plory : it is the full selendour of Roman penius. Un to the defeat of Maxentins there was no apparent falling off in Roman talent and energy. Then there came a change; and one begins to suspect that, in some way. Constantine the Great may be to blame for it.

Constanting was a great soldier, a great color and a great Christian. For his devotion to the Church and his evaluation of Christianity the world owes him its unending gratitude. But he was not a Roman, and he failed to assimilate the Roman tradition. When I first looked at the three huge apses of the basilica called by his name, remnants of a built by his predecessors-the rounded roofs are in solid cement, prototypes of Mr. Bentley's domes in Westminster least the equal of the pagans gone before him; but this view begun and perhaps completed by the tyrant Maxentius, and Constantine did little or nothing more to it than adopt it and dedicate it to Christian worship. The arch of Constantine strikes one as the most beautiful example in the city; but again one learns, almost with pain, that what we admire about it is stolen; all that is admirable in its ornament and sculpture is pagan; and not merely a copy or plagiarism of pagas work, but the actual work itself stripped from an architecture by Teajan. One meets with a less bits of excellent antecparal. Cleratine sculpture here and there, and itself and the sculpture here and there, and is consistent and finished workmanship is pagan; but here again the guide-hooks inform us that, because of its quality, it may be confidently ascribed to an earlier date than Comatonian with the Victory of Constantine sweeping great and artistic in Rome came suddenly to an end. It is really as though after Macaritan sher had come a faller.

Constantine deserted Rome and built a rival city of his own, and this, as it seems to me, indicates how and when the decline of Rome came about. The Emperor could not have loved Rome, or he would not have forsaken her. She was not his mother; he was no son or, at best, a sterson. Rivalry with another capital would not have hurt Rome; the desertion of its master killed her. She was no longer the Sovereign Mistress to whom every one had sworn homage and devotion. Wherever her sons had gone they had carried with them their Roman usages and methods. With them there were only two ways of doing anything, the Roman way and the wrong way. If Balbus built a wall, he would only build it after the Roman fashion. A Roman camp constructed on a Yorkshire moor would differ in no particular from one in Syria. Not only Roman houses and temples and inscriptions, but Roman bricks and cement. as easily identified by their workmanship as though they had been stamped and labelled by decree of the Senate, But Constantine, who seems to have had no particular respect for Rome and its ways and traditions, brought with him, if not exactly new methods and new traditions, at least the idea that the old established things, and even Rome itself, could be improved upon. The secret of Roman excellence had been its belief in itself. When this selfassurance was shaken, its arts and trades, its schools, its ambitious ideals, its victorious energies, began at once to degenerate and deavy. Then when the Emprore discovered himself from the Emprose city, alse lost the comminder of heelf-respect, and with the loss her genius took flight and left her desolate. She gives old in a days—old and outworn, subhing fast into second childrood. Her day was done, taking fast into a second childrood. Her day was done, the contract of the contract of the contract of the contract posting, was already born, and haprined with the contract into a new creek. This was the Romes of the Ponce.

When I had seen with my own eyes the classic ruins so familiar to everyone from engravings and photographs. I had to revise my impression of their dimensions, I found them from four to ten and even twenty times as massive as I had been led to think them. This fact made me think a little better, or a little less harshly, of the barbarians who are said to have wholly destroyed Rome in the days after Constantine. I did not believe they could have accomplished its ruin if they had tried their best. To destroy the ancient public buildings of the city in any adequate manner was so nearly impossible to them, with the time and means at their disposal, that their supposed destruction should be either described as a marvellous engineering feat or put down as a gross exaggeration. The spindle-legged arches, that, in old engravings, hop lightly across the marshy Campagna to the Alban hills, have piers of such thickness that one could dig out a decent cabin in many of them. When, therefore, we read that Vitiges, the Goth, in his raid, destroyed the aqueducts-there were fourteen of them, great and smallwe can only suppose that he broke down a few yards of each to cut off the water-supply from the beleamened city. When, again, we read that Robert Guiscard and his Normans "burnt the city from the Antonine column to the Flaminian gate and from the Lateran to the Capitol: they ruined the Capitol and the Coliseum and laid waste the whole of the Esquiline," we should do wisely to reckon up the cost of the damage in pence instead of pounds. The

Northmen could, and no doubt did, do a deal of burning, but their fires will have made little impression on walls from ten to forty feet thick. They destroyed the lesser houses and put the great public buildings out of use and that is all. Any more thorough destruction was beyond their power. To tell off a couple of hundred soldiers, furnished with spears and swords and axes, even if they had also catapults, and a siege train, to ruin the Coliseum effectively would be to sentence them to months, if not years, of hard labour. This is not exaggeration. Without explosives the work could only be done by quarrying. One has to remember that the later Roman construction is incomparable in its massiveness and durability. The walls of the mansoleum of Hadrian, now the castle of St. Angelo, built merely as a sepulchre, are thicker and stronger than those of any medieval keep I have ever seen. We may gladly give the barbarians credit for doing all the mischief they could; but the sum of it, when all was done and Rome was quiet again was such that it might easily have been renained. There was not in those times, the same difference between the task of building up and pulling down there is now; they were not days when blasting and levelling had been elepated into a science : men pulled down as they built up with their hands. A few years spent in restoration would have made good the work of a like number of months spent in destruction. As a fact of history, there was enough of these ruined and destroyed buildings, still left for them to serve usefully some centuries later as strongholds; and we read of the Frangipanis using the Coliseum as a fortress, the theatre of Pompey held by the Orsinis, the Mausoleum of Augustus and the Baths of Constantine by the Colonnas, the Tomb of Cecilia Metella by the Savellis, the Capitol by the Corsis, the Onirinal by the Contis and the Pantheon, S. Maria in turribus, by the soldiers of the Pope; the tomb of Hadrian is still a castle. There can be no doubt that if there had been anything of the old Roman spirit left the

ancient city would never have fallen into ruin. But Rome was no longer venerated as the Empress Mother; it was just a place to be born in and to live in; its inhabitants were burghers and not Roman citizens, in the ancient meaning of the word. The classic monuments were of value and interest to them only in so far as they could be turned to account. One aqueduct out of the eleven had come through the wars without hurt; the Romans sat down contentedly and made shift with it. It was the selfish anathy resulting from the dethronement of the Roman Imperial ideal that should be blamed for the destruction of Ancient Rome, Naturally, its culture and civilization disappeared first; they were made of more subtle and delicate stuff. Then material Rome was given over bodily to the remorseless, cankerous tooth of old Time-"cormorant, devouring Time," to whom everything neglected and cast aside, however rare and beautiful, is garbage-that he might reduce it, at his convenience, to a dust hean.

This was the fate also of the Campagna. Once it was literally the gaden of Italy. It had of the and farmitted and palaces—the ruins of some of which like Italian's villa, have been a min of oracest artistic resource—and and properties as the plains of Lombardy. Note that the comparison of a creat traitist resource—and and properties as the plains of Lombardy. Note that the compared to the plain of the comparison of the plain of Lombardy waste, only a step encoved from a desert. How has this come to page 7 the answer, as I think; is that the causes which brought roin to Rome brought due to its present decopation to its services.

Once again let us absolve the mundeabseed barbarians from a green part of their opposed above in sein missibility. They depopulated the country; was done that they depopulated the country; was done that but why should it ton thave recovered from the impart; It is not enough to tell us that uninhabited the place became uninhabitable, or to say it festered like an unterdued sore. Why should it have remained uninhabited and how did it become a sore? Land unsulty takes little burt by

laying fallow for a few years, and it does not necessarily or naturally become unhealthy because fewer people live on it. The historic fact is that gradually, very gradually, the malaria of the Campagna increased and the number of its inhabitants decreased in proportion. The desertion of the country was the consequence and not the cause of its unhealthiness. In classic days there had been pestilence and famines, but they were epidemics such as make their appearance everywhere. There had been some malaria also, but not enough to frighten people away. We are told of a temple, outside the walls of Rome, dedicated to the god or goddess of Fever, -a proof that the environs of Rome were not absolutely wholesome; but the ruins of it are probably older than Hadrian's villa and the palmy days of the Campagna. The population-about two and a half millions-had greatly decreased in the days of Constantine, but the dwellers in Rome had lessened in proportion. So exactly were the ruin of the city and of the Campagna contemporaneous, so nearly did they keep step in their march to destruction, that it can hardly be doubted the twin mischief had one and the same origin.

The Roman Campagna is an allovial deposit, with some too hills of tada, a oft brown rode made ap of and and and volcanie ash, showing in some places above in surface. Some beds of gravel and sand, with sea shells, on the Trastevere bank of the Tiber indicate that the site of the Vatican and St. Peter's was once the littoral of the Mediterranean. Hence the Campagna is a dolta formed by the mad carried down from the montain by the Tiber and Anio and some lesser streams. As late as the Imperial speech these were markens and Ingoine —the Campagna is the second of the second

fettile, and a portion of it, the Camargue, about 20,000 acres of alluvial land, was known as 'the granary of the Roman army," With the decline of Rome it became, like the Campagan, descr, inhopitable, analarious. But a little of it has now been relatined and there is good hope for the rest of it. The story is told in the Rev. S. Baring Gould's In Tradsiduer Land, and from it those interested in the Campagan description.

The two great plains formed by the deltas of the Rhone and its tributary, the Durance, says this writer, are called the great and little Craus. Of the Great Crau Strabo says: "Between Marseilles and the mouth of the Rhone, at about a hundred stadia from the sea, is a plain, circular in form, and a hundred stadia in diameter, to which a singular circumstance obtained for it the name of the Field of Pebbles. It is, in fact, covered with pebbles as big as the fist, among which grass grows in sufficient abundance to pasture herds of oxen." This is the ancient description : now for the modern one. "This desert, a little Sahara in Europe. occupies 20,000 acres. 'It is composed entirely of shinele. says Arthur Young, 'being so uniform a mass of round stones, some to the size of a man's head, but of all sives less that the newly thrown up shingle of a seasshore is hardly less free from soil; beneath these surface stones is not so much a sand as a cemented rubble, with a small admixture of loam. Vegetation is rare and miserable, some of the absinthium and layender so low and poor as scarcely to be recognised, and two or three miserable grasses, with centaurea calveitropes and solstitialis, were the principal plants I could find." The "grass in sufficient abundance to pasture herds of oxen" has vanished, but now, says the writer, this desert is "undergoing gradual but sure transformation. This is due to a gentleman of Provence, named Adam de Craponne, born in 1525 at Salon, who conceived the idea of bringing some of the waters of the Durance through the gap, where some of its overspill had flowed in the diluvial epoch, by a

canal, into the Great Cana, so that it might deposit in rich alluvium over the obsert of atoms. He speen his life and alluvium over the obsert of atoms. He speen his life and entire fortune in carrying such his solvene, and it is due to this that year by year the harme obsert shrinks, and cultivation advances. There are to-day other canals, those of Langdate and different benefits that of Carponne, that assis in fertilising the waste. Wherever the water reaches the solf is overed with trees, with spatiateland, with fields of corn; and in another century probably the sentility of the Caro will have been counterful commoneral.

With this story before us, it is impossible to doubt that the other plain of the Rhone delta, the Camarone by nature lending itself more readily to cultivation, can also be reclaimed and will one day be brought back again to the condition it was in whilst a Roman province. It is only a question of the intelligent and right use of the river-the running waters and the rich loam brought down by them from the mountains. If by means of small canals and the like, all stagnant pools, marshes and Jagoons are given free communication with the river or the sea, they will be no longer cane mories, as the French call them, and no longer scientifically arranged ourseries for the incubation of the pesticarrying mosquito. If at the same time, the waters of these canals are permitted to top-dress the fields with the fertilising mud they hold in suspension during the winter and spring floods, these deserts will become as valuable as the delta of the Nile. Treated in this way, the Great Crau will again pasture its herds of oxen, and the Little Crau supply grain enough for an army. And treated in this way. the Roman Campagna may once again become the garden of Italy.

Modern Romans have much to learn from their great progenitors. And above all they have to learn not to content themselves with makeshifts. It was this which brought the Campagna to its present desolation. The aqueducts which helped in the irrigation of the plain were left unmended: the people managed to get on without them. The old canals and ditches became silted un; it was nobody's business to look after them and they were left to become breeding places of malarial fever. When inundations came-as they must have done with the old system of irrigation mined the people protected themselves by banking out the waters from the land. Who that looks upon the yellow waters of "the troubled Tiber chafing with her shores"-my companion compared them to pea-soppdoes not see that a kingdom's wealth is being heedlessly swept into the Mediterranean? Louis XIV, spent some millions of pounds on the Rhone delta, in protecting the land from the incursions of the waters of the river and the sea, and since then, by an annual outlay of five thousand pounds, the Camaroue has been successfully kept in a state of pestilential sterility. The Italians have not spent so much over their Campagna, by a great deal, but they have been nearly as successful in the result. However the French realise what should be done and have begun to do it. Italian energy and intelligence, up to the present moment, has not reached further than the planting of some

The contact with a dead and buried civilization which one feels in Rome in a wholesome corrective of our modern concert and self-complacency. We do not find correleve hinking of the wonderment of Joint Cessar if he were permitted to return to earth and impact our Maxims and contact the self-complacency and the self-contact fine the memory of his own declarations in the phonograph; or of Augustus if rung up by Pontus Flats on the relephone. We find outselves, on the contract, thinking, in spite of the accumulated treasures of thought and experience in our libraries and the triumphs of our mechanical ingenuity, how small we posple of the present day are when compared with the new of old. With eleverap-moderate in the contract of the contract of the contract of the contract in the contract of the contract

Can we say that, in intellectual vigour and robust energy, the modern Italian compares as all favourably with his Roman smoother? How does the study of these great eviviliations of the past bear out to the theory of evolution? Is it the law of the narrived of the fittest which has produced in Balydonia and Assyria and Egypt and Greece and Creet and Tally its present peoples? I think not. On the contrary, the sight of the ruise of Rome brought often to my mind the works of the book of Genesis describing the cutting the contrary. And they brought forth could be carefully the careful of the careful could be contrary the sight of the ruise of Genesis describing the cutting the contrary the sight of the ruise of Genesis describing the cutting the contrary of the contrary that the contrary the sight of the ruise of Genesis describing the cutting the contrary of the contrary that the cont

J. C. A.



## Some Motes on Barty Claffic Art.

THE ELGIN MARBLES.

THE Parthenon was built by the architects Callicrates and Ictinus conjointly, under the command of Pericles, who was then the leader and able commander of Athens.

He entrusted to Phidias the task of supervising and decorating this magnificent shrine of the virgin goddess Minerva.

It was built of white Pentelic marble,

The architecture was of the purest Doric.

The temple was adorned within and without with colours and gilding, and with sculptures which are regarded as the masterpieces of ancient art, of which the Panathenaic frieze is the most wonderful.

This frieze was composed of slabs of marble 3 feet 4 inches high, and occupied, slab after slab, a length of \$24 feet.

It was placed immediately below the soffit, and received all its light from between the columns, and by reflection from the pavement below.

This accounts for the flatness of relief. Had the figures

been carved more boldly the shadows would have rendered the sculpture dark, and the upper parts would not have been seen.

The subject represented the sacred procession every fifth

The subject represented the sacred procession every fifth year at Athens, in honour of Minerva, the guardian goddess of the city.

The occasion is the taking of To werker, or the veil, to the Parthenon, which was to be suspended before the statue of the goddess.

On the peplos was embroidered the battle of the gods and giants. The names of those Athenians who had been eminent for military valour were also inscribed on it. There is an allusion to this fact in Aristophanes:—

"We wish to praise our fathers, because they were an honour to the country and worthy of the peplus; in battles by land and in the ship-girt armanent, conquering on all occasions, they exalted this city."

The procession began in the outer Ceramicus and passed through certain precincts of the city; then having collected



in the space between the Propylea and Parthenon, divided into two columns, proceeded eastward along either side of the temple: then retiring to left and right met at the angles of the Eastern front.

In the sculptured frieze, near the high priest who receives the peplos, are carred the figures of the gods Jupiter, Minerva, Triptolemus (who taught Attica the cultivation of corn), Ceres, Castor and Pollux, Æsculapius and Hygeia (who has a septent round the left arm).

The correctness of national dress is not strictly adhered to, although some of the priestesses, Canephori and heralds are represented in their official robes.

Long trains of horsemen occur in the frieze, also the marshals of the procession, torch bearers, heralds, priestesses and attendants leading the victims for sacrifice (each colony of Athens sent an ox).

In the illustration A, a chariot is shown; a groom is standing at the heads of the horses; the form of the Grecian chariot is very noticeable. Various kinds were used, as the bigs, rings, and quadrigs, though the sculptures shew that four horses were generally used. Unfortunately this slab has got much mutilated, still by filling in the missing parts we get the completion of the original.

In the illustration B, a horseman is shewn preparing to mount. He holds up his left hand as a signal to the cavalcade behind him.

The reins and trappings of the horses were inserted in bronze, as the drill-holes for fastening can easily be discerned.

The pediments of the temple were also adorned with sculpture representing mythological subjects dear to the heart of an Athenian.

The Parthenon suffered much at the hands of the Turks, who used the marble for lime.

Lord Elgin collected the remains of the sculptures, which he brought to England.

The nation purchased the whole of these art treasures,

which now have a safe home in the British Museum.

Their effect on the educational art work of the present

Their effect on the educational art work of the present time is very far-reaching.

WILFRID J. MILBURN.



#### Bruges.

The place is sacred; all its memories cast in fair, or hallowed and heroic mould; The very stones tell stories of the past, Its walls the scaffoldings for legends old.

The scene around responsive,—soil and sky, And city sleeping in a mystic trance, Still fulled by silver-throated chimes that fly And, bird-like, speed the hours with sweet romance.

Oft wandering, musing through the old-time streets, I looked on blazoned door and gable quaint, On effigy and shrine, recalling feats For Flander's fame, of citizen or saint.

At night bedecked with stars the town doth brood, Reflecting in its belt of waters calm The mysteries of heaven's beatitude, With all its music sobred to a nsalm.

For steeple, dome and belfry-tower proclaim— Each slender silhouette, each massive pile,— One guiding thought, one effort, still the sare, The spheres of earth and heaven to reconcile.

Nor flowed the waters underneath the span Of hoary arch more peacefully along Than weeks of Autumn rythmically ran In reveries that Spring should turn to song.

Angus Convy

### Motices of Books.

CUSTODIA CORDIS. A Treatise on Mortification. By the Vest, Fiz. Accustring Baxer, O.S.B. Revised and Edited by Dom Ildephonsus Curminis, of the same Order and Congregation. Art and Book Company, Cathedral Precincts, Westminster. Price 1/s.

This little volume is a reproduction in a somewhat shorter and more modern form of the second treatise of Fr. Baker's Sancta Sphin. In Dr. Sweeny's edition of 1876 the original covers one hundred and forty full-sized pages. It is here reduced to ninety, partly by the omission in their entirety of some of the less important chapters and paragraphs, and partly by a judicious but fiberal application of the literary pruning kind for Fr. Baker's kuratian phrasecology.

We must confess to a regret that the Reviser has thought well to omit Chapter V of Section I of the original, 'Of Mortifications Voluntary and Necessary,' and Chapters IV and V of Section II, 'Of Purity of Intention,' and 'The Order of Charity to others.' Their inclusion, it is true, would have added quite thirty pages to his text, but, apart from the direct value of their subject-matter, they are chapters which forcibly illustrate one of the author's fundamental principles, the subordination of means to the end, a principle too often forgotten in the exercises alike of Mortification Charity, and Prayer. With this exception we heartily congratulate Dom Cummins on the way in which he has executed his task, and are in the fullest sympathy with the end he has in view. His purpose, as he tells us in his Preface, is to "represent the substance of Fr. Baker's tractate on Mortification and much of its form . . . , to attempt to make Fr. Baker's doctrine more accessible and more intelligible . . . . The book will serve its purpose sufficiently if it introduces to a wider circle of readers a mysticism so solid and spiritual as that of Sancta Sobbia,"

Should this first volume meet with acceptance, the author proposes in a second and a third volume to treat, on similar lines. Fr. Baker's teaching on the Contemplative Life and the simpler forms of Prayer. We trust the encouragement of the public will not be wanting to so useful a work. It will not be questioned, by those who have had experience in the guidance of souls in this over-busy age and country, that there are amonest us, whether in the ecclesiastical state and the more active orders of religious life, or in the outer world of lay folk, quite an appreciable number of souls who are called by God to the exercise of at least the lower forms of Contemplative Prayer, the prayer of Acts and Affections of the Will, or the prayer of Aspirations. To such, and more so to those have the responsibility of guiding them, the principles of Saucta Sobhia would be of incalculable help. A call to these walks in prayer is a call to kindred paths in the sphere of Mortification. The guiding principles in either must help, not thwart, each other. No author of English name has dealt so fully or so clearly with the degrees of Contemplative Prayer and Mortification as Fr. Baker. But to say this is not to say all. If his teaching is at times wrapped in a certain redundancy and mistiness of language, characteristic of the age in which he wrote, to those who have risen above its obscurity it is as the illuminating and warming sunshine, or as the bracing air of moor and mountain, "It is the spirit that quickeneth; the letter killeth." The spirit which breathes throughout the length and breadth of Fr. Baker's pages is the spirit of detachment, of freedom, of largeness of heart, the spirit which is ready to sell all for the purchase of the pearl of price, Union with God. It inspires to loftiness of purpose and to the courageous pursuit of the highest ideals, but always under the saving guard of that lowliness of heart, and wise discretion which Fr Baker drew from the Rule of his Father St. Benedict.

The title Castodia Cordis, which Dom Cummins has chosen for his work, is one suggested by more than one passage of the original. Fr. Baker in his chapter on 'Tranquility of Heart,' sees in it a Compendium of the discipline of the soul which is embraced under the wide-reaching same of Martin, are to the control of the co

IN THE DEVIL'S ALLEY. By May Quintan. Art and Book Company. Price 2/6.

Any look which serves to bring home to people the terroile wide old will file it to be welcomed, especially if I appeals to the public at large by not being in the form of a scientific terratic, loaded with statistics. Mis Quinlan's very readable book deserves notice, for it pictures in a ruly vivid manner the life of this the lowest stratum to society. There is that just mixture of pathos and humour which is veril wided to armone practical singuparity with these antortunates. The book of the properties of the

DEVOTIONS OF ST. BEDE, and other Ancient Prayers. Arranged by Abbot Gasquet. Washbourne, 1907.

Father Abbot Persident, in placing before the public the method of prayer followed by the Kary English Saints, Isas given a help to many who find the Scriptuml prayers most sattled to their needs, yet have not time or insight to call the flowers from amongst the rocks and precipiess of allegary. There are "boungest" of Adoration, Praine, Thanksgiving, Petition, etc., and the soul can fly to one or all of these, as she may feel attracted in her meditations. The method of present properties of the book harmonises with the of the properties of the book harmonises with the of the properties of the book harmonises with the THOMAS WILLIAM ALLIES. By MARY ALLIES. Burns and Oates. 1907.

A long life and a sad one! for its groping and struggles for the Faith, its noble intellectual aspirations wedded to an uncongenial employment, a success not at all commensurate with its deserts—all speak to us of many weary, painful

Thomas William Allies, as his daughter tells us in this touching record, was born on Feb. 12th, 1813, and died at the venerable age of 90, on June 17th, 1903. We need not dwell upon his early years. At the age of twenty-nine he took possession of his parsonage, a ripe scholar, longing for inter-- course with intellectual minds and also to win souls. But Launton offered no intellect at all. Yet this, which seemed a banishment, brought him to the light of faith. He says, "As and most of the Fathers in the old Benedictine Edition . . . It was not long before I discovered that nothing in the world could be more different from 'the Church of the Fathers' than the Established Church of England. I learned bit by bit the Sacramental System for myself" (p. 54). Then because he discovered that the French clergy said Mass daily, he began himself a daily celebration, with closed doors, not even admitting his wife. Then he recognised the need of confession as the divinely appointed means of pardon for post-bantismal sins. The confessor he chose was Newman, for Newman was to him, from the first, "the Achilles of the City of God" (p. 46).

And so he west on, and in October 1850, the inevitable step was taken. Strange to say his wide's conversion had preceded his by four months. She could not understand her husband's long halfitings at every step of the way. "Elegi adaljectus uses." was chosen by Allies as descriptive of his conversion. His daughter tells us, "I think it probable that my father would have preferred a storm of invectives, or even

a scourge, to what really befell him, oblivion and the coldness of friends, who now knew him no more." A change indeed! lodgings in a London back street instead of Launton Vicarage and £600 a vesa.

Mr. Allies shortly became the Secretary of the Poor School Committee, and as such he was known for forty years, "It was not the least part of my father's sacrifice that he became a clerk, chafing at a routine which robbed him of his time." His natural desire was to study and to write. The greatness of the man shows itself, in spite of ungenial occupation, in his noble conception of, and thirty years' labour on the work of his life, The Formation of Christendom, "It is the work of my life," he writes, "to defend the See of Peter." And from 1861 to 1895, in compiling these eight volumes, the intellectual life of Thomas William Allies was laboriously and nobly spent. Another of his works, Per Crucem ad Lucent, received this praise from Cardinal Newman, who, when asked to name a single book as the best exponent of Catholic doctrine, replied, "If I must name one book, which is most likely to meet your requirement, it would be Mr.

I seems a pity that this well-spent life should have been and one. Trials and lones indeed beleft him. He scarces and detered friends, wife, children and even gnauthelither passed before at the call of death. Such is the penalty of a life of innet y sears. But apart from this yearing for success in life, which never in an acceptable measure came to him, he was prone, in his sadness, to write of himself as "east out of the seas of hereay as a piece of seasoned on the coast of the Church, whom no one care for or valued." And again, "I canady gave up all my chance of success in life by becoming framily gave up all my chance of success in life by becoming the early success that the success he had been longified the season because he had been longified the season because it is the proposed that the success he had been longified to the real self-up series. In one these great blessings which have some to me. First, the gift of the true faith itself. . . and the

verification of Our Lord's promise, "centruplum accipier," in one thing most marked, the gift of inward peace. It is the planting in my heart His own Jax. No gift of wealth or distinction of any kind, or possessing any friends or relations is equal to that Jax. . . . the forerunner and anticipation of the future sight of glory . . . The contrast between this Jax and one's whole state in Anglicanism serves the heter to establish what marks the Christian His" ["in. 7ng].

#### REFECTIO SPIRITUALIS. RMUS. H. PARKINSON. Beyaert, Bruges.

We are indebted to Mgr. Parkinson for the publication of two volumes of Meditations, the fruit of many years' experience as Rector of Oscott. The volumes which are small tations, together with a good index, and are obtainable in a experience. They will in addition prove of assistance by affording points for sermons. The Latin is clear, the matter reader to trace out the passages at his leisure. In form the meditations differ somewhat from one another in the course of the book, but the thoughts are always made distinct and easy to prepare by numbered sections. Brevity has been the aim of the author, hence acts and affections are not generally suggested. Volume I consists of two series of meditations on Sacerdotal Perfection (occupying the greater part of the volume) and the Life of Our Saviour : Volume II. "Iter per liturgicum annum"-gems taken from the Missal and the Breviary: The Saints, The Sacred Orders of the Church. It is impossible to bring out a meditation book the form of which will said all. Though the book as designed to famish a three years' course, one cannot ago attaight through the volume; it has abdression, however, of the parts of the work into Chapters enables the reader with the part of the work into Chapters enables the reader with the part of the parts of the work into Chapters enables the reader with for himself a series of meditation saitable to the feast or the season of the year. Thus for Advent, Part II, Chapter, I, critical "Pacemountain Redempority," gives us fourteen meditations, the "The per annum" another axi, and other meditations, the "The per annum" another axi, and other another and the period of the control of the period of the peri

# THE PHILOSOPHERS OF THE SMOKING-ROOM. By Francis Aveling, D.D. Sands & Co. Price 3/6.

This book is an attempt to supply the need for popular exposition of the philosophy that provides the sure foundation on which the Catholic religion is built. In the course of the volume the resulter frod nearly all those subjects treated on which difficulties arise. At times, it must be confessed, a fuller and completer argument might be wished for, but of a fuller and completer argument might be wished for, but of a fuller and completer argument might be wished for, but of To the believer the book brings homical season procurity which is the happy possession of those within the pale—its effect bowever on the incredibous is another matter, and certainly the picture presented of the Panon is not one which is cackedated to give the impression of tree impartiality. It may be a died that the author's warm of complete success in catholic and the complete success in

## College Diary and Motes.

Sejt. 27th. Opening of term. A great many have left this year, but their places have been must han filled by the new boys, and our accommodation, like Autonio's generosity in the Merchand of Verlon, is "racked to the extremate." The following are the names of the new boys :—C. Starp, J. Marphy, B. Smith, and A. and R. Powert M. Marcon, C. Clarker, C. S. and L. Lancaster, A. Darby, J. Walkoye, M. Marton, J. Clarker, C. S. and L. Lancaster, A. Darby, J. Walkoye, M. Marton, J. Clarker, C. S. and L. Lancaster, A. Darby, J. Walkoye, M. Marton, J. Lancaster, C. S. and L. Lancaster, C. S. and L. Lancaster, J. Walkoye, M. Marton, J. Lancaster, C. S. and L. Lancaster, C. S. and L. Lancaster, L. Right, J. Lancaster, L. Scall, J. Lancaster, L. Right, J. Lancaster, L. Right, J. Lancaster, C. S. and L. Lancaster, L. Right, J. Right, J. Lancaster, L. Right, J. Right, J. Right, J. Right, J. Right

We have a few changes to record in the stall. Mr. R. Robinson, M.A., and Mr. D. Arkell, B.Se., to whom reference is made in another place, have left us. Br. Justin McCann and Fr. Dominic Wilson respectively fill up these yearneies; and we have a new

second Prefect in Fr. Paul Nevill. Towards the end of the vacation the Oxford and Cambridge Board published the names of the successful candidates in the Higher and Lower Certificate Examinations. In the Higher Certificate, I. McElligott, R. Hesketh, L. Hope, and R. Marwood were successful. Our symuathies with P. J. Neeson, who broke down in health in the middle of the examination, but made a plucky attempt to do papers in the requisite number of subjects. Hearty congratulations to L. Hope and R. Marwood, who obtained "Distinctions" in English History and English respectively. Distinctions in the Higher Certificate are, as a plance at the published list shows, not at all numerous, and the candidates who obtain them are therefore really distinguished. The Lower Certificate class this year was small in number, only nine entering for the Examination. The result was as good as possible, for there was no failure; and there was no subject in which some boys of the class did not obtain a "First Class" (Distinction). W. V. Clapham's record was particularly good, and was only beaten by three or four candidates out of the whole number who took the examination. Congratulations to all. The results in detail are as follows :-

		No. of	First Class:
R. Calder-Smith		4	
W. Clapham		7 Latin	, Grook, French, Arithmetic, English
E. Keogh			
T. Leonard		5 Arith	ametic, Mathematics, English, History
A. Lightbound		6 Great	k, English.
S. Lovell		6	
A. Smith		7 Greek	k, History.

H. Williams ... .. 7

The Special Prize of £5 (presented by W. Taylor, Esq.) for the best result in the Higher Certificate was won by Reginald Marwood. The First Prize for the best Lower Certificate result was awarded to W. V. Clapham; the Second to T. Leonard.

Sept. 18th. Inter alia voting for Captain took place to-day and resulted in the election of T. Leonard, who appointed the following officials.

Government:-	
Secretary and Recorder	H. Sperkman
Officemen	G Cawkell B, Collison
Gamesmen	H. Williams
Billiardroom Officials	W. Clapham P. Martin
Gasmen	J. Darby
	C. Rechford
Collegemen	R. Huddleston
Clothesman	J. Forshaw
Librarians of Senior Library	A. Lighthound
Librarian of Junior Library	G. McCormack
, Reading Room	H. Weissenberg
Vigilarii of Junior Library	T. wuddin
" " Reading Room	J. McKillop
Editors of College Diary and Notes	W. V. Claphana H. Speakman
Secretary of Literary and Debating Society Secretary of Junior Debating Society	H. Speakman
Secretary of Junior Debating Society	G. Lindsay

Captain of the Football Sets:—

11. F. L. Loomoff, H. Speakman,
11. J. L. Loomoff, H. Speakman,
11. J. L. Speakman,
11. Speakman,
11

Sept. 26th. Rounders. Masters v. Boys; we were badly beaten.

Oct. 3rd. This evening Fr. Edmund entertained the school to a Gramaphone recital in the Upper Library. It was most enjoyable. Many thanks to Fr. Austin for his gift of a valuable instrument and many good records.

Oct. 5th. An interesting revival is that of games on short afternoons. They do not seem ever to have been abolished, but their popularity had been waning. They were entered upon today with the enthusiasm one associates with revivals.

Oct. 8th. The XI played a match against a scratch team. Mr. Arthur Byrne, an old member of the school XI, played with the forwards, and largely owing to his assistance, the boys scored half a dozen goals against a powerful defence.

Oct. 32th. Fr. Basil took the choir over to Kirby Moornide to sing at the Harvest Festival. Fr. Paulines Hickey, O.S.B., preached in the morning. In the evening there was Rosary and Benediction, given by Fr. Hickey, who also preached. The choir arrived back very late, as they thought a walk home would be more pleasant.

Oct. 21nd. Match v. Helmsley on the school ground. The team was "Gods," I. Leonard; Backs, P. Martin, H. Rochford; Italf-Backs, Fr. Joseph, Fr. Benedict, E. Cawkell; Forwards, J. Darby, J. Robertson, Fr. Maurus, H. Speakman, J. Forshaw. Alter a quater of an hour's play Fr. Maurus opened the scoring for us. Shortly belore hall time some good combination among the inside men resulted in Speakman getting a second goal. In the second half we continued to have most of the play, and Fr. Maurus scored again. Result: 3—nil. The score really should have been much greater as our forwards had numerous chances, but the shouting was very moderate.

Oct. 23rd. We began the autumn retreat given by Fr. Ildephonsus Cummins, O.S.B., late Cathedral Prior of Belmont.

Oct. 24th. Fr. Placid went up to Oxford to take his M.A., and Fr. Dominic, Br. Aclred, and Br. Justin their B.A. degrees.

Oct. 46%. The Retreat ended this morning. Many thanks to Pr. Hdephonsus. To-day we had the Head Maxter's recreationable, anticipating his feast which falls on Nov. 16th. In the morning class matches were played and watched. The Higher III had the honour of beating Form IV (4-2). The Lower III in a very high secring game defeated the Reading Room  $(t_{14}-4)$ .

In the evening a varied entertainment was given by the Upper School. It consisted of Charades, the gramaphone, and an original sketch entitled "The New Boy," but really a parody on the Merchant of Venics.

Oct. 20th, 21st. The Examinations for the Annleforth Society

and the "McCann" Scholarships were held. The following were

Scholarships.

Scholarship will be held on Wednesday, Oct. 70th, and Thursday, Oct. 70th, and Thursday, Oct. 70th, and Thursday, Oct. 70th.

t, The Scholarship is open to all the boys at Ampleforth who have passed

2. The Examination will be in either (e) Classics (Latin and Greek) or (b) Mathematics (Algebra and Geometry) or (e) Science (Physics and Chemistry). The Standard of the papers will be that of the Lower

Certificate examination.
3. The Scholarship is of the value of £10 per annum, and is tenable for two years.

4. The Committee of the "Ampleforth Society" reserves to itself the right to withhold the Scholarship.

The Examination for the "McCann" Scholamhip (£20 for one year) will be held on Wednesday, Oct. 20th, and Thursday, Oct. 21st.

1. This Scholarship is open to members of the Fourth, Fifth and Sixth Forms.

ii. Arithmetic.

to-day :-

iv. Either (a) Greek or (b) Algebra and Geometry, or (r) Physics (Mechanics) and Chemistry.

3. A boy cannot win both the "McCann" and the "Ampleforth Society"

Nov. 1st. After Mass the Sixth and Fifth Forms defeated "the

rest" at football by two goals to nothing. Nov. 2nd. The following notice appeared on the study board

I. Two prizes will be awarded to members of the Upper Library for the

i. The Poetry of Tennyson or the Novels of Sir Walter Scott. ii. A day in Athens in 410 n.c., or A day in Rome in to n.c.

Third Forms for the best essay on the Chemistry of the Atmosphere, and one 3. Two prizes will be awarded to members of the Lower School for the

Nov. 6th. Army reform has been so much in the air of late that it seemed we were bound to be infected by the prevailing militarism. To-day, with the prefect as Lord Lieutenant and Br. Adrian as Colonel, was formed a special battalion for military training. The system falls short of the principle of conscription only because it is not universal; for those possessing the requisite qualifications it is compulsory. Those who do not belong to the battalion refer to it as the "awkward squad"; those who do, regard themselves as members of the "Ampleforth Cadet Corps."

Nov. 7/h. The monthly half-day. The public recitations took place in the study in the evening. The "speeches" were on the whole better than usual, so that the audience were always interested and occasionally entertained. The delivery of a few of the speakers was at times rather indistinct, though probably this was due more to nervousness than any real defect. A. Kelly's "In Memory of the Dead," G. Richardson's "The Captain," and the poem recited by H. Rochford, were perhaps the most effective. The following was the programme:-

G. Lindsay

Extract from Piato's "Republic"			A. Clapham
"The Ballad of the Sky"			A. Power
"The Aged Stranger" (Brel Harls)			P. Martin
"To a Fly "			M. Guzman
			G. Richardson
"The Lorrifinch"			T. Long
"The Woman in the Moon "			H. Weissenberg
Extract from "Sesame and Lilies"	(Rush	in)	T. Ruddin
"The Monk Felix "			C. Sharp
"Cats and Mice"			L. Lancaster
"Popular Fallacies" (C. Lamb)			R. Huddleston
"The Pelican Chorus" (Lear)			D. Long

Nov. 12th. All Monks. The First XI went to Pocklington for the annual inter-school match. As it was the first school match of the year, and as we had only four members of last year's XI, the result of the came was awaited as it was also reached with anxiety. We really won the match in the first half when playing against a strong wind, the defence prevented Pocklington from scoring. In the second half we pressed continuously, and after Robertson narrowly escaped scoring, Ruddin secured the first goal. A few minutes later Speakman scored from a penalty, and we won fairly easily by two goals to nil. The following was the team :- Goal, T. Leonard; Backs, P. Martin, H. Rochford; Half-Backs, B. Collison, A. Smith, E. Cawkell; Forwards, J. Darby, I. Robertson, H. Speakman, T. Ruddin, J. Forshaw.

The second Elevens met at home. We were much the stronger side, and won q-o. The backs had little opportunity of doing anything at all, and the forwards were not severely tested. Still they took most of their opportunities. The wing men were particularly

good, and H. Williams was prominent in the centre. The following was the team:—Geal, J. James; Backs, C. Rochford, E. Fenny; Half-Backs, G. Gaynor, J. Barton, A. Kelly; Fernaurkt, W. Darby, F. Goss, H. Williams, A. Lightbound, G. McCormack, In the evening the Upper Library and a few members of the Higher III were privileged to attend in Choir at the solemn Dirge for the reasons of All Sonds O.S.

Nov. st/h. A general meeting of the selood was held in the Upper Librury. Fr. Paul presided. After the "complaints" band been disposed of, the Captain introduced his "Football Seri, Colours Bill." The object, he explained, was that seals bey should provide himself with a "coloured" football shirt, and that in each set the game should be between "White:" and "Colours," The Bill was passed after some discussion as to what the colours were to be.

Nov. 16th. Home match v. St. John's College, York. This is without four of the regular members of the masters' team. St. John's scored within five minutes of the commencement of the game. After some good forward play, Forshaw equalised with a long shot from the left wing. For the rest of the first half we had most of the game, and the forwards showed clever combination on the slippery ground. Once the three inside men ran right through the opponents' defence, taking the ball more than half the length of the field, but the shooting was weak. Just before half time St. John's scored again. For the first quarter of an hour of the second half the play was confined to our part of the ground, and St. John's secured a third goal. The College eleven then played up in earnest, and gave the opposing backs a busy time. A few minutes before the close Br. Hugh scored from a free kick. We were defeated by three goals to two. It was such a narrow defeat that we feel that with our full team on the field we should have won. St. John's is a team of eleven athletes. In individual strength and weight and pace they had the advantage over us. It is a great credit to our light forwards that they were able to score two goals against a team physically so superior to them. The following played for the College:-Goal, T. Leonard ; Backs, P. Martin, H. Rochford ; Half-Backs, B. Coilison,

Br. Antony, Fr. Joseph; Forwards, J. Darby, J. Robertson, Br. Hugh, H. Speakman, J. Forshaw.

Now. 19th. "Scamp," the college dog, was accidentally shot today while assisting at a rabbit shoot. If any of our readers have ever had the misfortune to shoot a fox in a hunting county, by the "image of their grief" they may goage the dismay of the unwilling destroyer of a universal favourite.

Now, 20th, Most of the Sets' Colours arrived to-day. This colours are the school colours, red and black; but they are so arranged in the shirt that to the inexperienced eye only, they appear to be the First XI colours. We noticel to-day that half the Fifth Set did not wear coast; going down to their game!

The skating field was flooded and the lower half of the Fire Set Football field—the latter unintentionally.

Nos. 21st. Dies Memorbilis. To-day is an oppecially exemiled amirerary his year, as it is the tercentenary of the day on which Pr. Sighert Baikhy solomaly aggregate Frs. Sahler and Mayher to all the polytelegs of the Englant congequent Frs. Sahler Baikhy solomaly aggregate Frs. Sahler Nov. 21st, 1657. It is a day of particular interest to Lourentian as Fr. Backlyw such the soloward of the Westmitter to Lourentian as Fr. Backlyw such the solomatory in the solomatory and through the Westmitter Ashler. There are solomat Benediction in the long at which the To Dean was song. For Illitory Willow preached an elocuted streme on the events, we were commonatular.

Not. 2216. Feast O St. Cecilia. The old Guardantilus Organis was sing, during Mass. The trivile solo, was taken by R. Haddleston, the alto by G. McCormack, while Fr. Boill and Fr. Bendielet ang the tenor and has solo parts. The choir and "the harmless necessary" organ assistant hundred at Hambleton, the more vigous weed on to Geometic. Pechaps the most enjoyable part of the day was the late walk home in all the glories of addightful means—the only delightful thing in November. There was the usual "late" dinner for the undiction, followed by metabliquite soago and speeches. The Captain was present

New 24th. The passion for dialectic has been consuming the members of the Rearling Room for some time. To-day under the presidency of Fr. Paul, empty desire conbodied itself in the form of a "Reading Room Debating Club." H. Weisenberg is Captain, and H. Williams the leader of the opposition. dd

Dec. 1st. Fr. Denis Firth came down to the billiard-room to play the boys. He was beaten twice by P. Martin; in one game of 2 hundred up by 23, and in another by 83. Martin's best breaks were 33 and 22. "Post Agamemona vivunt fortes."

Dec. 5th. Monthly half-day. Kirby Moorside cancelled their football fixture with us as they were playing in a cup-tie on the Saturday. The "speeches" in the evening were much above the average. B. Collison gave the "Execution of Montrose" with real pathos. Of the small boys, Eldred Martin made a successful attempt to" act" his piece. His effort was full of life. The piano pieces were also satisfactorily played. The Head Master in a short speech at the end of the evening thanked the boys on behalf of the masters and visitors for the successful rendering of their work. He pointed out the value of good speaking at the present day. It would be the lot and even the duty of many of the boys in the future to give the lead to those with whom they came in contact in matters religious, social, and political; and provided they were really educated-that they had something to say-there was no more powerful and direct means of influencing their fellow countrymen than by clear and intelligent speaking. It was in order to educate them in this, in the art of expression that these monthly speeches had been instituted.

RECOTATION		"The	Red Thread D. You		mour"	F. H. Doyle
RECITATION		"The	Execution of	d Mont	rosc "	W. Aylean
PIANO SOLO						Beethoven
RECITATION			The Losing	g Side."		Legge
RECITATION	****		The Shipe	rreck"		Byren

	COL	LEGE	DIARY	AND	NO.	TES.	219
Peano Soco			V. Nare				Mandelppoles
RECITATION		4	A Day in L. E. Marti	ondon"			Max O'Rell
RECITATION		43	The Village !				Galdamith
RECITATION		» Th	e two Little				
RECITATION		"The	Wind and t				McDonald
Piano Solo			G. Linds	ay.			J. L. Dwoeck
RECETATION			" The Natio				A. Dirrett
RECITATION			ract from Pl				
RESTRATION		.11.	The Round I				Lee
RECIPETION			"The Laund M. Barns				
RECITATION			"I rememi L McDor				T. Hood
PIANO SOLO			B. Collis	011.			Chaminade
RECEVATION			"Myks O'l				C. J. Kickhan

After suppor Fr. Dents Firth gave as a lecture on the operations of the Blittle forces in South Affect in the last Blow Part. The lecture was admirably billustrated by magic hattors ablispropared to the best of the property of the property of the property of the property of the blottle blots of the blots. We wish Fr. Daves

had been present as well. Among his audience the lecturer had Mr. John Haves, who was one of the first who entered Ladysmith

Dec. 12th. School match v. Bootham. We had our full ream except for the captain, who had been injured in a practice game. A. Lightbound took his place in goal. After the kick off our opponents pressed, but from a long kick from one of the backs the ball came down the left wing and Robertson scored from the centre. Shortly afterwards Speakman can through the defence and shot a good goal from a difficult position. For the next quarter of an hour we literally overwhelmed our opponents and scored four more goals. In the second half the game was a little more even. I. Darby scored after a brilliant run on the right, and shortly afterwards from a centre from the same player Ruddin headed a smart goal. Bootham played up well, and were at last rewarded with success, their left inside scoring with a swift shot. Just before time. Ruddin scored again and left us with a handsome half were almost irresistible. But the inside men must keep nearer their wing men : as it was, they crowded on the centre-forward and thus rather spoilt the combination of the line. It may seem captious to criticize a team that won such an easy victory, but if the forwards would keep in position, they would greatly increase the effectiveness of an already strong line. The half-backs were good throughout, but the backs seemed a little unsure in the second half.

Dec. 14th. The Second Eleven went to play Bootham 2nd at York. The recent rains had made the ground very heavy. We had much the better of the play, and won easily (6-0), W. Darby on the right wing was not only too fast for the opposing backs but for his own forwards, and many of his centres were wasted. Our goalkeeper never crased to be a spectator. The team was :-Gast. J. James: Backr. C. Rochford, and E. Feenv; Hall-Backr. G. Garnor, L. Barton, A. Clapham: Forwards, W. Darby, I. Beech, F. Goss, P. Chamberlain, G. McCormack.

Dec. 15th, Congratulations to C. Simpson and C. Sharp, who made their First Communion this morning,

At the invitation of Fr. Joseph, Fr. Clement Standish, for many

years prefect at Ampleforth, presented eight boys with the First Eleven football colours. Before the presentation Fr. Ioseph introduced Fr. Clement. He said he was an old friend of Fr. Clement's, and was for eight years under his charge. Fr. Clement as prefect had been the life of the games-in fact the life of the establishment. He believed it was to him that the school owed the introduction of distinctive Eleven colours. He could think of no one whom he could have more fittingly invited to honour the successful athletes.

Fr. Clement before presenting the colours thanked Fr. Joseph. He said that he thought much that had been put down to him had really been accomplished by Fr. Hildebrand Bradley (R.I.P.). but he was pleased to be able to take the credit of having introduced Association football at Ampleforth. He spoke of its beginnings, of the opposition it at first met with, of the first school match and crushing defeat, and finally of the formation of a good football tradition under the influence of professionals such as Ross of Preston North End and Holmes of Liverpool. After a few words on the value of athletics he proceeded to the presentation.

The following boys were presented with the colours, which consist of a cap, shirt and stockings:-T Leonard, P. Martin, H. Rochford, E. Cawkell, B. Collison, J. Forshaw, H. Speakman, and lames Darby. The colours are given to all how who are chosen for the Bootham and Pocklington matches and have played in one masters' match. A further condition is that the committee must express themselves satisfied that they will retain their position in the boys' team for the rest of the season.

In the evening, after Vespers, Fr. Abbot gave us a short address. He had just returned from Rome. He told us he had had a private audience with the Pope; he had had in fact the great privilege of a conversation quite alone with the Holy Father. The Pope had asked him all about the school, and manifested the keenest interest in it. Fr. Abbot added that the Holy Father was especially delighted when he heard of how the boys had responded to the decree about Frequent Communion, and the effect this had had on the school. Fr. Abbot then proceeded to give the Apostolic blessing which the Pope had sent to the monastery and school, and also to the Laurentian missions.

222

... ... Macirone

Due, 28th. The Christmas Examinations ended this morning, and were followed immediately by preparations for departure. After ten Fr. Abbot gave us a lecture on Rome, illustrated by some spiendid angie lattern slides he had acquired. The lecture was most enjoyable. The slides we found most interesting were those of the interior of Sr. Peter's, which gave us an idea of its since and grandem, and those of the Vatican pictures. The thanks of the school are due to Fr. Abbot.

After supper, Fr. Abbot, assisted by the Head Master, read out the order of the school—the result of the recent Examinations. The same were some startling changes, the new boys taking prominent positions in their Forms in the lower school. We particularly congratulate V. G. Naey and A. Kelly on becoming top of the Hirber and Lower Thirds respectively.

The winners of the Scholarships were announced. The Ampleforth Society Scholarship was won by Willrid Vero Clapham (Form VI); the "McCann" Scholarship by Alan Clapham (Form IV), There was great enthusiasm on the success of two brothers. The certificates were then presented to the boys successful at the Midsumer Public Examinations, and the following prizes were avanted:—

The Head Master's English Essay Price, open to members of the lepper Liberry, roll pricer Chamberlain; [91 Thomas Leonard. A Special Price "He good work." was awarded to Hugh Williams, A price for the bett "Science." Essay on "the Chemistry of the Amsophere" was won by Robert Murphy, who also carried of the Frendt Price (of one goines, presented by W. J. Taylor, Edg.), William Crime Cookall, the Second Form Price by Clif Studies and A. Walker, and the First Form Price by Criff Studies.

Later in the evening an informal concert took place in the refectory. The programme was arranged at short notice, and the music was only saved by a plano solo from being entirely ocal. The several items were rendered and received with great spirit. Our special thanks to Fr. Theodore, who delighted still another generation of Ampleforth boys with his inimitable. humorous sones. The following was the rorename:—

	COI	LLD	JE DIAKT AND N	OIE	o.	223
PART SONG		(11)	"Hunters' Farewell" T. T. B. B.		M	ndelssehn
Song	555		"Fiddle and I" Bernard Burge.			Greeves
HUMOROUS S	ONG		Fr. Theodore Turner.		***	
PIANO SOLO			"Etude Mêlodique" Basil Collison.			
PART SONG			" Peter Piper" T. B. B.			
Song			"When Daisies pied" Reginald Huddleston.			Parks
Humanora S	DNG		Fr. Theodore Turner			

The Choir
Goo Sava ross Kroo.

At the end Fr. Abbot thanked the musicians in the name of the audience, and wished the boys on behalf of the community a pleasant yeardin and a hance Christmas.

Dec. 19th "bids me pack. 'Via!' says the fiend. 'Away says the fiend. The fiend gives the more friendly counsel."

... ... "Old Daddy Longlers"



#### Natural Bistory Notes.

Tun Natural History Society which is usually domant at this use of the year has parhaps hardly realized as yet the loss which it has sustained by the departure of its founder and president, it has sustained by the departure of its founder and president, of the function which has been been provided as the founder of the founder, we take the provided of the founder of the founder, we take the approximation of cryentagin gas in the provided president of the spectrum of the president of the president of the provided president of the president of th

Most of our summer birds departed earlier than usual this year in consequence of had weather. The swifts had nearly all gone, even before the end of the Summer Ferm. But there were a few house-narrins left as late as October 20th. They seem to have been detained by domestic duties, for on that day the two parent birds were to be seen feeding a young one which could not have been more than two or three days out of the next.

Most of our resident birds have also disappeared from the district. Of course many of them become gregarious during the winter months, but there seems to be little doubt that several species leave the district altogether and migrate to more sheltered situations. But there seems to be some disagreement among ornithologists with regard to the partial migration of our indigenous birds, and until recently the question had not received much attention. It used to be generally believed that Britishbred Woodcocks migrated to the Continent in October. Some plausibility was lent to this belief by the sudden disappearance of these birds from their summer haunts. It has now been ascertained by the systematic marking of young birds that a large proportion of them either remain in their native woods or wander only to moderate distances, and that few, if any, ever cross the sea at all. Their sudden disappearance is accounted for by their enforced concealment during the time of moulting.

The Fieldfares have returned in larger numbers than usual this year, though their first recorded appearance was rather late. They are the most regular and perhaps the most welcome of winter visitors to this district.

The Redwing, also, may be seen, but more rarely than the feddinese. Many five every year when there is a heavy fall of mow. They are more abundant more the theletered woods on the first-side of the valley. A small flet of the controlli one as for some nearly pair of them flows mored in the eliminary pair of them flows mored in the district. A broad of young listed was seen in more of the pintow-oods on the Hambleton Road early in Agril. There has bose no record of them time that these flows flowed in seven to be only it may entitione that time.

The pair of Long-eared Owls which built in the Lion Wood last summer are still in the neighbourhood. They may often be

heard in the evening, and are easily recognised by the peculiar "quacking" noise which they make when houting for food. The owl is a mysterious bird, and much maligned. Whatever its faults, it certainly does not deserve the opprobrious epithets it receives on account of its supposed stupidity. It does not even look stupid, at least when seen in the flesh. One can only suppose that the living owl has suffered in its reputation from the defects which have been observed in the facial expression of its stuffed brethren. An interesting fact about owls is that their numbers seldom increase in any district which they inhabit, Now owls are reputed to live to a great age. One died recently after being seventy-five years in captivity. It is generally believed, therefore, that the old birds drive away their young as soon as they are able to take care of themselves. Their motive seems to self-preservation, since every pair of owls require a hunting ground more or less to themselves-a curious instance of one of those anti-social instincts which frequently occurs in human society.

The ways of the otter have been the subject of discussion and speculation since the days of Isaak Walton. Piscator one day coming across an otter-hunt, addressed one of the huntsmen thus: "I pray, honest huntsman, let me ask you a pleasant question: do you hunt a beast or a fish?" To whom the huntsman replied, "Sir, it is not in my power to resolve you; I leave it to be resolved by the College of Carthusians, who have made yours never to eat flesh. But I have heard the question hath been debated among many great clerks, and they seem to differ about it - ver most agree that her tail is fish; and if her body he fish too, then I may say that a fish may walk upon land; for an otter does so, sometimes, five or six or ten miles in a night, to catch for her young ones, or to plut herself with fish," Even in more enlightened days it used to be thought that the food of the otter consisted entirely of fish. Gamekeepers will sometimes tell you. however, that they are partial to wild duck, and an incident which happened recently may, in the opinion of some, seem to confirm this view. The narrator of the incident was fishing last June "in the rilver twilight" on one of our northern rivers. In one of the intervals of repose that occur even in the life of an angler, he became absorbed in a study of the manners and customs of three

226

ducks which were in the habit of frequenting the opposite bank, secure in the knowledge of the parselal intentions of the stranger with the rod, when, suddenly, without warning or apparent cause, they rose, flew into the river and swam hastly towards the stanger, they rose, flew into the river and swam hastly towards the suggested of the standard of the strength of the standard of the standard of the strength of the standard o

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To think of circlest in December is, the processing one's table; a thing not say to do well and rightly. In fact if it were not for the incessant rain of the last term, the criclest eason of rpoy would not be present to our minds at all. But the weather is a great leveller, and the teasons last year seem to have lost their distributions. From a meteorological standpoint we may be said to have enjoyed a "sempternal Spring," since last April. The following wom the "Average" prizes last year "The following wom the "Average" prizes last year ".

Batting—E. R. HESKETH (38).

(Bat presented by W. Taylor, Esq.)

Bowling—R. Calder Smith (8.8).

(Bat presented by A. Penney, Esq.)
Fielding—P. J. Warn. (Bat presented by A. Penney, Esq.)
E. R. Hesketh also won the "Wyse" bat, for the best all-round cricket. Our best thanks to the generous donors.

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Turning to the water sports proper, Colours were presented to C. E. Rochford, E. Sinnott, and R. Calder Smith. The Condition was twelve lengths in ten minutes. The Open Swimming Race was won by J. McElligott, who also won the medal for divine. The learner's race was won by Gibert Welch.

The problem of affording amasement when the football fields are too wet for regular games has been partly solved by the revivad when man dapager Chasses. In many cases there have been exciting runs and always some adventures. Scouring the country in the direction of bugle sounds or in the wake of paper-scatterers sounds trame. Enough, but it is certainly preferable to tradiging round "the tristagle" or "going the Gilling Grind."

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Mr. R. Robinson, M. A., who left us this year, has been on the School staff since spot, and he will be much mixed. For most of these years he took the Sirch Form in Classics, and his old pupils, now a comidate-blan number, will teadly to his thorough sebularship and illuminating suggestions over difficult passages. But perhaps we appreciate his name one of class bears. Quite deprovide ecceptation and naussement in play time. The Second Elevens of the last six years, both in cricket and footbull, have owed much of their success to his organization and practice analess. He founded the Lovert Library Debating Society, and accel Natural History Society, and the Photographic Society, and accel whose the success that the success in his way with the success in the scale. We wish him all success in his new work.

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Mr. Askell, B.S.c., was head of the Science Department since 1920. He had the generate interest in his work, and his shility "to explain things" was proverbild. It used to be regarded as his possible to ask him a question be couldn't answer fully—supposed to a paper of the proper of the proper of the proper of the laboratory, decree and infernations assumoning his all whether to discover fractures with the N Ray appraisates or to describe the proper of the proper of the proper of the proper of the bad from a trans. Our best wishes to with him.

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Though we are fortunate in still retaining the services of Mr. J. Eddy as music master, accumulating work and increasing

past two years has been apparent to everyone in the house, and to a much larger circle last Exhibition day. We cannot therefore allow him to leave that department of his work without a word of appreciation.

A correspondent "Nondum Senior" writes :-

228

"We suppose it is the lament of every institution that traditions die and topical history is perverted. Time, edax rerum, has a tough digestion and a cruel heart. No mercy for the small and the weak. Those little scraps of information which make the past to live seldom escape destruction in her ruthless career. Still it is from them that the past has to live. The histories of civilizations have been written by the discovery of the vase and the battle-axe. 'History has been written with quipo-threads, with feather pictures, with wampon belts, still oftener with earth mounds and monumental stone hears' says Carlyle. It becomes us therefore to preserve these trifles if we would give to those that receive our inheritance a true portrait of ourselves. In themselves they are no doubt trifles and as useless as the flint implements that prehistoric ancestors left in Brixham Cave. This is however no excuse for perpetrating through the medium of this part of the Journal the fairy story that the last editors admitted. No doubt it warmed the hearts of our young imperialists to think that a flag waved for many years over the walk now called the Flag Walk, but the plain unvarnished truth which the last writer made such a display of having pursued with hue and cry is that no such flag ever existed and that the Walk within the memory of members of the present community was paved with flag-stones. The note in the last Journal has caused quite a little merriment among those who remember the old walk. Fifty years hence we may expect to read something of this kind in the Journal- Many have been asking the editors of these columns what was the origin of the name "Penance Walk," Upon this point there is no doubt. The word Penance in this instance is a corruption of "Pennant," and is of course identical with Flag Walk."

Sincere thanks to William Marsh for his munificent gift of a grand piano to the school-a most appropriate gift from one of the most enthusiastic musicians recently at school at Ampleforth.

We also wish to thank Mr. Joseph Rochford for a present of a fine set of ivory billiard balls for the Upper Library Table.

The curator of the reorganized and capidly growing museum wishes to thank Mr. George Parker for a gift of some Fiji arrows, boomerangs, and New Zealand clubs; also for some shells, especially a fine "nautylus," and some snake skins. Denis Sumner has sent us from South Africa a collection of the latter and a particularly interesting slough.

The Dramatic Society thanks the Ampleforth Society for a further donation of £8 towards its "uncarned" income. As the problem of "housing" has been confronting the Green Room for some time, most of the money has been spent on the erection of a commodious wardrobe.

The Librarians of the Upper Library acknowledge the following: - Life of Lord Gramville (Lord E. Fitzmaurice), Charles Dickens (C. K. Chesterton); Dar-ul-Islam (Mark Sykes); Woollett: Switzerland (Woldemar Baden): Hills and Seas (H. Belloc). They also wish to thank Oscar Steinmann, Esq., for the Illustrated London News, and Mr. Berners, of the Irish Guards, for the Army and Navy Gazette, sent during the term.

The Past this year has received an unusually large accession of strength on account of the unusual size of last year's Sixth Formall of whom have left us. The number of new boys, however, has too been abnormal, so the present has not suffered by its liberality, and our numbers are quite up to those of last year. We permit ourselves here a few words by way of farewell to those who have so often figured in the pages of this Journal and perform for them the somewhat melancholy offices of "Old mortality," by recording their deeds.

IOHN McElligory came in April 1000. He passed the Lower Certificate in 1905 with distinctions in Latin, Greek, and French. In 1996, though much below the average age, he obtained a Higher Certificate, and passed the same examination last year in special subjects. He was Secretary of the Upper Library Debatting speaker. He played in the cricket XI in 1996-59. Always at finest and thoughtful speaker. He played in the cricket XI in 1996-59. Always at fair but, the developed into a strong live law season, and in addition was a metal change bowler. He was a member of the Couloi Islat middlesser. In 1996 Couloi Islat middlesser.

Perus Pesav came in 1900. He was an exceptionally hard worker and a good History scholar. He passed the Loue Certificate in 1905, gaining distinctions in History and in English. He took an active part in school debates, and as a leader of Opposition he has had few cquals here. He was a prominent member of the Upper Library Debating Society.

PATRIC. NEADO CARE IN SEPREMBET 1904. He passed the LOWER CHIEFLE IN 1905 with a distinction in Greek, and won the honour of being the fine! "Ampletorit Society Scholar" in the following nature. He had the indirecture to fall III in the following nature. He had the indirecture to fall III in the following nature. He had the indirecture to the please to have be has at last quite recovered and was able to please to have be has at last quite recovered and was able to please the had the had the control of the had the

Raxiono Haixari camin 1991. He paused the Lower Certificactic rop spot will distinction in Green and Arithmetic. In the following year he passed the Higher Certificate and won the following year he passed the Higher Certificate in special subjects. He was a popular captain of the school, laving in special subjects. He was a popular captain of the school, laving of the processors. He was a popular captain of the school, laving of the processors. He played in the circle and forbatal selection in 1995-67-yand was captain of both clevens has year. At footnote the school have any good full-back. On the cricket field, besides being a useful bowler, he was a very attractive but with a strong in a useful bowler, he was a very attractive but with a strong the cleaner, and good coving rarches all round the wisder. He

the Dramatic Society; he played the parts of MacDuff in Macbeth, of Laertes in Hamlet, and Edgar in King Lear,

Perra. Wan came in 1991. He had a remarkable gift for Mathematics, and for two years had the hearifu of special tation from the late Mr. C. W. Herbert. He passed the Lower Certificate in 1990 with a distinction in Mathematics, and won the "Milburn" Prize for Higher Mathematics in 1997. He was a good forward in the football XII in 1906-75, and a member of the cricker XI for the last three years. He was a good cover-point and a stylish kart, though the rarely did hisself justice in markies.

EDWARD EMERSON came in 1901. He passed the Lower Certificate in 1905 with a distinction in Mathematics, and in 1906 with distinctions in Arithmetic, Mathematics, English and History. He was a good debater, and a member of the Dramatic Society. In the Shakespare plays he never failed to make the most of difficult parts. He was "a witch" in Macbeth, Oaric in Hamlet, and the "Fool" in Low.

FERNES LYTHOUS CAME in September 1992. He passed the Lower Certificate in 1996 with a distinction in History. He was a prominent member of the Dramatic Society, generally taking the somic parts. He played Polonius in Finnler, and after the ten omic parts. He played Folonius in Finnler, and after the Lower Lower

Leo Hore came in 1902. He passed the Lower Certificate in 1905, and in 1906 with distinctions in English and History. Last 1904 he passed the Higher Certificate with a distinction in History, apparently just missing a distinction also in English. He was one of the chief supports of the Debatting Society in 1906-7, his literary names being essentially wood.

CHARLES ROCHEORD came in 1899. He passed the Lower Certificate with a distinction in English. He was a member of the football XI in 1905-7, and played in the cricket XI in some

matches last season. A member of the Dramatic Society, he took chiefly either regal or "sympathetic" parts in the Shakespeare plays. He was The Doke in A Midsummer Night's Dram, Duncan in Machelh, Horatio in Hamlet, and Antonio in The Merchant of Venics.

Rezinsaza Maswona came in 1951. In 1950 he obtained distinctions in the Lower Certificate in Greek, Rogilis and History, Last year he passed the Wester Certificate with a distinction in last term won the "Rajby Frier" for the best Essay, As an acro in tracije parts he has had few equals hore—arrainly nome inmodern times. He will be best remosheed by his Hander of 1959 when he won golden opinions from all acert of critical of 1950 when he won golden opinions from all acert of critical to the control of the control of the part of the control of the part of the control of 1950 when he won golden opinions from all acert of critical or 1950 when he won golden opinions from all acert of critical or 1950 when he was gold

EDWARD TAUNTON came in 1893. He passed the Oxford Locals in 1903 and then left; he came back this year, joined the Sixth Form, and has since been clothed at Belmont as a novice.

Joseps Becacier came in 1994. He passed the Lower Certificate in 1995, and in 1996 with distinctions in Bagildian and History. Last year he passed the London Matriculation Examination. He was a member of the Upper Librory Dobbring Society and a good debater, very quick to see a weak point in an opponent's speech. He was a good actor of difficult parts; played Regan in King Low, and woo much praise by his rendering of the part of Portia hard Midsummer.

RAYMOND CALDER SMITH came in 1901. He passed the Lower Certificate last year. He was a member of the football XI, playing centre-half last season. He also played in the cricket XI. He was a fair bat, a good fast bowler and a keen fielder.

EBWARD KEGHI Came in 1901. He passed the Lower Certificate with a distinction in English. He was a good draughtsman and we hope he will join the select band who illustrate the Journal. He played half-back in the football XI last year, and played in some matches in the cricket XI. He was a member of the Dramatic

Society and acted in Shakespeare plays. His chief parts were those of Puck in A Midsummer Night's Dream, Edmund in Lear, and Bassanio in The Merchant of Ventos.

Strüar Loyale came in 1901. He passed the Lower Certificate, He played occasionally in the football XI, and was a number of the cricket Elevens of 1903-6-7. He acted in most of the playswar Thisbe in A Midsumore Night's Dream, and had subordinate parts in King Lear and The Merchant of Verice, but distinguished hinself chiefly as the Coryphaeus in The Clouds, his pleasing voice and eraceful action adding much to the effect of the Chorus.

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RUSHAM HUNTHOTON is at Caranguian, in the Philippine Islands. "It is like a little country village at home," he write, "but miles away from civilization." His stall consists of two Spaniards and about a hundred natives. There seems to be ground therefore for his observation that if he is out there long, he will be fairly independent.

J. Bodenham, who left last Midsummer, is at present at Neuilly, near Paris.

J. A. Blackledge went over to Sluys, near Bruges, last August

with Fr. Basil Mawson, to assist Mr. Norman Potter in the management of the annual holidays for his boys from St. Hugh's. BRENARD ROCHFORD IS SECRETARY Of the Second Year Club. Exeter

Bernard Rochford is Secretary of the Second Year Club, Exeter College. He has also been elected Secretary of the Newman Society, Oxford.

Ms.T. Aisscough, Captain of the Lancashire Cricket and Eleven, received a presentation from the members of the Eleven in celebration of their unbeaten record last year. He has also been made a member of the County Committee.

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Hearty congratulations to Denis Travers, on his winning a scholarship at Finsbury Technical College. His success is the more gratifying because the ago limit for competitions was nineteen. Travers is only in his sixteenth year. He has been at Ampleforth since root, and left last Midsummer. 234

Also to Arthur I. Gateley on his great success in his Law Finals last June, when he took Second Class Honours.

To Br. Justin McCann on his First in Greats : to Fr. D. Willson. who took Third Class Honours in Science: and to Br. Aelred Dawson on his Second in Theology.

Congratulations to the following "Old Boys":-

HUBERT MANLEY-" On the 23rd Sept., 1907, at the Catholic Church, Monmouth, by His Lordship the Right Revd, Bishop Hedley, O.S.B., assisted by the Revd. Fr. Nicholls, Hubert Manley of Spofforth to Gladys, only daughter of Sir Alfred Maloney of Cefu Tulla Court, Usk.'

VINCENT HANSON-" On Sept. 25th, at Germinston, Transvaal, Vincent Joseph Roskell Hanson of Germinston (late of South Kensington) to Mary, daughter of James P. Mons of Capetown and Germinston,"

RICHARD WORSWICK-" Richard Worsley Worswick, eldest son of Major Worsley Worswick of Normanton Hall, Hinckley, to Frances Gertrude Somers, eldest daughter of Francis Egerton Harding of Old Springs, Market Drayton, at the Catholic Church of SS. Thomas and Stephen, Market Drayton, on Thursday, November 28th."

HENRY PILKINGTON-" At St. Joseph's, Wrightington, Henry Pilkington to Marie, daughter of the late George Baldwin of

Alfred Rigby, another old Laurentian, was best man.

JOHN POTTER-"At the Church of Our Lady of Refuge, Rathmines, Dublin, by the Rev. H. Potter, S.J. (brother of the brides groom), assisted by the Rev. E. Dunne, C.C., John Isidore Potter, youngest son of the late Doctor Potter, to Rosa, younger daughter of the late Colman Macaulay, C.I.E.

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We have received a report of the tour of the Vacation (Craticulae) Cricket Club. The members of the club are present and past Laurentians. We were glad to find the "present" so prominent in the successes gained by the team. More than a word

"From a statistical standpoint the 1907 Season can hardly be considered as satisfactory as the previous one. The results

were :- Played in 1906

On going into the matches more carefully, however, the result is rather more comforting. Four of the matches were lost by very parrow margins, viz.-Sutton by one wicket, Liverpool Second XI by two wickets, Old Xaverians by one run, and the second match against Ince Blundell by one run, while the drawn match against the same team would have been an easy victory but for a mistake on the part of the scorers, the teams leaving the field under the impression that we had passed our opponents' total.

Undoubtedly the feature of our Season was the success of J. A. McElligott as a bowler. In the seven matches in which he played he took forty wickets at a cost of just over ten runs each; a performance all the more gratifying because it was done by a member of this year's College XI. Of the other members of the College team who assisted us, E. R. Hesketh was the mainstay of our batting, and had, moreover, the distinction of making the highest individual score of the tour, 104 not out at Northern, when he carried his bat through the innings. H. J. Speakman and P. I. Ward also rendered splendid service on many occasions. Among the past Laurentians, E. P. Hardman was again very useful as an all-round cricketer; he was one of our most consistent bats, and took more wickets than anyone except McElligott, B. R. Bradley played a fine innings of 55 at Limbrick; and Fr. Placid Dolan and O. L. Chamberlain each played several most valuable innings. Of the strangers whose assistance we had, special mention should be made of C. Taylor (Ushaw), who bowled with great pluck and skill against Liverpool Second XI and the Old Xaverians,

We have again to express our thanks to the very numerous and ever-growing circle of friends, who by their generous hospitality to us help so much to make the tour a success. Space will not permit the enumeration of their names here, but an exception must be made in the case of Fr. F. Smith of Garston, whose self-imposed task of entertaining both teams and supporters in the annual match we play against his Ushaw XI is assuming givantic proportions.

Appended is a summary of the results:-

Rev. F. Smith's Ushaw XI.	Craticulae.
Waleseley, c. and S. McElligart 18 Chansolck Jacks, McElligart 29 zer, G. Swift, b. McElligart o McAlley, S. McElligart o McAlley, S. McElligart o McAlley, S. McElligart o McAlley, S. McElligart o McElligart o Gavie, run out o McElligart o Total 69	R. Reischt, C. Bulleck, N. Taylor, ad- Rev. P. Dalba, to Bulleck, h. 28 Rev. P. Roba, to Bulleck, h. 28 R. Spalenan, a Charmod, h. R. Spalenan, a Charmod, h. R. Spalenan, b. R. Bullech, h. Charmod, h. R. Wallanster, S. Rev. E. Hild, h. Karabaw. 5 Rev. E. Hild, h. Karabaw. 11 R. Wand, h. Karabaw. 12 R. Wand, h. Karabaw. 13 R. Wand, h. Karabaw. 14 R. C. Charmode, h. Charmod, h. R. Charmode, h. C. Charmode, h. R. Charmode, h. G. Garabawa, h. R.

CRATICULAR v. NORTHERN EXTRA XI (Won).
Craticular 180. E. R. Hesketh 104 not out, P. Ward 33.
Northern XI 180. I. McFillmott a wirkett for the

Craticulae 11 Galeros, an Al (Won).

Craticulae 114 and 148. H. Speakman 16 and 23, O. L. Chamberlain 38, G. H. Chamberlain 31.

Garston XI 93 and 22. J. McElligott 10 wickets for 97, E. R. Hesketh

CRATICULAR v. SUTTON (Lost).

Sutton 138 for 9 wickets. E. Hardman 3 wickets for 41. CRATICULAR V. LIVERPOOL SECOND XI (Lost).

Craticulae 105. E. R. Hesketh 29. Liverpool 111 for 8 winkers. Craticular v. Ms. Cranssocs's XI (Woo). Played at Limbrick.

Cratice las 179. B. Bradley SS. J. McElligott 38, R. Hesketh 48, O. L. Chambertain 22.
Mr. Chamook's XI 139.
CRATICULAS v. Prastrov. an XI (Lout).

CRATICULAR 9. PRESTON, an XI (Lost).
Craticulae 77. E. Hardman 26.
Preston 171.
Craticular 9. Out Xayrmans (Lost).

Old Xaxerians 61. Taylor 6 wickets for 23, J. McElligett 5 wickets for 27.

CRATICULAR W. RAMSEY (Lost.)

CRATICULAE w. INCE BLUNDELL (Drawn).
Craticulae 144 for 4 wickets. C. Hansom 50 not out, G. Chamberlain
44, S. Lovell 20.
love Runnfell 146.

CRATICULAR 9, PORIST (LOST).

CRATICULAR 9, INCE BLUNDELI (LOST).

CRATICULAR 9, INCE BLUNDELI (LOST).



#### CHARLES HAVENETS, R.L.P.

Readers of the Journal who remember Charles Havenith will hear with surprise of his early death. At school he gave signs of a physical endurance quite above the average boy of his age and yet he is already dead-"dead ere his prime." Our lives are indeed "thin spun." Charles Havenith came to Ampleforth in October 1807, and though he staved only a little more than a year, he was a great favourite among his school-fellows. He had the heart of a real English schoolboy. He was, he used always to say, a Fleming-a race that has much in common with the English, In this instance it was certainly the case, for he entered into our English life as few foreigners do. Havenith had considerable ability. When he came to us, a boy of fifteen, he could speak three languages-French, Flemish, and German, and within three months he had learnt English, which he afterwards spoke with an almost perfect accent. Since he left, he has been most of his time in Canada and America, being considerably interested in the agricultural methods of the New World. He was born on December 2181, 1881, and died in Canada on November 2nd, 1907, fortified with all the rites of the Church. We ask the prayers of all Amplefordians for one who, though only with us for a short time, was deeply attached to Ampleforth. "You know," he wrote, "how much I liked the old place." R.I.P.



239

#### The Midsummer Plays.

The Merchant of Venice has been called the first victim of amateur theatricals. It is a play not easy to make go well, because the "pound of flesh" story is so familiar that the effect of the intense dramatic situation in the Trial Scene is apt to lose its force, The Merchant of Venice, like The Winter's Tale, is a blend of tracedy and comedy. What struck us about this representation was that the tragic part had been kept in its proper place and the romance of the play made the main theme. The Fifth Act was not produced as a mere epilogue-to give a pleasant ending to a painful story-but the incident of the "ring" in the last scene was given great prominence, to show apparently how Antonio's sadness caused by the pending separation from Bassanio was dissipated by their complete reunion. The acting of all the characters in this scene and particularly of Portia (Ioseph Buckley) was very bright and intelligent. Shylock (Reginald Marwood) was always good, and while he was on the stage rightly monopofixed the attention of the audience. Of the other characters we chiefly liked Bassanio (Edward Keogh), who successfully overcame a host of difficulties in the rather unreal casket scene. The staging of the play was done with a praiseworthy regard for history, and it was pleasing to find Portia represented as a judge and not an advocate. But it was surely a mistake to make the Doge of Venice wear a crown! The "masque" scene was pretty. and the treble and alto singing both in this and in the casket scene fully deserved the excere demanded by the audience,

The Clouds were represented last year on a much more ambitions again than The Frey the year before. Much thought and not a little expense had been expended on the suging of the play. The senserny and stage proporties were specially prepared from designs placed at the disposal of the college by the Oxford Dramatic Society, Socratic Shadet wars a great roverlay, and the mysterious sexy in which the clouds "discended from Mount Parises" of the Corphanes, at some searcifice undensity of subcardiogleid detail, had the effect of presidency in the audience something of the reversities for their agoust presence that prostated Stronghard.

on the stage. The sim of the management was redently to give a modern equivalent rather than a limited reproduction of the original. The reception with which the play met justified this, and left the additiones surprised that a Greek Connelly could be so funny now. Still, if must be conferred that the work of the play met justified this, and the conferred that the work of the play, and in all his long part there was never a full moment. Extremely well once so over the purel's Secretarity. McElligett, who entitled his own part in playing up to Streppiales'; and of they consider the play of the play in the playing and the playing probability of the play in the playing and the playing probability and they considered the playing probability of the playing probability and playing prob

The Charles does not depend entirely nor mainly for its humour on the development of incongrouss situation; it is binimal of verbal wit, and so packed with odd out-of-the-way allusion and pointed saire that to convey these successfully to the audience taxes to the utmost the powers of expression of the most intelligent actor. That the audience missed leve of the jokes and were delighted with the performance and themselver is the highest praise we can bester on the action.

. . . .

The following was the prologue written for the performance of The Clouds and spoken by Declan Power before the curtain:—

"I cannot say you look at all downhearted, Fhat Clouds of sorrow hang upon your brow, But, gentles all, your glory has departed, For who obeys you now?

Erstwhile your form more slight in actor's vesture Adorned perchance these histrionic boards, Your audience then responded to each gesture, And hung upon your words.

But now that pleasant state of things is changed, The insolence of manhood veils its face, And things are somewhat differently arranged,— Age is in disgrace.

241

240

Forgetting as he grows,

No empty dream that poet's heart beguiled,
Who to rebuild the world on wiser plan
Revealed his intimation that the 'child

Is father of the man.

These words to introduce to you to-night A stranger from a far-off century, 'The Clouds' which first in Athens saw the light Beneath a summer sky.

Think not 'The Clouds' before the whole is ended, Unworthy of the name, because so dry, They're like the House of Lords, they can't be mended, There is no remedy.

A play which Shakespeare's audience would have hooted From off the stage, if such a play he'd written:— (And yet I deem its moral not unsuited To every adult Briton).

This fate we neither hope for nor invite; Our audience we know is far too polite And if perchance you feel inclined to hiss, Forbear! 'de morthis —'

Yes, Socrates you know once kept a school, No 'summer school of plain-song' by the sea; High thinking, not plain singing, was the rule In his academy.

An idle son long years ago would seem His simple father to have led astray. What harm then if you too should deem The worse—the better play?"

#### Literary and Debating Society.

The First Meeting of the Seasion was held on Smalay, September sple, with Pr. Edmund in the Chair. In Private Basiness the usual election of officials tools place, Mr. Spackman is Secretary and Means. W. Chaphan, I. Counda, and Smitha are on the Connititee. The following new members were elected—Means. Chapter, A. Chapter, A. Chairan, F. Goss, O'Dwyer, A. Chapter, A. Chairan, F. Cons, Chapter, A. Charan, A. Charan,

The Second Moring of the Seation was latd on Sounday, Corbor forh, Mr Williams moved "That England should adopt the principle of Protection." He have been supported by the principle of Protection. "He have world except England had found it necessary to this country also. The remainder of his speech was taken up in slowing that Protection would crimestee our property and provide a remody for many of our present social evils by brighing about a more equal distribution of wealths and by submitting the protection would be of wealths and by submitting the problem of the one of wealths and by submitting the problem of the other property of the provide of wealths and by submitting the problem of the other property of the other property of the other property of the problems of the problems of the other property of the problems of the provide and problems of the problems of

has Barton opposed the motion. He supported Free Trade in the interests of the poorer classes. Protection was advocated by rich merchants and employers of labour. It was they alone who would be enriched thereby at the expense of the poor. Protection, by diminishing our export trade would depreciate the standard rate of wages, while, at the same time, placing a tax on imported food.

Mr. Martin disagreed with the hon, opposer. He thought that a protective tariff would ensure greater stability for our export

trade and, by protecting home industries, lead to a permanent increase in the value of British labour, and therefore of the British labourer also.

Mr. O'Dovper pointed out that the supposed increase in the rate of wages was an illusion because it took no account of the corresponding rise in the price of food. He referred also with disapproval to Mr. Chamberlain's scheme of binding the Colonies together more closely by means of a Preferential Tariff.

Messrs. Lightbound and Clapham also opposed the motion, and Messrs. A. Smith, Chamberlain, Murphy and F. Goss spoke in support of it. On the question being put to the vote, there voted, for the motion, 9; against, 9.

At the Third Meeting of the Session, held on October 13th, Mr. Cawkell read an interesting paper on Joan of Arc.

Fourth Meeting, Sunday October 20th. In Private Business, Mr. James was elected a member of the Society. In Public Business Mr. Collison moved "That the Church of England should be Disestablished." The hon, mover said that he supported this motion chiefly on account of the failure of the Anglican Church to be what it professed to be, a National Religion. A National Church with Private Judgment as its fundamental principle was an impossibility. For the freedom which it claimed for all its members was incompatible with the unity which was an essential condition of its success as a national institution. It could only manage to maintain its existence by adapting itself to all shades of thought, and in doing so, it lost its hold upon the country and especially upon the poor. These abuses could never be removed while the Anglican Church was subject to the will of Parliament and while its Bishops were appointed by a Prime Minister who might hold any religious opinions or none if he chose. Disestablishment was the only road to freedom from tyranny and internal

Mr. A. Clapham opposed. He protested against the idea that Diseatabilishment would bring greater freedom to the Church. It would mean not improvement but destruction. By doing away with the public recognition of religion it would remove the strongest barrier against unbalief and leave the country at the mercy of the legislative proposals of Monoconformity and Atheisen. Mr. Speakman also spoke against the motion. He agreed with the last speaker in thinking that Diseasablishment would mean destruction, and referred to the Oxford Movement as showing the influence for good which the Church still possessed. Mr. Martin disagreed with the last seaker. Catholicism and

Noncomformity had both flourished without State endowment, or rather in spite of grievous disabilities. Mr. Leonard supported the motion. It was unjust to give the

support of the State to a religion which did not represent the beliefs of the majority.

Mr. Williams insisted upon the injustice of Disestablishment.

The Church was not subject to the State, and Parliament had no right to confiscate Church property.

Messes. Perry, F. Goss, Lightbound, Barton, Smith and O'Dwyer also spoke. The motion was lost by 9 votes to 11.

The Fifth Menting twok place on Sunday, October prik. The motion before the Hones was, "That the breaking up of the large entates of England with a view to peasant proprietarship would be advantageous to the country." My Lighthound steep at attention the sunday of the price in the contribution of little and the character of our peaking place in the contribution of little and the character of our peaking place in the contribution of little and the character of our peaking place in the contribution of the property of the peaking place in the state of the peaking place and in war. But they had deteriorated and their present condition was absence of gove manaitry to the States. The stream of migration into the traven must be decked. This could only be done by only the peaking place in the peaking pla

Mr. C. Rochford opposed. He lutied that our present system of land tenue was connected in any way with the general influx into the towns. He maintained that, except in a few insignificant cases, good feeling easier deliverse trenats and landaworra, and that intelligent farmer could make farming profitable under present conditions with the minimum of risk. Peasure proprietor-ship had received a trial in Denmark, Prance and Savey, and had met proved a complications success.

Mr. Williams objected to small holdings on the ground that they would be useless without capital to work them.

Mr. W. Clapham supported the motion. The feeling of owner-

ahip would give a sense of responsibility to the peasant and provide a very useful stimulus to thrift and enterprise. Mesers. Speakman and Marphy also supported the motion, and Mr. Goss spoke against it. On being put to the vote the motion was defeated by K votes to 12.

At the Sixth Meeting, held on Sunday, November 3rd, Mr. Leonard read an interesting paper on "Samuel Johnson."

The Seventh Meeting took place on November 10th. The motion for debate was "That this House regrets books," proposed by Mr. Smith. Mr. W. Chaphan spoke second. The subject of discussion, which was perhaps not intended to be taken seriously, produced some good specches although there was a tendency throughout, to extend the debate beyond the limits of the motion. The motion was lost by y rotes to 13.

The Society held its Eighth Meeting of the present Session on November 17th, when Mr. Martin read a paper on "The place of Natural Science in Education."

The Ninth Meeting was held on Sunday, November 24th. The question of Social Reform occupied the House and produced the best debate of the present Session. Although the voting left no doubt as to the real feelings of the Society on the question of Socialism, several of the members attempted, with some success, to state the case for Socialism in its most favourable light. It may perhaps be doubted whether the more drastic of our English with their opponents on this occasion. Mr. F. Goss moved " That the present conditions of Society are satisfactory and do not need any reform in the direction of Socialism." He had no wish, he said, to minimise the evils which all must recognise. The world of to-day was a world of enormous wealth and of endless labour and poverty; the discoveries of science and the improved methods of Communication which existed between the most distant parts of the world had not alleviated the miseries of the poor, but had given new strength to their universal cry of discontent. The Socialist said that the present organization of Society tended to the continuance of poverty and misery. He would therefore find a remedy by means of great social revolution. Socialism was based on the denial of the right of private ownership of land and the products of labour. Its principles were false; it was, besides, impeacticable and would but increase the evils which it was intended to alleviate.

Mr. Davly, in reply to Mr. Gone, dwelt on the leavary and wate of the rich as one at the citilet cases of the minery and destination of the lower classes. He donied that any social destination of the lower classes. He donied that any social properties Socialities. But some ligidation in the direction of Socialism was ungently called for. In the nationalization of and of railways and the institution of old age prantisms appreciate means could be founded of diversing some of the superfluons wealth of the control of the control

Mr. Williams opposed the motion. He thought that much of the upposition to Socialism in the minds of good people was due to the fact that they lail to distinguish it from Anarchy and Communism, with neither of which it had any necessary connection. He saked the hon mover in what the right of private ownership of land differed from that of private ownership of air.

Mr. Smith, pleaded for a more common-sense view of the subject. Man must have food and thresfore property of some kind. Since the earth and its products were limited there must be some restriction upon the right of individuals to the possession of an ecohiant share of them.

Mr. Martin, in support of the motion, condemned the Socialistic theory of labour as impracticable, and likely, if the attempt were made to put it into practice, to ruin trade and commercial enterprise.

Mr. Chamberlain said that the principle of equality on which Socialistic theories were based was false. Besides this Socialism considered only the interests of the working man. He referred to Fiscal Reform as the true remedy for our Social evils. Mr. Murphy protested strongly against any scheme of reform which would involve the nationalization of rail ways. He leared that sortions incoverations might arise from the absence of competition which such a change would involve, and that whereas now a week was sometimes required for the conveyance of a parel from York to Gilling, this time might, under the new Social conditions, be molonged to an unreasonable extra

The debate was continued by several members, and on being put to the vote the motion was carried by a large majority.

The Tenth Meeting was held on Sunday, December 1st. Mr. Speakman read a paper on "Sydney Smith."

At the Eleventh Meeting, which took place on December 8th, there was a debate on the motion, proposed by Mr. O'Dwyer, "That the Colonies are a source of danger to England." The hon, mover, confining his remarks chiefly to Canada, dwelt upon the growth of a spirit of independence which was becoming more pronounced in that country every year. They were intolerant of any interference in their affairs on the part of the British Government, and were determined to make their own concessions and treaties with other countries. Their trade returns for the last few years showed a great increase in imports and exports, and pointed to the growing prosperity of the country to which her natural conditions were exceptionally favourable. In addition, every year showed an increasing preponderance of French and American over British inhabitants. The day was not far distant when, he thought, Canada would seek a favourable opportunity for breaking the bonds which bound her to England.

Mr. Aincogle opposed. He almitted the onessity of granting a larger measure of independence to Colonia as they gree in power and became capable of self-government. England had learn this leason during the war of American Independence. But he maintained the unfluiding logistry of the Colonia whilsh was very casapience and range the Bow Mar. Directle had one prophene the self-green which was made to the colonia while was militators round proper the self-green with the self-green was self-green with the colonia which was militators round properly the self-green with the self-green was self-green was self-green was self-green with the self-green was se

Mr. W. Clapham also spoke against the motion. The liberty which the Colonies enjoyed was the surest safeguard of their loyalty. Therein lay the difference between them and the dependencies of the great empires of ancient days.

Mr. Williams thought that the Canadian spirit of independence was the best guarantee of her loyalty. The fear of the United States and the Yellow Races would always keep her loyal to England. The loyalty of India and Australia was ensured by their geographical positions.

Mr. Leonard, in reply to Mr. Ainscongh, said that the influence of the ties of blood and language upon the Colonists was much exaggerated. He thought that the inhabitants of our older Colonies had little sympathy with English ideas. In Canada the only thing that prevented an attempt to gain independence was the fear of the United Status.

Messrs. Smith, Martin, Murphy, Barton, Chamberlain, C. Rochford and Speakman also spoke, after which the motion was put to the vote and lost by 7 votes to 13.

At the Twelfth Meeting of the Session, which was held on Sunday, December 15th, Mr Forshaw read a paper on "Wellington."



#### Junior Debating Society.

One of the many fruitful records of Mr. Robinson's Blooms, and guest among in was the rachifolium of this Society for vey area ago. While the personnel of the Society change-entirely every two years.
While the personnel of the Society change-entirely every two years.
While the Society remains, and to longer as infant, fittingly recorded its indebedeases to its Pounder and first President, at its first meeting this term. Br. Ambures is the new president. The Society this year is very large, numbers in the new president. The Society this year is very large, numbers in the new term of new control of the Pilopare of the Pilopare of the New York of the numbers went to have decided the "Eloque the yell revoke their decision only puts terms. At the Segiming of term members relied rather too much on written notes, but as one after another shandood this practice, the interest in the

248

The 108th meeting of the House was held on Oct, 6th. Mr. Lindsay was elected Secretary and Mesors. Dunbar, Roddin and Marshall members of the committee. Mesors, Narrey, J. Murphy and Telfener, together with all the members of the Lower III Form were elected members of the Society.

Mr. Lindsay moved that "Travelling on Land is safer and more pleasant than on Sea." Mr. Power opposed and was followed by many speakers who spoke for and against Mr. Lindsay's motion, which was lost by 23 votes to 12.

At the ropth meeting held on 'Our. rpli Mr. Gaynor was elected a number of the Society. In Public Barmines Mr. Dushir moved that "The Justicess were line larger and leat civilized that Modern that "The Justicess were line larger and interiorized that Modern developed the larger and the Instrument activities of the people, and supplied that it was nothing had luminy seriously to compare useful an anti-visitions." Thermine to Home, its end that it with an extension of the matter with the matter of the Society and the Autority of the Society seemed to the Society and the Conference of the Society and the Conference of the Society and the society and the thorus of the Society seemed to be the greatest misley of the greatest snuckee. He concluded by pointing the society and th

the vely religions of these peoples were crimes for all.

In the state of the homerable move had picked to that was had picked to homerable move had picked white was admirtedly good in our time. If he wrasted a contrast between the good of the present day and what was had he need not go to ancient times for the latter. The simple life of the ancient intens for the latter. The simple life of the ancient intens for the latter. The simple life of the ancient intens for the latter. The simple life of the ancient intens for the latter was the property of the latter. The simple life of the ancient intensity and physically the service of the flow was the latter of the latter. The simple life of the ancient intensity was the service in the flow which was the latter of t

to say that states that could produce these men were uncivilized.

The "mens sana in corpore sano" ideal was attained in ancient
Greece and Rome; it is scarcely aimed at in modern Europe.

Mr. Marshall thought the mover had exaggerated the differences between the pagan world and the Christian of to-day. He far were the masses really Christian now? He reminded the House that the Romans civilized the world: they must therefore have been civilized themselves. Mr. N. Chambertain considered that in modern times there is

more machinery and less art. We can do things quickly but not well. Hou members who abused ancient religions should make an exception in favour of the Jews.

Mr. Morien observed that we were more civilized now because

Mr. Morice observed that we were more civilized now because we had more confort and more amusement. The life of an "ancient" was either very monotonous or very perilous.

Mr. Power suggested Shakespeare as a great asset on the modern side. He held that the brain of man was much more developed now and much more ingenious.

Mr. Gaynor reminded the House of the production of Greek dramas. The ancient dramatists were as great as Shakespeare. Members who were in favour of modern anuscements conveniently forset the Olympic games.

Mr. Young argued that members who dwelt on the richness of the inheritance we received from Greece and Rome, proved too much. The moderns processed besides the ancient dramas their own as well; besides the surface; anomerous their own too; the Greeks had the Olympic games; the suderns could have these if they Bleed, and had also distinct.

Mr. Long distinguished; the ancients were happier, he thought, but less civilized.

Mr. McDonald said the aucients were better off because they had slaves. He should like to have a slave.

Mr. Kelly drew the attention of the previous speaker to the slaves point of view. It might have been pleasant for Egyptian potentates to have pyramids; but the slaves who toiled at them received no reward.

Mr. Reynolds thought that when the slaves who built the Great Pyramid contemplated the wonderful results of their labour, that itself would be sufficient reward. Mr. Richardson bewailed the hard training of the ancient youth: they had to lead a life pleasant neither to themselves nor to their parents.

Mr. Robertson held that the physical deterioration of modern races proved the ancients were healthier; and health means happiness.

nappiness.

Mr. Peguero recorded his impressions from the reading of ancient classics that after every event the ancients indulged in substantial feasts. That custom seemed to have died out.

The motion was lost (23-7).

250

The troth meeting was held on Oct. 20th. Fr. Annelm and Br. Edward were vailron. Mr. Navy moved that "Destribute Aliems should not be allowed in Great Britain." He pointed out that the population of the British likes exceeds that cl any other country is proportion to their size, and that there is not sufficient work for all. These allows are for the most part a lary and lawless set of mee, turned out of their own countries because they are undestrable. They increase the present veils, for they bring into the country not indicatries but disease, and by overcrowling this hospitals and workhouse cause a considerable increase in the beginning the state of the country of the

Mr. McCormack, in seconding, divided aliens into two classes, the unemployable and the unemployed. He deplored an increase of either class in this country.

Mr. Marshall in opposing drew a vivid picture of a comfortable householder disturbed by a poor alien knocking at the door for shelter. He appealed to the humanity of the members, reminding them that the world was made for rich and poor alike.

Mr. Power's chief argument was that only by checking immigration could the emigration of England's best workmen be prevented, for they were driven from the country by the willingness of foreigners to work for cheaper wages.

Mr. Chamberlain pleaded eloquently for the admission of destitute aliens. Even the English Government could err, and it was not in the interests of humanity to shut out the destitute. Mr. Gaynor argued in the same strain, urging that we should do as we would be done by.

Mr. Blackledge objected to an artificial division of the world.

The planet on which we live is meant for the whole human race; no property qualification should be required for admission to any part of it. These destitute aliens in coming to our land paid a compliment to England; they showed that they preferred it.

Mr. Ruddin thought they are not so destitute as they at first appear, but come to learn the tricks of our trade; while Mr. Weighill thought that many with warlike intent come to spy upon our land.

Mr. J. Murphy objected to the local settlements of foreigners, instancing the China settlement in Liverpool. Mr. Long wrged their rejection since charity begins at home, and Mr. Peguror supported him by the sound logical argument that these men are either had or good; if the forener, we must avoid their evil influence, if the latter, we must not deprive their own countries of their good influence.

After Messes. Morice, Wright, Huddleston, Kelly, J. Newton and Reynolds had spoken, the motion was carried by 24-42.

The trith meeting on Octobe 17th. Fr. Benedict and Br. Elevand were present. Mr. Miller moved that "Cateful V was unjustly behanded," By a careful historical sketch of his reight behanded, "By a careful historical sketch of his reight behanded by the proposed of the present of the Research of the Rese

Mr. Lindaay dwelt on Charles' private life. Mr. Marshall questioned the possibility of a King committing king have been. Mr. Chamberlain urged the Society as Carbolice to stand, as in former days, as standard supporters of the cause of Charles. Mr. Haddiesten thought that the many differences between Charles and ha Parliament were could that the reason of the three could be the legislants pidges to try the King proved that he was not lawfully conformed.

Fr. Benedict in a speech of some length traced the hopeless miscovernment which was characteristic of the reign. Messrs.

Gaynor, Weighill, Peguero, Darby, Goodall, Young, Heyes, Barnett, Newton and Ruddin also addressed the House. The motion was carried by 28 votes to 7.

At the trath mesting, held on November 3rd, Mr. McGermack's motion that voting should henselven by by bullar was carried by a large mijority. The motion before the ilones was hare "The same property of the property of the property of the property of the same fargithmen." Mr. McGermach proposed, Mr. Gayno opposed. The danger of machinery and motion, the injury to health is factories, the lamentable over-eroveding in torum were devel factories, the lamentable over-eroveding in torum were devel factories, the lamentable over-eroveding in torum were devel factories, the samentable over-eroveding in torum were devel factories, the samentable over-eroveding in torum were devel factories, the contraction of the development of the investion of steam the Hones was remained of the development of the mineral resources of the country which would have been impossible without resum, and of the great manufactoring of the mineral resources of the country which would have been impossible without resum, and of the great manufactoring of the mineral resources of the country which would have been impossible without resum, and of the great manufactoring of the mineral resources of the country which would have been impossible without resum, and of the great manufactoring the mineral resources of the country which would have been impossible without resum, and of the great manufactoring and the same property of the propert

Fr. Dunstan also took part in the debate. The motion was lost by 21 votes to 18.

At the 113th meeting which was held on Nov. 10th Mr. Beech moved "That the late Compensation Act should not have been passed." Mr. Heyes opposed. The motion was lost by 20-15.

At the 114th meeting, held on Nov. 27th, Mr. Power's motion in Private Squiness that a Jamble Debate should be held on occa a mount did not meet with the approval of the Society. The subject before the House for debate was "That Army Lifes" better than Naral Life." The metholous, training, interest, apperience, and healthinss of each life were contracted in different specience of the members. Mr. Darby was the chief supporter of the Army, and Mrs. Backelege of the Novy. The motion was lost by 2 votes to 17,

In the 115th meeting which was held on Nov, 34th the relative meirit of Free-trade and Frotection were keenly debated. Freerade land many apporters. Mr. Robertson, the mover, held up as the warning to those who wished to introduce Protection the trouble which resulted in the American Colonies spararing from Great Britain. He pointed to the great increase of exports since and in consequence of the introduction of Frestrade. Mr. Chamberlain and Mr. Gaynor also warmly advocated Free-trade, showing the impossibility of growing sufficient corn on English soil, and thinking present evils better than starving in the midst of plenty by imposing a tax on corn.

But Protection had more numerous supporters. Mr. Young enlarged on the advantage of a monopoly of our own trade, and looked forward to the time when thanks to Protection, present earlies would be greatly diminished by a more even distribution of wealth. Mr. Miller pointed to the opportunities Protection would be give for disposing of English goods and for finding occupation. The Protectionity programme would, too, unite England by closer bonds with the colonies, and thus comolidate the employed.

Mr. Darby advocated a "via media." Luxuries only should be

Messrs, Beech, Blackledge, Marshall, Narey, McCormack, Heyes, Kelly, Lindsay, Reynolds and Burge also took an active part in the discussion. The votes stood:—For Free-trade 16, for Protection 22.

On Dec. 1st, the 116th meeting was held. Mr. P. Murphy moved "That all Englishmen ought to have military training for a period of four years." Mr. Dwyer opposed.

The question of training became in the course of the discussion of immediate particlai interest to the embors when reference was made to an institution which had during the term purug into extensee in the college in addition to the ordinary physical detil, and vulgarly known as: "The Awkward Squad." Mr. Power (at mosher of this Squad.) powerfully domounced this opportunities of the college of

Br. Edward also took part in the discussion of the motion, which was lost by 19-18.

The last meeting of the Session was held on Dec. toth. Mr. Newton moved "That the American colonies were justified in revolting from England." An interesting debate in which Br. Sebastian and Br. Leo took part resulted in the motion being lost by 14 votes to 15.

#### Motes.

THE approach of Christmas reminds a correspondent of a quaint old wall-painting bearing on the season's mystery which he came across when wandering some years ago among the wooded vales of western Sussex. Hidden away in the folds of the Downs, at a spot called Shulbrede, or Shoolbred, are the scanty remains of a small Augustinian priory that are not easy to find in the intricate windings of the almost trackless forest lying between Haslemere and Midhurst. They are not far, however, from the new Royal Sanatorium lately opened by the King in that romantic and healthful country. On the walls of the disused chapel a fresco may still be seen representing the Nativity of Our Lord, and dating from the fifteenth or even the fourteenth century. It is still in good preservation, but has possibly been restored some two hundred or more years ago. A scroll above the scene bear the words-Ecce Virgo concipiet et pariet Filium; below it is the verse :-Gloria tibi, Domine, qui natus es de Virgine, There is nothing very remarkable about either the colouring or drawing of the fresco: but the collection of birds and beasts grouped round the principal figures is very quaint, for each contributes in its native tongue to the story of Christmas night. The words, issuing as legends from the animals' mouths, are ingeniously fitted to the natural cries of the dumb creatures. First of all, with flapping wings and outstretched throat the Cock crows-Christus natus est! Christus natus est! (a delicious Latin variant of Cock-a-doodledoo!) Next a Duck quacks-Ouando, quando? A Crow croaks in answer-In bâc nocte, in hâc nocte! The Ox lows-Ubi, ubi? and lastly the Sheep bleats-In Bethlehem! A quaint and delightful idea - this rejoicing of the animal creation in its share of redemption, and its joining in the celebration of the holy Night !

Not very far away from Shulbrede, but over the Hampshire border, in the church at Catherington, another mural painting had been lately uncovered which illustrates how effectively Mother Church taught her doctrines to unfertred people. The scales of Judgment are represented balanced in the great Archangel's hand. On one side the devil is leaning all his weight on one scale trying to pull it down. On the opposite side stands a female figure, evidently Our Blessel Ladys—who just lays a finger on the other scale, and prevents is being weighed down by the enemy of mankind! Could one better represent to simple folk the power of the protection of the Mother of God.

#### 4 A A

A few months ago there was a brief correspondence in the Tablet concerning some relics of St. Lawrence. They are now at Chorley and are said to have been brought from Normandy in the fifteenth century. C. T. B is inclined to believe they are the relics of St. Lawrence O'Toole, an Irish Saint who died and is venerated in Brittany. But Mr. Bolton clings to the tradition which identifies the St. Lawrence of the inscription with our St. Lawrence, the Prince of Martyrs. He quotes from a lecture, delivered in St. Walburge's schools at Preston, by Mr. James Worden of Maudlank Bank, Preston, the following interesting statement. "One of the family" (the Standishes of Standish) "brought the reputed bones of St. Lawrence, and built the Chanel of St. Lawrence for their reception. These relics were formerly in a reliquary or chest which I myself have seen; but so many pieces were taken away that it was deemed advisable to put them in the old piscina of the Standish Chapel. A piece of plass, and a brass gridiron in front, emblematic of the Saint's martrydom. prevent them being further tampered with."

prevent interest execution of the transport control, in cit interest and asset the generous and precious gift to us of the foreast of the Saint was made by Biohop Hedley, we have been especially actions to know all that it is possible to learn about his relies. We do not, however, think it probable that the Cheeley selice and the saint was the saint was the saint with the saint or importance of the relies. If it be a portion of the size or importance of the relies. If it be a portion of the size or importance of the relies. If it be a portion of the size of importance of the relies. If it be a portion of the size of importance of the relies. If it be a portion of the size of importance of the relies. If it be a portion of the size of importance of the relies — the size of importance of the relies. If it be a portion of the size of importance of the relies — the size of importance of the relies.

that the highest personages in Europe have asked for them in yain. In the sixth century Pope Gregory the Great wrote to Constantina, who had desired that a relie of St. Lawrence might be sent to Constantinople, in the following terms: "My predecessor of saintly memory (Pelagius II), wishing to better certain things connected with the body of St. Lawrence the marter the rebuilt the Basilica and re-adorned the shrine), not knowing exactly where the venerable hody was bestowed, was digging experim neally to find out, when suddenly the sepulchre itself was unwittingly laid open. Those who were then present, the monks and domestics who were at work, and who saw the body of the Marter, but did not presume to touch it, all died within ten days, so that there can be no one now living who has looked upon the holy body itself. The most gentle lady should know that it is not the custom with the Romans, when they give away relies, to lay hands on any part of the body, but a shroud is put into the coffer in such a way that it may reach the most sacred bodies of the Sxints, which, when lifted out, is preserved with veneration in the church to be consecrated. Whence it happened that in the times of Pope Leo (f) of blessed memory, when certain Greeks were sceptical about relics of that sort, the aforesaid Pontiff cut with shears this very shroud (of St. Lawrence), and blood flowed from the incision." The holy Pontiff excuses himself for being unable to send a particle of the bones of the Saint, because Pope Pelagius had left the body undisturbed.

Saint, because Pope Pelagias had left the body undisturbed. Before this the Elispoor Justisian had requested a relief of St. Lawrence from Pope Hornitabas. It worste somewhere about the year 50g, when he was executing the Buillies of the Holy Apostles, and he winded to preserve in it relies of SS. Peter a Paul and of St. Peter and Pope Hornitabas. The worsten was the preserve of the Holy Apostles, and he winded to preserve in it relies of SS. Peter and the Holy Apostles, and he winded to preserve in it relies of SS. Peter and Apostles of the Pope Hornitabas of the Hornitabas of the

might or sparted some in-quarters of actions are gazar Apostles, relies of St. Lawrence should have been the rarest and the most prized, makes it nearly impossible that they abould be found, nowadays, in unexpected places; and no considerable portion of his bones is on record as having been given to any single church or country. The lawrest was the donation made by Pone Gregory XIII to

Philip of Spain, gathered from various churches in Rome, consisting of part of a humeral bone and of one arm, with a finger and a tooth. We are told that Pope Viviain, in the year of of, with the desire of helping on the conversion of England, sent from Rome certain relies, "beatomap Perit, Paul ie Laurentil, etc." "quo festinanter," says an historian, "posset vastum Regnum ad fidem converters."

It should be understood that, except when their historical authorities has been cinquied into by the authorities at Rome, the presumption is against the attribution of any relics inscribed with the words, Salauvestia or S. Lauvestia of S.

The Volume hardy issued by the Catholic Record Society (Missilkans IV) could a chapter in the history of the insincency activity of the English Imenditions Mr. Joseph Housens has oldied the Catholic Regulaces of Bolomon-Spalining Moor, which could be considered to the second of the control of the Society of the Society

the daughter and co-beties of the last Baron Langalles, married Carlare Brillip Lot Stourton; this Hollme became the residence of the Baron Stourton. Fr. Fisher kept his registers very lastically for retensy-theory septs, that sine, beta law, "they consisted alleged for tensy-theory septs, that sine, beta law, "they consisted pages to prope for a Work of this Nature," he transcribed them iterally into the book wishels, with its later additions, was handed in to the State Commissions by Fr. Turrer in 1849, and In row Engine, within bound book in very goal condition, in Somerett

Fr. Fisher, in 1938, retired, fall of years, to his monastry at Declaration, laweing been chapshins at Home for forty-free years. For reventy of these he had acred as Procurator of the Northern Province, and he was Prosition Control on 1972-77. Detailing the Head of the

A small black crow in the constery at Ampleforth marks the grave of one who was it foliase for many years. P. John Turner was ruly a condensor of the faith, having been thrown into prison at the time of the Prends Kevolution. He was released, but an interest of the Prends Kevolution. He was released, but mission from 1875 to 1833, when he retired to Ampleforth, though wexa a mush of St. Gelsman's, as congentrals, having been a priest for fifty-four years. He died May 11th, 1844. P. Anshmid was a priest for fifty-four years. He died May 11th, 1844. P. Anshmid he was a priest for fifty-four years. He died May 11th, 1844. P. Anshmid Congentrals, having been a priest for fitty-four years. He men of office as priest of the priest he died in 1889. P. Ansient Gockshoot (1846-85) went to Helme immediately after his term of office as Durot of Ampleforth. F. Masure Hodgon, previously Procurator Goj was succeeded by Pr. Stanishus Holdhart (1866-6), helser yeak Priest of Many Later this the Benedictive connection with the

mission ceased. The Very Rev. Canon Brady is the present

The neighbouring mission of Williath was at times served from Holme. The existe belonged to the Vavasour family, and it was at the house of Peter Vavasour that Fr. Thomas Alkinson the mixtyr was seized, together with his host and the whole family; they were all carried prisoners to York. Fr. Alkinson died for the faith at York, being hanged, drawn and quartered on March 11th, 161s.

This volume of Catholic Records is a source from which other items of Benedictine interest can be gathered. Mr. Hansom contributes the Registers of the Nuns of the Jostitute of Mary at Vork (1622-1812), the Panist Returns for the City of York, and part of the Ainsty (1725), and the Catholic Registers of York Bar Convent Chapel (1771-1826). Mr. Carlisle Spedding gives us a Horries at Everingham. This chaplaince was served by the English Benedictines from 1723-1821. One is a News Letter about the conversion of Charles II, and is perhaps the oldest English letter on the subject extant. It is dated "London ve rath of Feb. 84." This is the Old Style. King Charles died Feb. 6th, 1685, New Style. "Mr. Huddleston says, if King Charles had buil a whole year to prepare himselfe for Confession, he could not have exprest himself better. Having bin two hours with him. he administered him, whilst the Earls of Bath and Feversham were present assisting, though Protestants, so that it will be publick enough: the Bishops also going to and fro, and he refusing their help. His acts of Contrition and faith and calling on the Mother of God were continuall. In fine, if he had lived a Catholick all his life, he could not have deed betters so that as well living as dveing we have publicly prayed for him. He would have made a publick declaration of his faith, but in that conjuncture of time it was thought inconvenient. So he was not permitted though he had urged it over and over again."

A portrait said to be of the well-known Benedictine father banes in the Calefactory at Ampleforth.

Another of this collection of manuscripts tells us of a priest who was banished in 1770:

"Mr. Watkinson

"To Mr. Watkinson

Cunliffe.

"Whereas you have taken upon you the office or flunction of a Popish Priest as I an credibly informed Therefore I do hereby give you notice that unless you do immediately Quit this Country you will be prosecuted as the Law directs from Yours &c..

"ELLIS CUNLIFFE, "Hikley, Oct. 18, 1270."

at Middleton."

Gi sof great interest to know that this good priest was Fr.

Gi sof great interest to know that this good priest was Fr.

Gegory Watkinson, O.S.B., who was professed for St. Gregory's

in 1746 and took up missionary duties at Middleton Lodge in
1759, where he remained until his death in 1792. It would be
interesting to Earn how he estayed the watchful eve of Mr.

\* \* \*

We had almost legisten that this year the "Die Memorabilis", marked the Terconsensory of the restoration of the English Beneulctine Congregation. Want the fast came to our minds we adopt celebrated the occasion with a great function and a semmon, and the control of the control of the control of the control of the chance, we had passed over the day without taking nation has been growty askamed of samelows. Centeraries and Jubiles and all-Dallies have been not frequent of the fast was seen and all-Dallies have been not frequent of the fast was expensed and the control of the control of the control of the control of the been growty askamed of samelows. Centeraries and Jubiles and tall-Dallies have been not frequent of the fast was grown been a control of the control of the control of such separating the fast fast the control of such forgetfulness. It will make as distriction. We shall feel like the visitor to Bornes when at the end of his visit, complications

+ + +

The opening of St. Mary's New Church at Canton on Nov. 3rd is a matter for thanksgiving and also for congratulations to the congregation and Fr. Biphoge Duggan. The morning was wet, but a very large number of the faithful gathered to join with the secular clergy and our bettern in assisting at the opening.

Bishop Hoffley away the Mass, and the sermon was preached by the Bishop of Clifton. Fr. Van den Heuvel, Canon Wade, Canon Hayes, Fr. Babe Pollding (formerly curate at St. Mary's), Fr. Adrian Coughlin, Fr. Adian Crow, and Fr. Bernard Gibbons assisted at the attar. In the evening Fr. Abots rang Solema Vespers with Fr. Oswald Hunter-Blair as assistant priest. Bishop Hoffley orseschipt.

The church stands at the corner of King's Road and Talbot Street, and occupies a commanding position. It is designed in the Romanesque style, and the plan comprises a nave 40 feet wide, with spacious aisles and large chancel, together with two sidechanels tower and bantistery. Owing, however, to lack of sufficient funds the south aisle and the upper portion of the tower are not for the present being proceeded with. The total internal length of the church is 106 feet, and the width, including the aisles, 28 feet, whilst the internal height is 46 feet. The completed church will accommodate about 850 persons, and in the portion at present built seating accommodation for 600 is provided. Owing to the comparative shortness of the site a callery has been constructed at the west end. The organ is provided for in a chamber over a portion of the future side-aisle near the chancel. The High Altar with its lofty and handsome resedon, chiefly of marble and alabaster, the gift of generous friends, commands attention. The altar itself is supported by tires groups of columns. The throne is above and behind the rabaroacle, and is also of delicately carved alabaster and marble. Above it is a panel filled with a representation of the Holy Lamb in mosaic work, above which again, under a lofty canopy, is a carried figure of the Resurrection. The altarirails are of carried and polished alabaster and marble, with gates of wrought iron. The stress to the sanctuary and altar, in Greek Tinos marble, are the gift of a member of the congregation,

\* \* \*

On Oct. 20th Fr. Abbot preached the evening charity sermon at St. Benedict's, Warrington, in aid of the church. His subject was St. Benedict, and he unveiled and blessed the beautiful new statue of the Saint which has been given to the church by members of the convergeation.

The Annual gathering of the London Amplefordians took place at the Holborn Restaurant on Nov. 27th. Owing to Fr. Abbot's absence in Rome, Fr. Prior took the chair, being supported by the Very Rev. Fr. Leo Almond and thirty-three Old Boys and friends. After the usual toasts of Pope and King, Mr. John Tucker proposed that of Alma Mater, which was received most enthusiastically, The Chairman in his reply dwelt on the present flourishing state of Ampleforth, both as a Monastic and Educational Establishment. In reference to the former, he spoke of the Tercentenary of the revival of the English Banedictine Congregation, at the hands of the aged Fr. Sigebert Buckley in the old gate-house of Westminster, which occurred on Nov. 21st-the Dies Memorabilis-and had been solemnly commemorated at the Abbey of Ampleforth the previous week. He then proceeded to give an account of the College alluding to the highly satisfactory report of the three University Inspectors, also to the excellent results of the Examinations both at the College and at Oxford, and showing that Ampleforth could claim to be abreast of the times. He further gave them an account of all that was taking place, and especially of the proposed erection of an Exhibition Room, new Relectory, more accommodation for small boys-all of which evoked enthusiastic cheers from his audience.

cheers from nis austience.

The health of Mr. Harold Pike, who had worked so hard for the success of the gathering, was proposed by Mr. John. Tucker. In response Mr. Pike reminded them of the forthcoming Ampleforth Ball, to be held at the Savoy Hotel on January 13th, and begged them all to help in making that a success, expressing a hope that they would all attend and brien their friends.

usely who was a term an article and the received and the batth of the Secretary, Mr. John Tucker, who replied giving interesting reminiscences of his connection with Amphierith. After the beatth of 'or War Vaisor' who which the Rev. H. Squiredle of Great Marlow usually replied, Mr. Penner gave the toast of the Chairman in an amazing speech, which evoked a lapsy reply from the Chairman in an abase to the day of the did Bedretax supports. A most enjoyable evening was spent, added very considerably by Menner. C. S. Gill extension was supported by the control of the control

We wish to bring before the notice of our readers the London Amplified in Ball, to be held on the 15th Jan next, and to express our hopes that all, who can, will attend. Law year's Cinderella was such a success that they feel justified in attempting something still better. Tickets may be had of the Secretary, Mr. Jon. Tacket, 150 Leadenhall St., E.C., or from Mr. Harold Pike, 23 Doughty Str, Meckemberg Square, London, E. 100.

#### . . .

The thirteenth Liverpool annual gathering of Old Amplefordians took place on Tuesday. December roth, at the Exchange Station Hotel. Fe, Placid Whittle was in the chair, and was supported by Fr. Abbot and about eights old bays and friends. The toast of the Pope was fittingly entrusted by the Chairman to Fr. Abbot, who had just returned from Rome and from a private audience with the Holy Father. Fr. Abbot roused his hearers to hearing details of the work at Amoleforth and in our missions. After the loyal toasts the Chairman eloquently and feelingly gave "Alma Mater," and referred to the sacrifices of the past, the thoroughass and unstinted energy which he felt sure were the keynote of the life at Ampleforth to-day, and were responsible for the position in the world of education which Alma Mater was steadily and surely acquiring both at home and at Oxford. Mr. Cockshutt, who followed the Chairman in speaking to the toast. entertained his hearers with amusing reminiscences of life at Ampleforth in his time. The response was in the hands of Fr. Abbot and Fr. Edmund, who gave detailed reports of the work done at Ampleforth and Oxford, while particular mention was made by Er. Edmund of the satisfactory nature of the report sent in by three University Inspectors who last July closely examined every department of the boys' life at Ampleforth. Mention was also made of the fact that the Army Council had recognized the school as efficient. Mr. Chamberlain, with his usual chessiones welcomed our friends, singling out for special mention Fr. Browne. S.I. (Rector of St. Francis Xavier's), and Fr. F. Smith, of Garatan. whose names were most cordially received. The toast of "the Chair" was given by Fr. Wilfrid Darby, whose entertaining arories of the wenerable Chairman evoked much marriment A

well-merited vote of thanks was accorded to the hon. sec., Mr. John Fishwick, and his assistants for the great success of the re-union, and to Messrs. Jelley, Jos. Bate, D. Traynor, Frs. Basil Primaven and Lawrence Buggins, who contributed pleasing songs during the evening.

By a Brief dated February 27th, 1907, His Holiness Pope Pius has granted the following Privilege: -

A Plannary Bostcoance (applicable to the Holy Souls) can be gained by any of the Faithful as often as they visit a Church to Paulic Oztory belonging to the Benedictines (monks or name, street of the Church of the Church of the Church of the between Vespers on November est and susaes of the following day, provided that, having made their Confession, and received Holy Communion, they gray for the Intentions of the Hols Son.

If anyone, prevented by ill-health, Monastic Enclosure, or too great distance from Church (over one mile), is unable to visit of a Benedictine Church, he can gain the above Privilege by making a visit to say Church or Public Oratory, provided that he habitually carries a Jubilee Medal of St. Benedict

This Indulgence, we hear, roused great fervour among the proplet at St. Anna's, Elge Hill. Closs on a thousand received Holy Communion, and a constant stream of people passed in and out of the church during the hours in which the Indulgence could be gained. In future years as the Indulgence mess to be more widely known no doubt even larger numbers will avail themselves of the privilege.

#### \* \* \*

Frem our Hall a Oxford—
There have this term here a number of valuable additions to
the library. Our best thanks are due to Mr. Philip McCann, the
the library. Our best thanks are due to Mr. Philip McCann, the
generous douse of the "McCann Scholarhigh" to McM. N. Todd,
tellow of Ortel (Br. Junia's "Greats" tutter), who has shown his
tellow of Ortel (Br. Junia's "Greats" tutter), who has shown his
tellow produced to the state of the scholar school or shortering into to
the library, and to Pr. Aldan Crow, as old Iristad. The need of a
thoroughly approximate to us, and these generous gifts are
throughly approximate to us. and these generous gifts are

We hear with pleasure that a second edition of Mr. Ernest

Barker's first book, An Introduction to the Study of Aristotle's Polities, has already been called for. Mr. Barker spont five weeks of last vacation at Byland, and we were pleased to see him frequently at Ampleforth. He has already been the tutor of two men from our ball, and still has two under his charge.

Dr. B. P. Grestell read a paper to the Philological Society and afterwards gave a public fecture on the fragment of a new Gresh historian discovered by himself and Dr. A. S. Hunt at a Oxyrushen. The fragment, which belongs to a History written on the scale of Thospidios, deals mainly with the Asistic campaign of Agentian and coveres paried of about eighteen ments. In et hipself the part there is Agent which were previously unknown. But the most valuable portion is an excess on the Boostian Confederation, a subject on which until now the student could learn nothing but the conjectures of his teachers. The author, though innocent of style, is regarded as a capable historian and one who lived near the events he narrated. The learned have not yet a greed upon his name. Dr. Grentell move calls him Theopompus, but these preferred to the carries of the fraction of the contribution of the carries of the fraction of the country of

#### . . .

Very per of us are privilegal to live fifty years in the habit St. Ramelie, and still fewer fifty years as private. It is then a matter for rejoicing to us all that Fr. Paulinas Wilson, or of his private house of his private house. We don't having or debased the fifted they are of his private house. We offer him our sincreast congravatations. He half year hard the proposition of his habous for the Charch in Eag-land has some to him as autograph lettery for Fr. Paulinas thereigh the hard they have been a supplementary of the hard the hard the high proposition of his habous for the completions of the hard the high proposition of the hard the hard the high proposition of his habous first the high proposition of the hard the high proposition of the high proposition of

Another jubilee, of which we shall have to speak in our next number, is Fr. Whittle's fifty years in the habit. We see from the naners that "a tribute of affection" from the parishioners of St. Alban's, Warrington, is to be offered to Fr. Placid on the occasion. We congratulate him most heartily and trust that he will live to see other Jubilees.

4 + +

Our felicitations are also due to Fr. Thomas Bridges of Alston Lawe, who on Dec. 19th celebrated the golden Jushiele of his priesthood. He came to Ampleforth in 1847, and ten years later was ordained priest. Since then he has unceasingly laboured for the Church, and among other works built the church of St. Mary's, Fleetwood. We assure him of our prayers that he may yet be spared many vess to work for evoils.

. . .

Our congratulations to Fee, Dantan Fozzi and Amelin Parker, who were raised to the prienthood by Bishop Heldey on the Sunday persons to the Exhibition in July. Also to Br. Bruno Dawronewick and Schriff descon in the Cathedral Basilica of St., Scholauric at Sublace by the Archibshop of Spolica Mrs. Serafici (Mrs. Serafici Cathedra).

Many who have experienced kindness and hospitality at the hands of Dom Gregorio Grasso, Prior of the Monastery of Sacs Speco, will be interested to hear that he has been elected Abbot of Penglia (Padua), in the place of Dom Bede Cardinale, who has been proprieted Bishon of Civil, Vandil-

The Abbey of Praglia, which is some four or five miles outside Padala, has but recently been restored to the Benedictines by the Government. It is an extensive and interesting building, containing much worthy of the attention of the fover of art. A few weeks ago it was discovered that the whitewash on the walls of the refectory cover facelose. It is not known as get if they are of any value, but the nonnes of the uritas, such as Mantegna, who worked in the monatory, make the discovery of pessible

+ + +

Fr. Abbot amongst his multifarious duties has found time to give retreats since the Spring to the communities at Downside

Sidmouth, Princethorpe, Atherstone, Woodchester Couwent, Woodchester Myochchester Manastery, and the Visitization Convent, Harrow. This surely is worthy of special record. A reterax of seven or ten days is in itself a trying urdeal, but to give seven within a few months would tax the endurance of the strongest. Fr. Abborn had several other applications which the was unable to accept, the word of the strongest of the strongest of the strongest. We trust the blessings that accompany such a work will extend or all the members of his community.

+ + +

The success of Henter Blair's Hall (the Ampleterth Hall as Oxford) in the School last year was such as a natural consideration, "A First in History, a First in Litt. Hum., a Second in Theology and a third in Science in ercord of which," says the Oxford Magazine, "a Hall whose total masher of undergodatant noise, may well be poond." These success were all obtained by two of our ministers with Ending between distinctions of the Committee of the Committee of the Hall of

The First is History—and we have it was the first of the First own a characteristic by F. Beld Jarret (D., "who had been studying at our Hall. To him our warmest congranulations. The rest of the successes were all obtained by Ampletorth Mooks. Be. Justin McCans, who wen the distinction of the First in Greats, has joined & School staff, a has also Pr. Dominic Willson, who in one science master: Br. Aclerd Dawnon has returned to Oxford as a graduate. Br. Gelatine Shaphord, Hierarch Hyune, and Schaziania Lambort

. . .

We offer our sympathy to Mr. John Eckersley on the death of his wife. Mrs. Eckersley has a special claim on our prayers as she was the sister of Frs. Austin and Elphege Hind. May she rest in prace.

4 + +

We were sorry to read that Mr. W. Aloysius Bradley, Principal of Wellingborough Technical Institute, was in the French Railway

disaster at Courtras on August 25th. But we wish to compliment him on the courage which made light of his serious injury. We hope his recovery was rapid and perfect.

. . .

We congratulate Dr. P. A. Smith upon the universal recognition his work in Glasgow has received. His charity and skill were the subjects of many Laudatory speeches at a dinner given on the occasion of his retirement from part of his extensive practice. We trust the comparative leiture he ought now to enjoy will bring with it renewed health for—

> "A wise physician skilled our wounds to heal Is more than armies to the public weal."

> > + +

We congratulate Fr. Paulinus Hickey on the success of his volume of sermons. We hear that a second is now ready and about to be published. We wish it good luck.

. . .

Fr. Abbot has kindly added the two latest volumes to the thirty-three he has already given to the library of the works of Denis the Carthusian. We tender our best thanks also to Fr. Ildephonsus Brown for the erection of a high wire-setting fence along the terrace on the hill. Those who know the terrace lawn will realise the nature of the benefit Fr. Ildephonsus has conferred.

. . .

Our fever is reference books, our fever is encyclopellas, our fever is Who's Mhos. It speems to be the spirit of the age, and Catholise Masse caught it up. We welcome the Catholise Was, and sur gold to find in its page many who have begon life at Ampletorh. It differs slightly from the day official business the tone of other such books, and lapses occasionally into callegies tone of other such books, and lapses occasionally into callegies tone of other such books, and lapses occasionally into callegies to the such as the control of the cont

about him has convert much of the modern Carbolit history of England. I was his voice that somelled the furerial penegration of two successive rates of Westminanes, while by his parametal and serrous, by learned yet intelligible articles in the reviews, by a series of volumes of wide range and answeringly wide appeal, he has conferred on his generation of Englishspacking Carbolics a service never to be forguten. As an anator the Bishop has land the former to be throughout an instrucer of others, and one whose learning and pirty have had the attractive setting supplied by likeray gifts. His books include One Dieses Sussima-Tie Christian Fabertinans—the Retreat—The Light of Life—d Bishop and his Piche—Los Losi-

Of course the first edition of such a work must contain many errors. Indeed the publishers recognise the fact and appeal for

. . .

An extended correspondent and contributor has written to express his surprise that the origin of the name "Flag Wali." should be now a paude to Amplefordians. He is pained that the "Higher Citioni" should have seemed to quantion the fact that the walk had over been flagged. But, as heavy, "The Flag Wali." was aroundly a walk prawed withstoon. It randed near in dignity to the "Penance Wali," and was intended for execute after we reache, but was sund for verying the papel of new arrivals, the way well of the "Penance Wali," and was intended for execute wither we weather, but was sund for verying the papel of new arrivals, the way the part of the "New Fives. Court "when the latter was enablished in its research size."

. . .

The experiment of an "Ampleforth Christmas Card" came as a happy thought. Though issued rather hurriedly it has more than justified itself, and we understand that Fr. Maurus contemplates a veriety for Christmas 1708.

. . .

While we are still in press the news of Fr. Romuald Woods' sudden death has reached us. Though Fr. Romuald was one of the oldest of the Laurentian Fathers his death has come as a

suprise to all. It was not commonly known that the was resulted with any heart complaint, to which apparently death was size. The circumstances are sad, for he had been spensing Christmans as was his worn, with His Lorching Bishop Heidley, and on the Feast of St. John paid a wint to Natzerth House, Cardiff. Soen dire he had left the good sisten he staggered and he fill dead. We sak the prayers of all for Fr. Romundi. He was a good and tree mosh it whom a whole-beared love of monastic rule and a large missionary seal were happing blenche. In one most mushe, one web show Fr. Romund will spass of him. R.D.

+ + +

We beg to acknowledge the receipt of the Adalphian, the St. Anguation, the Beanmant Review, St. Cathbart's Magazins, the Downside Review, the Georgian, the Oscotian, the Ratziffian, the Rawen, the Stewyburst Magazins, the Studius and Aithtelians, the Rawen, the Stewyburst Magazins, the Studius and Mitthelians, the Cathour Magazins, the Revisto Steron Benedettino, the Austral Liefelt and the Bulletin de S. Magrin.

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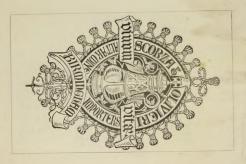
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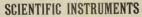
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#### TABLE OF CONTENTS.

		PAGE
1.	THE VEN. PÈRE EUDES. Right Rev. the Bishop	
	of Newport, O.S.B	271
2.	HOLIDAY RAMBLES. II—Danubian Abbeys. Very	
	Rev. J. I. Cummins, O.S.B	286
3.	A DIALOGUE ON SOCIALISM. Rev. J. B. McLaugh-	
	lin, O.S.B	299
4-	THE RECLUSE OF STRESA. Rev. J. C. Almond,	
	O.S.B	328
5-	St. Benedict's Priory, Colwich, Stafford	344
6.	A NOTE ON DOM NICHOLAS FITZIAMES AND HIS	
	FAMILY. John B. Wainewright	354
7.	FR. ROMUALD WOODS, O.S.B. R.I.P	356
8.	Notices of Books	361
9.	A DAY IN ANCIENT ROME. ABOUT THE END OF	
	THE FIRST CENTURY, B.C. (Prize Essay.)	
	P. A. Chamberlain	370
IO.	College Diary and Notes	
II.	Notes	410

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# AMPLEFORTH JOURNAL.

Vol. XIII. May, 1908. Part III.

## the Wen. Pere Eudes.

ABOUT five years ago-that is to say, on the feast of the Epiphany, 1902-our Holy Father Pope Pius X, after the celebration of Mass in his private oratory, called to his presence the Pro-Prefect of the Congregation of Rites (Cardinal Ferrata), together with the Secretary of that Congregation and the Promotor of the Faith, and declared in their presence that it was proved to his satisfaction that the Ven. John Eudes, Missionary Apostolic, and Founder of the Congregation of Jesus and Mary and of the Order of our Lady of Charity, had practised virtue in the heroic degree. This decision, which he had taken after a full discussion in the Congregation of Rites, he ordered to be published in the form of a Decree, and at the same time he authorized the Sacred Congregation to proceed to the consideration of the four miracles which must precede Beatification. On the 28th of January of the present year, the discussion of the miracles began. It is expected that it will be concluded some time after Easter-and that the decree of Beatification will follow.

Père Eudes is not so well known in this country as he descrees to be. It is true his missionary labours in France

are now three centuries back in the past, and his Congregation of Priests does not exist in England, and is not celebrated even in the land where it sprung up. But the Order of religious women that he established for the reformation of the fallen is widely-spread in English-speaking countries. Founded in the first half of the seventeenth century under the name of Our Lady of Charity, its various Houses were, by its original rule, independent of each other-each observing the Rule of St. Augustine and the Constitutions of the Founder under the jurisdiction of the diocesan authority. In 1815, however, the House of Angers, which was then governed by the Ven. Mother Pelletier, "persuaded that union constitutes strength," petitioned the Holy Sce that it might be erected into a Mother House in respect of all its own foundations or filiations. The Congregation thus originated has spread all over the Catholic world under the name of the Good Shepherd. It has adopted one or two alterations in the Constitutions of the Founder, which were finally approved in 1897, and its members, whilst still wearing the white robes with black veil, are distinguished by a blue cincture or cord, and have a figure of the "Good Shepherd" on the silver heart which hangs upon the breast. Every one knows the "Good Shepherd." It is possibleit is certainly the fact in this country-that the efficiency arising from a centralized form of government has given an impulse to the Institute. But there are, in England, Ireland, and the United States, many Houses of the older dispensation; for example, Bartestree (Hereford), Monmouth, Mold, Waterlooville (Hampshire), Northfield, and Dublin.

Pere Eudes, to whom both the original Order and the "Good Shepherd" look up as their father and founder, belonged to that great century of French bistory the seventeenth. The religious wars of France, which had detolated her provinces for fifty years, had died down in fort, when Jean Eudes was born. Henri IV had still nine years to reign, before the knife of Ravaillas estruck him down. The bow was growing up whilst Mary de Medici was gorening Frames for her young son, Louis XIII. At the age of twenty —in the same year as the siege of Rochelle—he received the tomuser at Case. For Pier Buddes was a son of Normandy, and nearly every phase of his career is associated with William the Conqueero's city of Cacn. When he was raised to the priesthood, at the end of 162s, Rolledies had III.

The year before his ordination Père Eudes had bene recieved into the Congregation of the Oratory. This was the Oratory of St. Philip, the French Oratory, founded by the celebrated Cardinal de Bérnille. The Oratory had a cardinal de Senille. The Oratory had a that the young Norman student came to how orbited taby that the young Norman student came to how orbited and was called to the moller house at Paris to make his noviciate, and that house was his head-quarters for many years. Some of our readers will know the great Church in the Rue St. Honovic called the "Temple"—at present the chief Portestant blace of weeding he Paris. It was in this church, which was built by Cardinal de Berulle, that Pere Eades said those first belief by Cardinal de Berulle, that Pere Eades said those first control of the Cardinal de Serulle.

The French Oratory was founded for the giving of Missions, among other purposes, and Pere Eudes was no soneer ordained than he was hard at work. There was a great "mission" movement in France at the beginning of great "mission" movement to the rance at the depinning of the contract of

of the nation. Nearly every Province had felt their violence. their marchings and counter marchings, their defeats and their victories. With the conversion of Henri IV (1598), the great wave of the movement was spent, and began to subside. But the country was in a sad condition. The biographers of St. Vincent de Paul, as well as those of Père Eudes, cannot find language strong enough to express the perligence and had behaviour of the clerey, the ignorance and low morality of the people, and the shocking condition of the churches. It would be interesting to discuss the evidence there is for this state of things, and to consider whether there is not some exaggeration. The religious wars of France, like all wars down to quite modern times, disturbed the country in a degree relatively slight in comparison with the whole extent of the land. Except on the very spots where armies were encamped, where towns were besieged and battles were fought, the life of the nation, religious and civil, in town and village, went on much as usual. There were at the beginning of the seventeenth century crying evils-such as appointments of Bishops who never resided, and of benefice-holders who did nothing but spend their incomes. But perhaps religion was rather slumbering than really dead, even in the worst cases. The mere material framework of a church like that of France keeps the sacramental and spiritual life going as long as it is allowed to stand. But it would take us too long to pursue this subject. There can be no dispute that Missions were needed, that they had to be carried out on new lines, and that Père Endes was one of the very first to take up this Apostolate on behalf of his native Province.

Per Eudes gave his first Mission in 1632, in the discuss of Contances. It was a little earlier in the same year that St. Vincent of Paul established his "Priests of the Mission." at St. Lazare. Two years later, in 1634, M. Olber, who at St. Lazare. Two years later, in 1634, M. Olber, who at St. Wincent, preached with so much success in Auvergne. The great Missions of Pere Le Nobletz in Brittany were given from 1632 to 1672. The Missions of

Père Eudes were chiefly, though not wholly, confined to Normandy. There was no town of note in the dioceses of Rouen, Bayeux, Coutances, Evreux and Séez, from Rouen itself to St. Malo, which he did not evangelize, accompanied by the priests of the Congregation which he founded. He had a peculiar gift of arousing the conscience and bringing sinners to their knees. Those who heard him tell us that his force and energy were terrifying. It has been said that his preaching was better adapted to make his hearers fear than to win them to love. But, as one of his biographers says, if he was a lion in the pulpit, he was a lamb in the confessional. And what is said of his preaching was probably only true of those sermons on the eternal truths, which must always be a marked feature of a Mission. Père Montigny, one of his earliest biographers, relates that on one occasion he was thundering on the terrors of hell-fire and the perils of the unrepentant sinner, when he burst out with the words "Miséricorde, mon Dieu, miséricorde!" In an instant the whole of the vast audience were on their knees, joining with the preacher in the cry for mercy, in an emotion of excitement which he well knew how to turn to the best advantage. Such incidents are not uncommon in the lives of the great missionary preachers. But this one has a curious sequel. The well-known Bishop Camus, formerly Bishop of Belley, was at that time living in the Oratory at Caen. It will be remembered that the Bishop was a great friend of St. Francis of Sales, who was attracted by his brilliancy and his simplicity of character. In his old age, Camus seems to have been as simple as ever; for when he heard people talking of this oratorical triumph of Père Eudes, he said with a smile that any real preacher could have done the same, and he undertook to do it himself. Accordingly he prepared a sermon as he thought, after the manner of Père Endes-his own style, we have St. Francis's authority for saving, was not a bad style-and at a certain point worked up a climax with the words "Mercy, my God, mercy!"

Whether it was that his harrers guessed what he wanted, or whether the passage ceally left list, not a soul stirred. To good Bishop tried again, but with so greater success. It is stated that, he tried a third time, and reproached them for not taking up the cry for mercy; but athough they felt for him, and knew that they ought to have been moved, they sat still and silent. Camus, who seems to have thought he could preach in the sayle of Pere Educks, took his bad success to have been approached by the country of the country of that he had beard many preaches, but move one who could teach the heart like the body missing the country of the countr

The great attraction which Père Eudes felt for this missionary work caused him, in a few years' time, to sever his connection with the Oratory. No man could have been more sensible of the inestimable benefit which he had derived from the training of such men as De Bérulle and De Condren. The effects of that training are seen in all his writings and in his whole spirit. But the superiors of the Oratory had other purposes in view besides Missions. Moreover, it was Paris and not Normandy that was first in their thoughts. There was a little friction, and it is clear that the Oratorian chiefs thought that Père Eudes was too impetuous and hardly spiritual enough. Even saints are not allowed to read each other's hearts. Père Eudes, who was not bound by any religious yows, and who acted with the best advice, ceased to belong to the Oratory when, on the feast of the Annunciation, 1642, with the warm approval of the Bishop of Bayeux, he entered a humble lodging at Caen with a few good priests who were the nucleus of the "Congregation of Jesus and Mary "-which, we may well say, was to take the place of the French Oratory when its glory was dimmed in later years. The object of this Congregation was to direct diocesan seminaries and to give Missions. The work it did, chiefly in Normandy, was similar to what St. Vincent's Lazarists were beginning to do in Paris and in the East and South of France. In the course of about fifteen years we find the Congregation in possession of four Episcopal seminaries-those of Caen (Bayeux), Coutances, Lisieux, and the metropolitan seminary of Rouen. Like all other works which God intends to bless, the establishment of this Congregation was only effected through infinite trouble and much suffering. With the help of St. Vincent de Paul, he obtained the consent of the Crown-an essential matter in France. But the Parliament of Paris would not register the decree, and the General Assembly of the Clergy refused their approbation. Neither does it seem that he ever obtained the formal approval of the Holy See. But the Bishops of Normandy, who knew him, supported him warmly. At the time of the Revolution the Institute counted seventeen establishments. More than one of its members perished in plorious martyrdom during the Terror, and will one day, it is probable, be raised to the altars. After the storm was passed, some of the survivors built up the family of Père Eudes afresh. It has now-or had before the expulsiona number of Houses in France, and flourishing foundations have been made in Canada and the United States. Its present Superior General, Père Ange Le Doré, has erected the best possible monument to his holy Founder, by editing his writings, and promoting the publication of an authoritative biography.

The Osder of Our Lady of Clarity was entablished in the city of Caen, in 1645. To found an order of religious women who should yow themselves to take in and reform the fallen members of their sex was a new and bold step —but not Refuges directed and worked by muss. The wise and the easily-shocked had a great deal to say. But Per-Eudes persevered. With the help of Sisten whom he borrowed from the Visitation, he gathered a waill community in a private house, obtained the authorization of discount Oscipposition, and secured the all-important Letters. patent of the Crown (fig.). Fifteen years later they acsistent of the property of the control of the Crown (fig.) and the control of the Crown (fig.) and the control of the Crown (fig.) and which the good Crown (fig.) and the control of the Crown (fig.) and the stands in their choice. As the Crown (fig.) and the control of the Crown (fig.) and the Crown (fig.) are control of the Crown (fig.) and the Crown (fig.) are control of the Crown (fig.) and the Crown (fig.) are control to Crown (fig.) and the Crown (fig.) are control of the Crown (fig.) and the Crown (fig.) are control of the Crown (fig.) and the Crown (fig.) are control of the Crown (fig.) and the Crown (fig.) are control of the Crown (fig.) and the Crown (fig.) are control of the Crown (fig.) are control of the Crown (fig.) and the Crown (fig.) are control of the Crown (fig.)

It would be both interesting and edifying, if it were possible here, to dwell upon the spirit and the piety of this holy man. He belongs to a very remarkable epoch. At the beginning of the seventeenth century Europe was heginning to be what we know as " modern Eurone." There was a marked centralization of power, a great increase in trade and wealth, a new splendour and opulence in court, castle and camp, and a glorious outburst of effort and achievement in literature and art. The wonderful spectacle of the riches and culture of the Florence of the Medici seems to have influenced all the courts and great cities of Europe in the strongest way, but especially France and Savoy. Kings like Henry IV. Louis XIII, and Louis XIV, and ministers like Richelieu, Mazarin and De Retz, whilst they played the dark game of politics and moved armies across the continent steadily encouraged learning, founded libraries and colleges, built splendidly and natronised the writer, the orator and the poet. The Catholic Church, always prepared, in her divine strength and vigour, to take advantage of every opportunity and show her undying vitality after the darkest winter, was served in France by some of the most brilliant men of that century. They not only took up with new power the great French traditions of the later Middle Age, but they used every resource of new learning, new eloquence, and new art. to carry them on. Père Eudes belonged to that group of



highminded and fervent men at the head of whom are De Bérulle De Condren and Olier It was under them that he learnt the spiritual life, and the burning language that so powerfully expressed it. De Bérulle was called by Pone Urban VIII the Apostle of the Word made Flesh : De Condren taught the priests of the New Law how to follow Christ in His work of expiation; Olier strove to form the masses of the faithful on the model of Jesus. The spirit of Père Eudes was to lead sinners and saints to God by Jesus, and by the Mother of Jesus. All these contemplatives and ascetics used a noble, warm and eloquent language. They made beautiful and touching prayers, using a prose that seemed to go back to St. Bernard and to Henry Suso, and that carried on the strains of Lanspergius and Blosius. Père Eudes himself has poured himself out also in verse. Whether in Latin or in his native tongue he writes verse with ease and eloquence. It is not poetry of the highest rank : it is rather thetoricvery smooth, direct and fervent. He has left no sermonsalthough he preached incessantly for over fifty years. But his books tell us how he preached. As a Missioner, he naturally went over with his hearers the whole field of Catholic doctrine and Christian exhortation. But he had always before him the vivid and concrete idea of the Kingdom of Christ. Like other men of God, he trusted to Christ's Mother to help him to bring men to her Son. He is distinguished as the apostle of the most pure Heart of Mary. It would be interesting to discuss where he found this inspiration. We know that he was well acquainted with St. Gertrude and St. Mechtildis. He joined the Sacred Heart of Jesus with the heart of Mary. His neculiar form of expression, at first, was "the Heart of Jesus and Mary," not the" Hearts" From the we find him devoted to these exerved Hearts, which he said were one heart, in spirit, in purpose, and in operation. He consecrated to them the two Congregations which he founded (1641-2). He gave his sons and daughters that aspiration which has since become so 280

well known-Ave Cor sanctissimum. Ave Cor amantissimum Jesu et Maria. With the permission of the Bishops, he instituted in 1646 the solemn celebration of the feast of the most pure Heart of Mary. He composed an Office for that feast, which was approved in 1648 by several Bishops. In that year, the feast was kept with great solemnity in the Cathedral of Autun. But it was in Normandy that it chiefly spread, and his own fervent writings made the devotion more and more widely known. In 1655, his Seminary at Coutances dedicated the first Church to "the Heart of Jesus and Mary." It is true that the Holy See would not during his lifetime, give its approval. But the devotion was authorized, not only by many Bishops, but by the Papal legate (1668) - and meanwhile his own writings passed from hand to hand, more churches were dedicated, and confraternities were established in many places.

But, from 1670 onwards, a new and striking development took place. He seems gradually to have altered his original formula, and to have come to speak of Mary's Heart only. leaving out the sacred Name of Jesus. It was dawning upon him that the devotion of all devotions for the establishment of the Kingdom of Jesus was devotion to His own Sacred Heart. It was in 1670 that he composed his book La dévotion au Cœur adorable de Jesus, with a proper Mass and Office. In the two years that followed, the Archbishop of Rouen and all the Sees of Normandy adopted the feast and office of the Sacred Heart of Jesus, and Pere Eudes, in a formal circular, established it as the natronal feast of his Society. Many religious Congregations took it up, among others the Benedictines of the Blessed Sacrament (1672), who were the first to begin the Perpetual Adoration. "Let us thank God," exclaims the Venerable founder to his children, "for the infinite grace and incommehensible favour with which our dear Saviour honours our Congregation, in giving us His most adorable Heart with the most amiable Heart of His holy Mother." When we call to mind that the Blessed Margaret Mary was only born in 1647, and that it was in 1673 that she had the first of her great apparitions, the devotion which was spreading in Normandy in 1670-72 is a very remarkable fact. There seems no indication that she was in any degree influenced by what Père Eudes said or did. She was the instrument chosen by Providence to make known the wishes of Our Lord to the whole world. But the Apostle of Normandy had been illuminated with a similar light and moved by a like inspiration. To this day the Order of religious women which he founded continue to celebrate the least of Our Lord's Sacred Heart on October 20th, and that of the most pure Heart of Mary on February 8th-the days finally appointed by himself; whilst in the offices of those feasts they use, with the full approval of the Holy See, the proper Masses, with their remarkable sequences, and the proper of the nocturns and hours, composed by their venerable founder before the Blessed Margaret Mary was known to the Church. Thus he is called, in the Decree of January 6th, 1903, the "imstitutor of the liturgical cultus of the Sacred Hearts of Jesus and Mary."

It is pleasing to recall, in these pages, that Père Eudes had many associations with the Order of St. Benedict. He was affiliated by Dom Gregory Tarrisse, in 1618. Dom Tarrisse, who lived at the great Abbey of St. Germain, in Paris, was the first President-General of the Congregation of St. Maur, and was a man of great holiness and learning, much esteemed by Anne of Austria. He was a friend of St. Vincent de Paul, of Père de Condren, and of M. Olier. When Père Eudes came to Paris, which he very frequently did, he never failed to call at the Abbey, where he met all the leading ecclesiastics and scholars of the capital. He frequently preached in the Abbey Church. At many other Benedictine Houses of men, and of women, such as that of St. Stephen at Caen, and of Montmartre at Paris, he was welcomed as a friend and a saint. With many of them he formed a union

of prayer. With the Abbess of the great convent of Montmartre he had made an agreement, drawn out and signed in duplicate, by which he, with his communities, on the one side, and the Abbess and nuns on the other, were to share in each others prayers and good works. A number of these agreements are kept-or were kept not very long ago-in the seminary at Caen. No one had more interesting relations with Pore Kudes, and entered more easterly into his spirit. than that very remarkable woman, the Ven. Catherine Mechtildis (Catherine de Barl, who in 1640, after a saintly and troubled career of some forty years, founded in the Rue Cassette the first House of the Benedictines of Pernetual Adoration. It was in the chanel of the Rue Cassette that Pere Endes, on one occasion, spoke to the all-nowerful Queen-Mother in the plainest and most apostolic style. It was the 8th of February, 1661, and the nuns were keeping with great nome, and with the "proper Mass" of the Venerable missionary, the feast of the Heart of Mary. The chapel was crowded with the rank and fashion of Parisfor it had been rumoured that the Oueen was to be present. She did come, but the holy man had almost finished his sermon when the cheers of the crowd outside announced her arrival. As soon as the Oueen was seated, Père Eudes began a new sermon. He has given a very full report of it in a letter to his Priests at Coen. I need only say that if the Oueen said-as she is reported to have said-that Père Eudes was right, and that it was for her to profit by his words, she displayed a Christian spirit such as sovereigns do not always show-for he could hardly have spoken more strongly. We see, incidentally, how religious Congregations were taking up the devotions preached by Père Eudes. All the numerous Houses of the Perpetual Adoration for Benedictines of the Blessed Sacrament) practised and propagated the devotion to the Heart of Our Lady, and it was for them, in 1668, that the proper Office of that least was approved by Cardinal de Vendôme, legate of the Holy See. The devotion was also practised in the ancient Abbey of nuns of the Holy Trinity at Caen, and at Montmartre, The nuns of St. Cesarius at Arles were the first to obtain a brief from Rome for the establishment of a Confraternity of that Holy Heart. Although the Benedictine monks did not adopt the feast till much later, we read of the devotion being approved as early as 1642 in the Abbey of St. Stephen at Caen, and of Père Eudes's litanies and hymns being chanted at Val-Richer. The Franciscans of the great French Province celebrated the feast, with the approbation of the Holy See, on the first day of June, in the lifetime of the holy Missionary. It was also adopted at an early date by the Ursulines and Carmelites, and by the Visitation, When the Ven. Mother Pelletier sent the first Sisters of the Good Shepherd to London, in 1840, they were taken in with the greatest kindness by the Benedictine nuns of the old Convent at Hammersmith, which stood where the present Convent of the Sacré Cour flate the Westminster teminary) now is. And when that holy and enterprising woman visited London, a year or two afterwards, she was no doubt welcomed there herself. Our readers do not need to

he told how intimate and continuous have been the relations between the Cathedral Monastery of St. Michael. Hereford, and the Convent of Our Lady of Charity established in 1850 at Bartestree (Herelord) by the munificence of the late Mr. Biddulph Phillipps and his daughter. In the popular Life of Père Eudes by Père Pinas (1001), there is a translation of an extract from the Hereford Times describing the acrival of the Sixters at Bartestree. The date is not given, and I have not taken the trouble to verify it but it is no doubt perfectly authentic; it is signed "W. Wathen, eve witness." It describes how four Sisters, in their habits. one of them Mr. Phillipps's daughter, were welcomed at Longworth by Mr. Phillipps himself and a great growd of neighbours (most of them Protestants). The horses we are

told, were taken out of the carriage, and the good people dragged the Sisters to the house, whilst the bells of Lugwarding and Weston Bergard rang peals of joy.

It were to be desired that a popular life of Pere Eudes in English could be prepared for the hoped-for beatification. There are several "lives" in French, of which one or two may here be named. In 1880 the Abbé Le Cointe published from the original MS, the old and authoritative Life by Pere Martine, a Roulist Father, with excellent notes.<sup>80</sup>

Père Pinas, a Eudist Father, published, in 1001, under the authority of Père Le Doré, a well written and popular life, with many excellent illustrations,† In the well known series called "Les Saints," M. Joly has given us a modern, scientific, and most Catholic life of the great Missionary and founder. About four years ago, The Very Rev. Page Le Doré Superior General of the Congregation of Jesus and Mary (the Eudist Fathers) entrusted to one of his Fathers, Père Boulay, the task of writing a "life" of the venerable Founder which should be official, authentic and complete. The first volume of this came out in 1905, and the third last year (1907). A fourth will complete the work. So far as it has appeared, this biography amply instifies its claim to be the definitive life of Père Eudes. The writer has had before him all the numerous writings of the holy man and his contemporaries, and has illustrated the narrative from every quarter. He writes in a pious and filial style, which will be highly appreciated not only by his religious brethren and sisters, but by all Catholic readers, who agree with Cardinal Ferrata in thinking that Père Eudes has been too long forgotten.<sup>9</sup>

Of the illustrations that we give, one is a reproduction of a group by Valentin. The face is not so characteristic as the more common engaving of the Venerable Father Holding the Sacrod Heart. The old Monastery here given though the Policy of the Conference of the

\* An English translation of the biography by Montrey was published by Richardson in 1871. The translation is fair, but Montrey's work is far from being advanted.

<sup>\*</sup> Vie de R. P. Jean Ecoss. Par le P. Jeden Marving. Publié et annoté ear l'Abbé Le Courg. Caen. 1880.

<sup>\*</sup> Le Vénérable Peux Ecous, et ses œuvres. Par le P. Pinas, Endiste. Paris, 1901. \* Le Vénérable Peux Ecous, Par Hayer Lovy mombre de Clastico. Paris

<sup>2</sup> Le Vénérable Paux Euras. Par Husen Jony, membre de l'Institut. Paris, V. Lecoffre, 1907.

E Vie du Veneraule Jean Eudes. Par le P.D. Boulay. Paris, René Haton, 1905-7.



# Holiday Rambles.

II - Danubian Abbevs.

It was a bright altermoon in June as from the deck of a Danshe steamer the time poligrims first caught sight of Melk. Rising from an eminence some two hundred feet high from the very brink of the broad river, the Abbey presents a most imposing appearance. Guide-books describe it as looking more like a palace than a monastery, which considering the many monasteries about the world whose aire and updendors throw palaces who indignificance, cannot be trained to the considering the many monasteries which the work as many considerable than a monasteries which the source and somewhat monotonious outline of the buildings; and as we deam exercise wo moist that if it white immersee mans of manorer

\* An varier paper on the "Scots Abbeys of Germany" appears in the Ampleforth Journal for April 1994, p. 249.



with its regular lines and good proportion rather than any striking feature or beauty of detail that gives character and grandeur to the pile. One wing is over 450 feet in length, just as long as the spire of St. Stephen's in Vienna is high; we afterwards counted 300 windows in the face of this wing.

The steamer dropped us and our baggage at the little pier about a quarter of a mile from the monastery, whither a road led at first through shady woods covering the flat on which the buildings stand, and then up the steep, hot, glaring street of the little town. Two huge circular bastions, relics of ancient fortifications against the Turks, guard the main entrance; the road rising between them to the open gate of the first quadrangle. Not a soul was about; the drowsy quiet of a sultry afternoon hung over the silent place, and the reflected glare from tall white walls made one long for the shade of cool cloisters. Passing unchallenged through the first court, then beneath an archway into the still larger Prælatenhof, we reached the principal doorway, rang a loud bell that summoned a drowsy porter. and then sent up our names to the abbot. As nobody expected us, as we didn't look much like pilgrim monks, and as our German was scanty, we were a little doubtful as to our reception. Ushered into a guest room, a young monk came to inspect us and enquire our business; after which we were conducted into the presence of my Lord Abbot, a portly, dignified, middle-aged man, not tall, very shrewd-looking, who received us courteously if at first a little stiffly. By way of equalising matters we decided to converse in Latin. A dead language unfamiliar to both party having an advantage over the other: and of course we from the English mission. Any restraint on the abbot's

part soon wore off as he gathered from conversation that we were not impostors. He courteously invited us to stay as his guests, gave orders to have our luggage brought up from the pier, and sent out for coffee on the spot. We were then conducted to our rooms, or rather to the suite of apartments placed at our disposal.

On externing to the abbot's rooms we were anused to find that the knowing old Pedate had been testing our account of sourceives, by looking out our names in the Albour Bendelicious; and the surprised to by acquaintance with details of our personal history, and of offices or professor-ship held in the prast. His devices that rest any hingering miggivings. We were at once made free of the place, now could anything have been more pleasure and the reception we met with at the hands of all. Taking us in charge, the guest-matter then conducted us over the establishment—a clever, well-mean small of the Gymnasian, and the companion of the commands. A contract is individual of importance in the commands, the conversed theorethy in good colloquial Latin, and told us something of the story of the place.

The abbey was founded over fee years ago, but Melk was known long blorich that date. Offigually a Keltic settlement it became its turn a Roman station, a Teutonic camp which figures in the Nichelbungen bied, and a founder forters of the Hungarian. Upon its capture by Leopold I, Margarwe of Austria, an abbey was founded there, heat of all for Canins Regular, but which a little later, in 1089, was kanded over to Benedictions from Lambach. Grantly favoured by the earlier Austrian princes, lexibly endowed by Leopold the Pious, it became a famous seat of religion and learning. In spite of wars and seges, of floods under the desired and the second a

When the Turks besinged Vienna, in 1633, Abbot Graguey fortified the unmastery and with it held the lords of the Bandle. Shorn of its princely revenues uned Joseph II, the reputer of its School and the utility of its parochial ways barely saved it from suppression. Supposition with the before the bartle of Wagram, and levia below occupied it before the bartle of Wagram, and with a very contributions on the monks; but he treated them with respect and pretexted the labric from since.

The buildings are about 200 years old, having been almost entirely reconstructed on a magnificent scale after a destructive fire. They belong therefore to that eighteenth century when so many continental monasteries were rebuilt, and to the Palladian or Italian style prevalent at the period. All gothic or medieval work has disappeared; the wide and farflung corridors, the spacious apartments, the rectangular fenestration, the ample staircase (up which Napoleon rode). the classic ornament, all testify to the prevailing fashion The general effect is one of magnificence and wealth, with an absence of comfort and taste; what strikes an English visitor most is the size of everything, the unlimited space, the massive masonry, making our buildings at home, even the figest, look parrow and cramped in comparison. Whole suites of apartments can be set aside for distinguished quests. such as the Imperial Archdukes, who occasionally stay at the abbey. The monks' rooms, though spacious and airy, were furnished simply and with no appearance of luxury.

The chorch is a good specimen of the magnificent archimental properties of the magnificent archirection of the magnificent archimathes, who goes a basic rich in genuine and costly matthes, with good and fine paintings and excessively large but startly and fine paintings are "Plata" in front, looking west, one gains a fine of the "Plata" in front, looking west, one gains a fine of the "Plata" in front, looking west, one gains a fine of the "Plata" in front, looking west, one gains a fine of the "Plata" with the wide full fire winding through low, vine-data bills, and studded with green wooded islands, fittle villages dotted over the bread plata, and gleaning in the south the far-oil peaks of the Tyrolean Alps. As beseens as Benedicting house, one of its distinctions is the Lifetic.

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which is rich in MSS., and particularly in black-letter "Incunabula," the priceless specimens of the earliest printingpresses. In treasures of this kind few institutions can rival these great Austrian abbeys, for they were the first patrons of the press, and have never suffered from the spoiler's hand. The library at Melk is kept up-to-date; several of the community are decorated members of various learned societies; and copies of great editions generally find their

Our courteous guide failed not to conduct us to the monastic farm buildings which prove that these venerable institutions still maintain the agricultural traditions of the Order. Horses, oxen, pigs, sheep, all were in fine condition and housed to perfection. The cattle of English breed they were especially proud of, and the bulls and sheep that had just won first prizes at the local Shows! The new laundry was the present abbot's work; its up-to-date machinery, and well-found appurtenances (not to mention the spotless linen of our worthy guide), betokening a laudable care for clean-

An early rise was needed next morning if we were to say Mass, and snatch a hurried breakfast, before catching the steamer as it passed the abbey pier; but lordly hospitality waiting two carriages and pair, one to take the abbot to the the other to drive us pilgrims to the boat. A thick mist hung over the valley at that early hour, and though it was midsummer, the drive down to the boat was exceedingly damp and chilly; so was the river journey for the first couple of hours. Gradually however, as the fog lifted, we caught glorious glimpses of some of the finest scenery on the Danube. On either bank rose wood-clad hills, interspersed with bluff craps topped sometimes with castle-ruins; or else fertile seaches of meadow and orchard stretched out, flecked with smiling hamlets and the spires of village churches; some-

times narrow glens opened between the hills, with swift torrents rushing down them to the stream. Convents, Dürnstein, the ruined fortress beneath whose walls Blondel sang his lays when our Lion-hearted Richard was imprisoned by the recreant Austrian Duke. Everywhere a fair rich and ever beneath us rolling swiftly the full stream of the Danube, until at length we descried in the distance, crowning the crest of a steep wooded hill, the majestic pile that

was the goal of our next pilgrimage.

The position of Göttweig would be hard to rival! It conforms first of all to the old canon which prescribes vet though many a fair abbey is built on mountain slopes or summit, I know none other which quite resembles thisthe hill, over 700 feet high, stands out so definitely as the pletely circled with its ring of stately buildings. Many of of the Wee or from the tower of Belmont Minster. Let them imagine such a hill as Creden, thickly wooded like it, but much higher and with a monastery on top instead of distance from its foot, a far nobler and ampler stream; other hill-ranges rising away at the back, but neither overcrowding nor dominating the chief summit. Or again, if the afterwards suggested, on top of the hill so feebly named from "the old bathing-place," it would have presented to the valley something of the appearance of Göttweig. A city seated on a mountain indeed! I have seen finer sites and more picturesque buildings, but never the two so perfectly combined. The circture of battlemented walls, the bastions and towers, form a perfect mural-crown, and remind one less of a single monastery than of some old Italian town on a

spor of the Apennines. Graceful turrets rise from the angles of the walls, yet to English eyes the place lacks some one dominating leature, a tower or spire or dome, to give it unity and a centre. Still in its symmetry and grace Gottuveig makes a completely satisfactory picture—a glorious natural site bearing buildings imposing and dignified and worths of their univalled situation.

Arrived at the landing-place, Furth, we decided to walk the few miles on to the abbey. The day grew oppressively sultry : the climb up and round the hill, however excellent the road, was distinctly penitential, and we only reached the gates after many pauses to admire the view, and some speculation as to our reception. There is always something uncertain and chilly about a stranger's arrival at these grand monasteries; they look so big and empty and forbidding, and it seems nobody's business to receive one! The difficulty is not diminished when one comes unannounced, with no other introduction than a celebret; and then, there is usually trouble about the language! W's courage used to ooze away under these circumstances; and when the doorbell clanged harably through the vast, empty cloister, he wanted to run away, saying we looked more like tramps than monks. B's kindly cynicism and caustic remarkers stored our composure; and during the inevitable delay we were amused by the monastic gravity with which some young monks flieted by absolutely imporing our presence. It reminded one of Belmont. At length a lay-brother appeared whom we persuaded, with some difficulty, to announce our arrival; but as soon as we were ushered into the Prior's room, his pleasant greeting set us at once at our ease. The abbot would shortly see us: we must stay for dinner: meanwhile our drooping spirits and weary limbs were refreshed by a welcome rest and a draught of beer, and notwithstanding difficulties of language the kindliest relations were soon set up. Here again the neutral ground of Latin afforded endless opportunities of mirth. No. 2 was by no means so voluble in Latin as in his mother tongue; and when his habitual impetuosity rushed him into the middle of a sentence from which there was no escape he would coolly turn to No. 3 and expect him to finish it off.

The abbey of Our Lady at Göttweig, in the diocese of San Polten in Lower Austria, was founded in 1082 by Blessed Altmann, Bishop of Passau, for Canons Regular of St. Augustine: but within ten years it was handed over to Benedictines by his successor, Bishop Udalric. This transference, as at Melk, of a new foundation from the Canons to the monks is significant, as marking the nonularity and renown which Benedictines then enjoyed. It was an age of monastic revivals, the age of the Cluniaes, of Hildebrand, of St. Bernard, the age when even Scottish pilgrims could found a dozen monasteries in as many German cities. During the prolonged struggle between the Empire and the Papacy the monks were ranged on the side of Pone and freedom against imperial tyranny, and each new monastery became a fortress for the Holy Sec. Besides the abbey for men an aristocratic the hill, later transferred to the mountain itself. The twin houses passed through the usual mutations, relaxations and reforms, until during the Reformation period both were gradually ruined, and at length completely abandoned.

It was not for long. Very remorkable is the vitality of these old house, and their power of recuperation! Their roots must have struck deep into the soil of Church and addition to enable them to revice as soon as ever oppression addition to the contract of the contract of the contract addition to the contract of the contract of the contract abbot from Melk; and Gottweig took up again its case of suchliness and religion. On Jiane 19th, 1278, it must the fast of so many monasteries, and was burnt to the ground, to ties from it subset more splendish me ever. New buildings in the specious and magnificent style of the period were in the specious and magnificent style of the proof were the specious and magnificent style of the proof were abbeys, Göttweig suffered much from the involverable meddling of the Emperor Joseph ID—"ny brother, the Sacristan," as Frederick the Great used to call him. But it held on daugedly through imperal oppressions, Napoleonic invasions, and the relaxing influences of the early nineteenth century. The recurrence of the eighth contenary found it already awakened by the monastic revival of the past generation; and are the date of our wint it had become the Novittus and Presidential residence of the newly-formed Congregation of Our Lady Immusculate. The presentation, the fifty-eighth holder of his office, rules over a community of some severnly monks.

In external work these Austrian monasteries closely resemble our abbeys in England, as there is usually attached to them a gymnasium, or public school for the better clauser, and dependent apon them are a number of parishes or chaplances served by one, two or more much schools according to stage and importance. Gottweig roles over some forty of these dependencies, containing using 50,000 under. It has friend the company and the school of the dependencies of the school of th

After being duly combacted over the monastery and chunch the piglines were taken to the relectory where we found about 10 conventuals assembled, the officials and puests string at the abbot's table, the purion and novices ranged down the sides of the large apartment. Reading was continued for about half the weal, and then, in our honour, conversation was allowed. After grace the juniors retried, the seniors reasoning to venterate the goests, it was pleasant then to wards the binoministic field of the contraction of the contraction of the contraction of the table that the contraction of the contraction of the table that the contraction of the contraction of the time. Only a year before, fresh arrangements among the abbeys of the Empire had resulted in the formation of two exparted Conjugations; the controversies that had led to this producing suspicious under which even the English strangers might be regarded as vaformers in disguise. Our hosts may have functionally assume that the suspension of the bestiation therefore, and half apologotically, that after dinner some one displayed a packet of eigens, one of which No. 1 at ones graciously accepted. A look of relief was exchanged; but when from the hidden recesses of a constposed, No. 2 around a solution of the suspension of the proposed, No. 2 arounded as hort and well-used sizes, the smile



of satisfaction that went round the table was beautiful to behold! A monk with a pipe like that might be trusted anywhere,—be at least never could be a Reformer! Alsa for the fallacy of human judgments! How hard to judge character ever from a nice.

The afternoon passed most pleasantly and we were loath to leave the friendly community. Though pressed to stay the night, we hurried on, caught a train at Fürth, and made our way without incident to Vienna: "Onward to where the rude Carinthian boor Against the houseless stranger shuts his door."

Of our visit to the Benedictines at Vienna little can be said, and of our reception there the less said the better. The "Schottenhaus" must always be interesting to pilgrims from Britain if only for its name and history : moreover one of our party had been personally associated with the recent restoration of the Order in Scotland, where the new abbey of Fort Augustus represents the old Schottenhaus of Ratisbon from which that at Vienna had been colonised. During the eleventh and twelfth centuries Scottish monks were wandering all over Germany, founding monasteries, teaching schools, edifying the people by holy conversation and austere lives. The houses they founded were specially meant to be homes for exiles and pilgrims, resting places and guest-houses where hospitality should never fail least of all to those who hailed from far-off Britain. Of these numerous foundations Ratisbon actually retained a Scottish community until its extinction in the middle of the nineteenth century, its last member joining the band of English monks that began in 1877 the abbey at Fort Augustus. At the present day the only survivor of these interesting foundations is the venerable abbey that has stood in the suburbs of Vienna for nigh eight hundred years, still bearing the honoured name of "Our Lady of the Scots." though it has lost its Scottish community and character. Founded in 1158, just outside the walls of Vienna, by Henry first Duke of Austria, the fortunes of the abbey flourished with the rising fortunes of the new Kaiserstadt : but when the stream of pilgrims diminished, it became an object of envy, and by the beginning of the fifteenth century the Scottish monks were forced to relinquish their hold, Dwindling numbers and relaxed observance were alleged as reasons for the change; and possibly the best hope of reform lay in the introduction of a larger community which could then only be Teuton. The abbey is reputed to be wealthy; one can believe it remembering the centuries during which



a it has been twice burnt by the Luits when beneging the city, and was again completely rebuilt as late in 1831.

consenience to come again; so with onended dignity as our stay in Vienna was but short it would not suit our we should not dream of intruding upon the community, and tonusts was more than we could brook; we replied that it was not possible just then." To be treated as common came back next morning he could show us the church; but AGDICULT POUR; THEY THEE BONNE IN TO GIRNER! II WE "Couldn't we come another day? This was a most meondifficulty, and to wonder it that could be our only purpose ! a famous monastery. He seemed to take in the idea with were wishful to pay our respects to the abbot and to visit on from Melk and Cottweig, and passing through Vienna "We were benedictines from England, who had just come a young priest came, and rather coldly enquired our business. and after we had waited about in the usual way for some time inted into the precincts of the monastery, sent in our names, remaining one of Seel Street. When Mass was over we ven-Mass. The music was florid, but of good style and execution, respionable congregation assisting at the abbot's pontifical we made our way in the course of the morning to the Scots Sanying our from our hotel on 35, Peter and Paul s day,

In the sensel, and the large quarter of Verman—the Solosmonty under the solo of the solo of the solo of the monty members about 80 members of the solo of the monty members of the solo of the solo of the solo of the large three shorts in solo of the solo of the solo of the monty of the solo o the pilgrims bowed themselves out; the dignity diminished by the fact that the dialogue was held on both sides in dog-Latin, interspersed on one side by disconcerting remarks from W. and B. in very plain English. We had visited many monasteries of many Vrders in many lands; but it was the first time we had been turned away from their gates I Sadly pondering certain passages of the Holy Rule, we thought of the exided Scons who had met with sides kindness on this psych but whose descendants ladd logation only consoliation remained; despite appearances we had again been taken for "Reformers"—a compliment to that monastic read which no disguise could effectually conceal?

We hunched in fragal comfort in the city, and then spent some cheerful hours sauntering about the Graben and visiting the Imperial tombs at the Capuchins; ending up the afternoon by a studious inspection of sausage-making machines in the Prater. After a few pleasart days in the Austrian capital we turned our steps westward again, and took our railwayt kickets to the Abbey of Lambade.

J. I. C.

## A Dialoque on Socialifm.

A SOCIALIST. A CATHOLIC.

Sociation. It is a mystery to me why you oppose us. You claim to the specially the Church of the poor; that when we offer the one thing that can effectually help the poor, you call ir immonal. You claim to be the Church of Christ, but when we wish to put in practice the best of Christ's social testinging you all us anti-Christian-though three are with matter of fact it has nothing to do with morals or religion; it is purely a question of economies. You don't call free-trade anti-Christian, or protection immoral. And any man, Carboic, Atheirs, or Buddhist, can be a Socialist, just as any man can be a free-trader. There is only one explanation of your artitude—you oppose Socialism because you don't

Cetroute. As long as you believe that, there is no clanne of profitable discussion between us. Your popular writers have cried so often "Socialists know" and "Socialists understand," that now you all believe in your intellectual superiority. Every working man who has read in Claries for there omnets is ready to pity and abused the ignorance of any one who disagrees with him. If you stamp the ready of the proposed of the propos

S. It is easy to call his argument ponderous: it may be sound for all that. Educate him rightly, and he will give you an argument that is neat as well as true.

C. Quite so, and we do at least our share to educate him.

But meanwhile, why teach him to imagine himself superior to every one who differs from him?

- S. Don't you teach the Catholic child that his possession of the truth raises him above all the learned who are not Catholies? Don't you teach him that outsiders attack you only because they do not understand you? "Ignorance concerning Catholics the protection of the Protestant view ; fable the basis of the Protestant view : prejudice the life of the Protestant view," says Cardinal Newman. And any one who understands what Socialism is knows that the attacks on it are mostly made up of ignorance, fable, and prejudice,
- C. That is true of a wast amount of platform and newspaner outcry. But if you would read the writings of such Catholics as Cardinal Manning, C. S. Devas, or Father Rickaby, you would be satisfied on two points-that they quite understand what Socialism is, and that they equally understand and expose the stupidity of those newspaper attacks on you.
- S. Then why do they appare us? Where do we differ? Do you think we could go over the ground together, trying as much as possible not to argue, but simply to see how far we agree and why we disagree? Our position is, that the present evils are intolerable; secondly, that it is our duty to help forward the remedy; thirdly, that the remedy is Socialism. Shall we discuss them in detail?
- C. I think we are agreed on the first and second points I once set side by side the descriptions of the present evils given by Pope Leo XIII and by the English Social Democratic Federation. They are startlingly alike.6

The capitalistic mode of By depress it has come to production, because it has pass that workingman have the creation of profit for its been surrendered, all isolated sole object, therefore favours and helpless, to the hardthe larger capital, and is beartedness of employers and

holding in their hands the the other, the working-class, of slavery . . . . the wage-earners, the proletariat, possessing nothing but their labour-power, and being consequently forced by necessity to work for the former . . . .

Thus, while on one hand there is incessantly coing on hood for the mass of wages ready for disturbance.

earners . . . . But the more this social division widens, the stronger grows the revolt of the proletariat against the capitalist system of society.

based upon the divorcement the greed of unchecked comof the majority of the people petition. The mischief has from the instruments of pro- been increased by ranacious duction and the concentra- usury . . . still practised tion of these instruments in under a different guise by the hands of a minority, covetous and grasping men. Society is thus divided into To this must be added the two opposite classes: one, custom of working by conthe capitalists and their tract, and the concentration sleeping partners, the land- of so many branches of trade lords and loan-mongers, in the hands of a few individuals - so that a small number means of production, dis- of very rich men have been tribution and exchange, and able to lay upon the teeming being therefore able to com- masses of the labouring poor mand the labour of others: a voke little better than that

On the one side there is the party which holds nower because it holds wealth; which has in to grasp the whole of labour and trade : which manipulates for its own benefit and its own purposes all the sources of sunan accumulation of capital ply, and which is even reprewealth and power into a sented on the councils of the steadily diminishing number State itself. On the other of hands, there is on the side there is the needy and other hand a constantly powerless multitude broken growing insecurity of liveli- down and suffering, and ever

<sup>\*</sup> The Pose and the Possile, pp. 2, 26, and Pragramme of the Smalish S Is P.

302

There seems to be complete agreement here, both in condemning the present system and in attributing its evils to the same cause—the monopolising by a privileged class of the "sources of supply" or "instruments of production." As to the duty of helping forward a remedy we are also arreed. Seventeen vears ago Poop Leo wrote:—

Some remedy must be found, and found quickly, for the misery and wretchedness pressing so heavily and unjustly at this moment on the vast majority of the working-classes.

S. Things have got much worse since then, and I don't see any remedy found or even suggested except ours. What is the root of your objection? Socialism just means this:—

That the country, and all the machinery of production in the country, shall belong to the whole people, and shall be used by the people and for the people. Do you consider it immoral for the State to own and manage railways, or to employ civil servants?

C. Not at all. State employment is an excellent thing; but compulory State employment is not. Roast beful is no excellent thing, but compulory from the first possible of the state thing in common. The early Christians did it. Our religious orders do it to this day—voluntarily. We approve of me given up their rights; we object to the State taking them away. Our quarrel with you is, not that you denounge State ownership, but that you detury private ownership; not that you provide State employment, but that you denous private you provide State employment, but that you denous private ownership; not that

#### PRIVATE OWNERSHIP.

S. What do you find in that remedy that is "manifestly against justice?"

C. Here is a concrete instance which seems to me to make it manifest. It is from the Manchester Guardian (3rd Dec. 1907):—

Cromwell and subsequent causes, to put it summarily, have removed a small village community from the habitable parts of the country to the seaward slope of a Connaught mountain, an inclined plane of granite with patches of earth in its hollows, on which reeds, coarse grass, and a few hardy weeds are able to live. On this inclined plane the settlers have been permitted to create an addition to the cultivable surface of the clobe by carrying seaweed up on their heads for a generation or two, and laying it and perhaps other constituents of real earth down on the stone. With some assistance from earth-worms they altimately perfect this rudimentary soil into land that will bear rich crops of good grass. During this time they have paid an adequate rent for the naked stone to operate upon, and they have also paid the owner of that portion of the Atlantic an adequate sum for the right to stand waist-deep in it and crub up sea-weed with which to turn his granite into meadow. When they have, perhaps in a generation, created enough arable land to raise the whole village well above starvation, they are turned out of their holdings, their cottages and field walls are pulled down, the whole is thrown into one great grazing farm and is let to a big grazier from some inland town and the people who made it with their fingers are driven higher up the inclined plane, to pursue the old operations there for another generation, with a prospect of the same happy issue to keep them cheerful and contented and enthusiastic for the rights of property and the "free play of economic forces." In this way, there has come to be a great deal of fine grazing land in Connaught.

Who now is the rightful owner of this fine grazing and? The answer makes it plain that there are three parties. The law of England says it belongs to the landlord. You Socialists say it belongs to the propel of these islands. We Catholics say it belongs to the families who made it with their fingers. The law that takes it from them is unjust, whether it hands it over to the handlerd or to the State.

When a man thus turns the activity of his mind and the strength of his body towards procuring the fruits of nature, by such act he makes his own that portion of nature's field which he cultivates-that portion on which he leaves as it were the impress of his individuality; and it cannot but be just that he should possess that nortion as his very own, and have a right to hold it without anyone being justified in violating that

right-LEO XIII.

Your solution violates it just as much as the English law. You concentrate attention on the injustice of the law in giving the improvement to the landlord. We insist that are guilty of this just as much as the present law is guilty

S. You forget that this monstrous wrong was done in the name of the rights of property. It is an excellent instance of how the right of private property works in practice. That is why we mean to destroy that right,

C. There again I am afraid we differ utterly. Because some have abused the right, you propose to take it away wider injustice, and the State has no right to do it. Its duty instance. Pope Leo points out that there is a natural right

S. And how do you make out a natural right to the

C. Has a man, or a family, a natural right to possess the the wool? We say Yes, you say No. This is the funda-State, in England or in a new colony, a family supporting This right of the individual and the family to provide for their own support is not a State-given right. They have it before the State exists. And the duty of the State is to preserve such family rights and accommodate them, but not to suppress them?

S. And may I ask how many families enjoy this elemen-

tary natural right in England to-day?

C. Far too few, but still there are some. And we say, the State should try to preserve them and multiply them. You say the State should dispossess them in the process of socialising all the means of production. To dispossess them is unjust; it is taking away a right which the State is bound to respect. And as long as you teach that the State may dispossess them, so long we must denounce your

S. If you mean to include only such cases as the one you describe, I don't know that there is any Socialist teaching about them. I could show you writers who expressly point out that these small businesses are not objects for socialisation. But most often we do not mention them. We are thinking of the great industries, which are ripe for socialisation, or can be conveniently managed by the State;

C. Yes, but you frame your programme so that it will catch the crofter as well. "Socialisation of the Means of Production, Distribution and Exchange," says the Social Democratic Federation, "Socialisation of land and capital," says the Independent Labour Party. It is only the Fabian programme that mentions "such industrial capital as can conveniently be managed socially."

S. We are attacking only the capitalist who makes others work for him. We have no guarrel with the man

who works for himself.

C. But you mean to abolish him all the same. You mean all men to work for the State and receive State-pay-Would you, or any Socialist body, agree with us in laying it down as a foundation principle, that a man and a family have a natural right to own the means of production in order to provide for their own needs themselves, without depending on the State or any one else?

S. No, certainly not.

C. Then that is our first point of difference. To us the denial of the right is immoral teaching.

S. Then what of the destruction of that right? Has not your present system destroyed it for most of the

C. That also is immoral-" unjust," " hard-heartedness," " greed," "rapacious usury," " little better than slavery," says Pope Leo XIII. But your argument comes to this:

the right has been stolen from most people already; therefore it is right to take it from every one.

S. Let us be clear. There are two rights :- the right to daily bread-clothes, food, shelter; and the right to own the means of producing these things, the sources of supply. The first is certainly the essential one. You say that the second follows from it, -that to ensure his daily supplies a man may own the sources of supply. We say that the allowing this secondary right has resulted in robbing millions of their primary right to daily bread; and therefore the secondary right to independence must be replaced by a right to depend on the State.

C. If that robbing of the millions not only had followed, but necessarily must follow, I believe we should agree with you. That is just what is done, and rightly done, in times of siege or of shipwreck. But we cannot regard society as a perpetual state of siege, nor take martial law as normal. We attribute the evil results not to the right of ownership. but to abuse of the right. I should lay down as principles :

(1) It is just that I should own means of supply in order to provide for myself.

It is unjust to use them to prevent you from providing for yourself.

(2) It is just to employ you for wages if you choose that way of providing for yourself. It is wrong for you to take such wages or such work as will prevent you from doing your duties to your-

self and your family.

And-if you accept our doctrine that it is the State's business to arrange how each man may enjoy his own rights and yet not interfere with his neighbour's rights-it willfollow that legislation should seek not to destroy my ownership, but to prevent it injuring you; not to suppress wagelabour, but to enforce good pay and good hours.

#### CAPITALIST EMPLOYMENT

S. Wait a moment. You are making a great jump in your argument. You have tried to prove that a man may justly own the means of his own production, and hold them against all comers. Are you going to jump to the conclusion that therefore he may justly own the means of every one else's production? Unless you mean that, your argument in no way justifies Capitalism. And if you do mean it, see what it comes to :-

Because I need bread, I have the right to hold the land I need and to appropriate the crops I grow on it.

Therefore I have also the right to hold the land yes need, and to appropriate the crops you grow on it. Which is obviously absurd. Are you going to say, They are both private ownership, and if one is right the other must be right?

C. No. The argument is simply that any plan of reform is unjust which would incidentally destroy the first

kind of private ownership.

S. Then let me point out the fundamental difference between the two kinds of production. You are speaking of individual production, we of social production. When we attack private ownership of the means of social production. you defend private ownership of the means of individual production. In individual production, if I mean to grow

potatoes I make a garden from waste land. According to are mine because I grew them. In social production, if I mean to manufacture calico, I put up a mill. But I do not mean to work it by myself. It needs hundreds of others to work it. But though we shall all work it, it does not therefore belong to all of us. It is my mill, and mine alone. Moreover when the calico is made no one man can say be it one step of the process. My share in making it may have been the least of all. Yet when the calico is made it all belongs to me. So the mill is mine, though I may never work in it: the calico is mine though I have made none of it. The case no wise resembles the other, where the field was mine because I meant to work it, and the notatoes were mine because I grew them. What you have to show is the justice of my owning the mill in which you are to work and the calico which you have made.

C. The thing on be just. But don't think I am justifying the present state of the working classes. Remember we are agreed that it is, as Pope Leo says, "a special policy of the state of t

You are now a capitalist. Your capital is the improvement in your land that has accumulated from your years of toil. It puts you in a position to enable others (as well as youndef) to appare themselves more easily that they could by working for themselves. That is the justification of capitalist employment of labour—that it is better for the employed, and makes their less easier. If in this case I called either to make a piece of land for myself, or to work for you, and dafined to be joint owner of your land, it for you had to be the property of the p

S. Now see how far your example helps you, and where it fails. The first settler's about has two fruits; it keeps him year shy year, and it improves his hand year after year. Since all the labour is his, he own both fruits—the yearly harvest and the accommandated fertility of the soil. So far the property of the soil is the soil is the property of the soil is the property of the soil is the property of the property of the property of the property of the year shower. I may be soil to be soil in the property of the property of the property of the yearly harvest and the accumulating fertility of the soil. They get their fair's dars of the yearly harvest, but of the soil is highly affected by the soil in the yearly harvest and the second result in the soil. They get their fair's dars of the yearly harvest had be soil in the yearly harvest the soil in the yearly harvest the soil. They get their fair's dars of the yearly harvest had be seen at all. The increased excellently of the land is appropriated entirely by the

At the beginning the landlord said, "The land is mine, because I have made it what it is." May not the Jabourers say after 50 years, "We have made the land what it now is, and it shall be ours."?

That is the radical injustice of capitalism. The labour of the working classes stealily improves all other means of production, as it improves the fand; and production becomes easier and more abundant. But all this improvement is appropriated by the capitalist. And the workers are beginning to think, "We have made all this improvement, and if shall be one."

C. What is the injustice? That the men who have made a permanent improvement get only temporary pay? Why is that necessarily unjust? You would not pay the doctor for the rest of your life because he cures you completely. If a man claims your coat or your kettle because he made it, you do not give it : you only make sure that he has been paid for it properly. In the case of the labourers on the land, it is true that they have produced two fruits, But it is not necessary to pay them in two kinds; it is quite possible to pay them fairly in one kind only. If they are fully paid for making the improvements, they have no more right to say afterwards, "These are ours because we made them," than the tailor has to reclaim the coat I have paid him for. And from the employer's side, if you allow I may have a garden, why is it wrong to employ a man to improve is 2. If I may own a horse why is it wrong to employ a man to train it? Is it quite impossible to give them full payment for what they have done? Remember, if it is an injustice to give a man only temporary pay for making a permanent improvement, you mean to make the injustice universal. Under Socialism no worker will receive any part of that second fruit which you say is stolen from the workers

at present.

The fact is that you are teaching the workers to attribute their undoubted wrongs to two perfectly innocent and good causes—private ownership of means of production and

S. If you admit those I don't see how you can attack the present evils at all. How do you approach the problem?

C. From the rights of the labourer, based on his duties as a man. The duties of an artifact, man't life include.

maintaining himself and his family, providing for old age, sickness, and ordinary accidents, cultivating himself, spiritually and intellectually.

training up in stamiy.

These duties ought to settle his wages and his working hours.

He has no right to take such work or such pay as will
prevent him fulfilling those duties. Any employer or any
system that forces him to take such work is unjust.

S. And the present system, which forces millions to take such work, is therefore hopelessly unjust.

G. Let me finish. Ber any contract of wage labour which estables him to fulfill all these duries just, and is quotive a reasonable and good arrangement. Now Lewer, Cathony and others on a large scale, and counties furmen a small scale (including buye the Clarine Perus) have shown that it is perfectly possible to give their employes good pay and good hoste. So we say that wage-labour which secures to the employes a proper fife is a good and desirable they wage-labour which fails to secure this is unjust and must be secured of a set, to secure it.

S. And we say that all wage-labour is essentially unjust, even with high pay; and that the system must inevitably lead to poor pay and long hours. These things are not an abuse of the system, but its natural outcome.

#### SURPLUS VALUE.

- C. Let us examine them one at a time. Why is wagelabour essentially unjust?
- S. Because the workers, who do all the work, deserve all the reward, Instead of which they merely girt wags. The whole idea of employing a man is that you shall be richer afterwards. He will produce so much for you, and you will pay him part of it. After paying for all the work employed in production, after paying wagse to hands, salaries to foremen and managers, and fees to directors, there is a huge balance renaiting. What is that balance? It is the fruit of industry. What takes it? The workers, to be the produced of t
- C. I have met the argument before, only too often. No doubt it tells very much with working-men. But will you set it side by side with your own solution. In your ideal state, every one is to have merely wages. So you are saving...

It is monstrous that these men should have merely wares.

Therefore in future all men shall have merely wages. That is, we shall remedy this injustice by making it

When you have inflamed a workmen's meeting with the injustice of their getting "merely wages" how well it sound to rell them. "Now, under Socialism you will all still have merely wages, and no chance for you or asyone sele to five to anything else than mere wages." Would it not be more reasonable to tell them from the beginning "The ideal state is for all mee to get merely wages,—and so far you are already in the ideal state."

S. I hope the workmen would have wit to see the difference between paying the surplus profits to the State and paying them to private capitalists. The workers are the State, and in paying to the State they are simply setting aside part of their income for their own general good. They do really got all the reward of their labour.

C. That also is a familiar argament, four it will not and examination. Here are falsomers working, some for working the control of the contro

wage.

C. And that the Corporation should be the first to pay it?

C. And that the Corporation should be the first to pay it?
 S. Yes.

C. I thought so, but see what that means. It means that it is robbery for the Corporation to hold back any money that really belongs to the workers. And therefore if that surplus money really belonged to the workers, it would be robbery for the State to take it, just as much as for a private firm to take it. And the State would be more inexcusable.

S. I don't think it means that.

C. You cannot make it mean anything else. You were maintaining that the surplus carnings, say of the Corporation workers, really belong to the workers and that they really keep them when the Corporation takes them. But when we come to those examings which do unquestionably belong to the workers, you admit that it is nobbery for the Corporation to take them. It would be equally robbery to the workers. Ris not robbery. Why? There can be only one answer;—because this surplut does not belong to the workers. It is not robbery.

S. The essential fact is the solidarity of the workers. In a private firm the surplus earnings go to individuals. In municipal employment they benefit every one. If all the workers were employed by the public, then all the surpluses would go to benefit the public.

C. Your contention was that all wage-labour is essentially unjust. Now it seems that the injustice is not in keeping the surplus profits from the workers, but in giving them to private employers. As one of your writers says:—

[I presume] "that we are agreed that usury is interest on money when paid by one or more individuals to another or more individuals, but that interest on money ceases to be usury when paid by one or more individuals to the whole community."

Here are fifty tram-men. If their surplus earnings go to a thousand shareholders who have done nothing but ride in the trams, you cry Robbery. If the surplus goes to the 70,000 citizens who equally have done nothing but ride in the trams, you say intice is extified.

S. Because the fifty tram-men get their share with the rest.

C. Have you ever considered how microscopically mail that share is? Let one of those tram-men lose his place. He has only fort his work and his wages. He still owns his slare of that surplus. He is still joint owner of the tram, as much as you and I. Moreover the British Post Office belongs to him as much as to anyone else, and he is joint owner of the huge surplus. How much good does it all do him? Office profits and the rates might be dearer but for the Post Office profits and the rates might be

S. You do not see the argument as a whole. The point is that public employment secures justice to the workers; private employment is necessarily unjust. Compare the two. Public employment does not seek profits, but the public copied, and therefore it secures first and foremost good nav.

good hours, and useful work.

Private employment seeks only profits and cares nothing for the public good. It therefore secures its profits by land hours, bad wages, and wasteful work. Under public employment the surplus is of no importance. Under private playment the surplus is of no importance. Under private works were seen to be a superior of the private hands it may be as you say a very small benefit in private hands it is an immense evil. In private hands it leads steady to longer hours, fower wages, and unemployment. In public hands it allows of an ideal state of things:—good wages, good hours, the standy complexed hards in the first standy complexed hards in the benefit of standy complexed hards in the benefit of standy complexed hards in the benefit of

#### CATHOLIC PROGRAMME.

C. Allow me to restate that so as to see how far we agree or disagree.

Public employment ought to secure the good of the workers as well as of the tax-payers. In practice it often sacrifices the workers to cheapness, to keep down the taxes and rates. Private employment ought to secure the good of the workers as well as of the owners. In practice it often sacrifices the workers to cheapness, to keep up the profits. This temptation presses constantly on both kinds of

employment. In both it can be met by proper safeguards.
Both businesses, to be sound, should yield a surplus after
fully providing for the workers. In public hands this surplus
merely relieves taxation, and no one is much the better for
it. In private hands the surplus is the reward of enterprise
and good management, and the means of future enterprise.

The surplux in private hands has undoubtedly worked all the evils you say—not because it is in private hands, but the cause it is too large. It would be brought within reasonable limits it all work were done by men, with good hours, and good pay. At present every man out of work increases the pressure on those in work to take low pay and longer hours eather than risk their relace.

And on the other side, every man who works longer hours throws another man out of work;

Every woman doing a man's work for woman's pay is keeping a man out of work;

Every child doing a man's work for a child's pay is keeping a man out of work.

So that there is a vicious circle of evil i sweating increases

the remedy therefore is to get the work done by men at a family wage; stop child labour, and if women must work, let them have men's wages. This will cut down the employer's profits to a very reasonable limit; and he cannot use them as an instrument of oppression once the dread of unemployment is removed.

S. This is delightful theorising,—of the sort that makes us despair of the Churches. You draw ideal pictures, and then anathematise anyone who attempts to realise them. Do you imagine there is any other way than Socialism to effect what you want?

216

S. And what is your programme?

 Broadly speaking, it is the same as your preliminary rogramme

 No preliminary programme can free the workers from the tyranny of capital.

that it is quite possible. For instance—though it seems besides the question—are you for confiscating the means of production, or for buying them?

S. For buying them.
C. At a fair price?

S. Yes. But a fair price does not mean what they will laim—enough to keep up their 30 and 40 per cent, dividends.

C. Just so. And do not your platform speakers tell us that belore you think of buying out the capitalists their property is to be reduced to its true value by making it bear all its proper burdens? And does not that mean that you are first going to enforce proper treatment of the workers and then buy out?

S. A speaker might use that argument in the heat of discussion without examining if it was really practicable.

C. Then look at your deliberate programmes. They all mean to get fair play for the workers before they get rid of the capitalist. First the S.D.F. Among immediate reforms it asks for.

A legislative eight hours' day or 48 hours per week. Imperment to be indlicted on employers for any infringement. No child to be employed in any trade or occopation until 16 years of age, and imprisonment to be inflicted on employers, parents, and guardians who infringe this law.

The legislative enactment of a minimum wage of 30s, for all workers. Equal pay for both sexes.

Similarly the LL.P. demands "as a means"

A maximum forty-eight hours' working week.

Trade-union rates, with a statutory minimum of sixpence

The raising of the age of child labour with a view to its ultimate extinction.

And the Fabian Society

Compulsory arbitration as in New Zealand, to prevent strikes and lock-outs.

A statutory minimum wage, as in Victoria, especially for sweated trades.

An eight hours' day for all public servants, and for miners. For railway servants a forty-eight hours' week.

Abolition of all wage-labour by children under 14.

You see they all mean to carry these reforms before they get rid of the private employer. And we say, Carry these reforms, and there will be no need to get rid of him. He can no longer misuse his power. More than that, I expect that when these reforms are carried, there will be no more saking for Socialism.

S. Thus it will come unasked. You cannot stop Evolution by an act of Parliament. But do you tell me seriously that those reforms would get Catholic support?

seriously that those reforms would get Catholic support?

C. Broadly speaking, yes. Read Leo XIII, or any of hi expounders, and you will find those principles insisted on

The normal wage should be what will keep a man and

The normal place for a child is at school and for a woman at home, and not in a factory.

The normal way of securing these rights is by the men's unions, or better still by unions of masters and men, such as seems to exist in the Birmingham iron trades. But when these fail to secure justice the State must act.

S. I should have thought you would call that rank Socialism?

C. People called Leo XIII a Socialist Pope. In point of fact these reforms are the surest preventive of the one thing that really is Socialism,—anney that the State should own all the means of production and become the one employer of labour. They arm at making the people as well off under private employment as they could ever hope to be under State employment.

S. It cannot be done. But even if it could the workers would still ery for Socialism. They will not consent for ever to pay profits to individuals. The truth is burning itself into their souls now:—No one is allowed to earn his living in this country anless he pays interest and rent to the contribute and the landlend.

C. If ever you placard the country with that truth I hope you will put on the same placard the other side: —Under Socialism no one will be allowed to earn his own living unless he pays for the support of the unproductive classes.

S. And what unproductive classes do you unproductive the second of the country of the support of the unproductive classes.

will be under Socialism?

C. Let us take your programmes and make a list from

them. The S. D. F. mentions:—

Members of legislative bodies and administrative bodies.

Returning officers.
Teachers.
Children up to 16 or longer, till their education is finished.

ncluding university students).
The Staff that organises and manages

the land

triats railways, docks, etc.

food and coal supply banks, pawnshops, restaurants

lifeboats, hospitals, cemeteries,

The sick. The disabled. Judges. Lawyers. The I.L.P. adds

Every person over so years of age.

Widows.

As a set-off, the army is to be abolished.

That is a fairly big list of unproductives. Who will be left to do productive work? The men between 16 and 50 eleft to do productive work? The men between 16 and 50 erganises, and the rest. Every one who is kept at all is kept organises, and the rest. Every one who is kept at all is kept by these producepts. Those unproductives are to be paid by the State—paid out of the surplus which the State withholds from the producers. And ver you vesture to say, as

William Morris put it, that under Socialism
No individual would be able to employ a workman to work
for him at a profit, f.e. to work for less than the value of his
work (roughly estimated), because the State toodd pay him the
full value of it.

Whereas it appears the State would pay him the full value of his labour less the contribution needed to support the children, the pensioners over 50, the sick, the widows, the town councillors, M.P.s. lawyers, judges, teachers, and the army of granging official.

S. All that the State took from him for these purposes would be returned indirectly, and so he would get the full value of his labour. When his children are maintained and educated free, his sick and his old folks provided for, lawyers and doctors provided free, he might live very comfortably on 30s, a week.

C. If you preached that programme I don't think Socialism would make much headway. Apparently the S.D.F. values his labour at a much higher rate. After keeping the army of unproductives out of his surplus camings, the State is still to pay him full trade union rates, and never less than soc. a week.

#### IMPOSSIBLE TO CO-OPERATE.

S. It seems then that your objections are limited to one reto point of theory, and that you advocate mine-tends of our practical programme. And further, you believe that the programme when carried out will kill all demand for the one or two items you object to. Then why in the name of common sense don't your leaders help us to carry through the practical programme and kill our bromy that way, such children go us and all our works as immoral and such control of the co

C. Where Catholics are numerous enough to work by themselves,-in Belgium, Germany, the United States-I believe they always do work for these social reforms. But we cannot work with you. We should be spreading a teaching which we think immoral and anti-Christian. A movement is not mere theorising, it is a body of men ideals and arguments are all tinged with your Socialist doctrine. Suppose there were in Japan an Aggression party wanting to conquer Australia and a Self-defence party wanting to make the country safe from foreign attack. They finance. But the Aggressionist propaganda would appeal to aggressive ideals and arguments, and would spread the but of conquest. They would be creating not only a strong navy but a nation of accressors. You would not ask the to create a strong pavy and to leave theoretic differences. alone. Their paramount duty would be to preach that aggression is a crime and wars of conquest are immoral. S And we correspond to the Augressionists?

C. Yes. You are not only asking for fair wages, but denouncing private property and making men Socialists. You are not only asking for decent housing, but you are making men materialist and anti-Catholic. And while we are glad to preact the Catholic arguments for good wages and good housing when we can get a hearing, our first duty is to prevent you spreading false views among our people, and destroying their spiritual and religious ideals.

So the one movement which can elevate the masses

materially, morally, and intellectually, is in your eyes degrading them with false unspiritual and irreligious teaching. Let me show you how the case looks, not only to us, but to all impartial outsiders.

On one side, Socialists are working unselfishly for the bettering of mankind.

Many earnest Christian workers are Socialists.

Many ministers of all denominations but yours are Socialists.

minded men, of the highest ideals and enthusiasms.

The miserable and down-trodden to whom Socialism has

The miserable and down-trodden to whom Socialism has reached find it the joy and the light of their lives. On the other side, the Catholic Church alone takes on her-

On the other side, the Catholic Church alone takes on herself to pronounce that Socialism is an attack on morality, religion, and Christianity.

Which is just what was to be expected from the Church which has been the constant for of human progress.

C. It is a taking argument, but I doubt if you will hold to it. Fint, do you think I could get an equal army of unselfish workers and earnest Christians, and ministers, and spiritual enthusiasts, and gladdened sufferers from the ranks of the noti-Socielists. 7.

S. I suppose so.

C. And would you appeal to the size or the moral excellence of either army to settle whether your programme be just or unjust?

S. Certainly not.

C. And since there are good men on both sides, would you say, as some do, that both sides are right and just, and

do you condemn the present system as essentially unjust?

S. There are questions of justice which are debatable, in
the sense that a good man may take either side without
being called unjust; and this is one of them.

C. Precisely so. They are debatable, but they are guestions of justice all the same. Shavery for instance; and cranistomy; and the Crimonn War. If I say these are wrong it is no answer to say that they were defended by very righteous men. And if we say Socialism is immoral and materialistic and antiveleigous, it is no answer to say it is upheld by many moral and spiritual and erligious men. Let us have you how those conditioning armine of earnest

At the two extremes are the thinkers on the heights, Leo XIII at one end, Belfort Bax at the other, both declaring that there can be no reconcilement of principle.

In the valley between are the men of action, some of them endeavouring to reconcile the irreconcilable, to be both Socialists and Christians.

It is probable that the thinkers on the heights will see more truly the trend of the two movements, and will know what the fighters are doing better than the fighters themselves.

S. In Bellott Bax to represent "the thinkers on the height?" How you must bleas the man who first discovered Bellott Bax! It is true that he believes Socialism will destry religion and the lamily, and that it is folly or hypocrity to deny it. But he is practically abone. Here is Emor's Madrew Socialism, and letting to the allower parameter, documents, speeches and writings from all nations, —just what who would wrant in getting up the subject of the control of the subject of the su Catholic countries this force [opposing Socialism] is com-

C. Yes. But look through the programmes in that book, where they touch education and marriage. They are all anti-Catholic. But you must surely know that the anti-Catholic. But you must surely know that the roordinary mu of Socialities prove that no reconcilement is possible. On our side, Catholics who try to be Socialists prove generally stop practising their religion. On your side, Socialists who say they leave room for Christianity yet seemed their time assaulties it.

S. For instance?

C. For instance Mr. Blachford. His whole propagands is an attack on the Christian religion, yet he reaches his readers to ery out that Socialism has nothing to do with religion. On one page the attack, on another the denial. From the time of John Steam Mill it has been a perfectly after the property of the page will win his appliance and his orthonoxist belief; it is not his province to see that they deteroy each other. In Dritain for the British and the British and the British for the

Socialism does not touch religion at any point. It deals with laws and with industrial and political government.

Set this beside his other writings.

Socialism does not touch religion at any point. But Are you aware that the Socialist, be he a believer or an atheist, is nearer to the Christ you profess to worship than you are yoursless?

Are you aware that you cannot deny Socialism without

Socialism without reviling Christ?"

Socialism does not touch religion at any point. Only, Socialism will not put an end to religion, it will begin refigion. Socialism is a religion, and a very beautiful religion. Every Socialist speaker or worker or writer is a missionary? his work is the convension of the people (Mar. 20th, 1905).

\* Claries. Oct. 18, 1907, p. 5.

Socialism does not touch religion at any point. Nevertheless.

The Church has failed, and is doomed to eternal failure, because it begins at the wrong end of the task.

The Church bids the poor be content and righteous in their poverty and promises them a reward in heaven. The Church does not, and never did, insist that the rich should give up their luxury and ease, and become poor and righteous and content. It is only the poor who have to suffer and win salvation. The poor are certiful trief of this one-sided altruism.

The Church has never understood human nature: does not understand human nature now. [Nor economics, Nor environment.] It is the old error of the Church; due to the basic error on which the Church atands. There is nothing in the New Testament to teach the Churches any better . . . . [Lean made the same mixishe.]

But five hundred years before Jesus was born, there lived in China a man wiser than He.

And as Mr. Blasthford writes, so do all his staff. So do horb Sociality appear. So have the workness learned from them to talk. When a Catholic gets among Socialists he is surrounded with that kind of talk and thought, even while he is told that a Socialist can be a good Catholic. What does it all come to? Swelly this 1—21 am not attacking your concerned by the socialists of the socialists of the contraction of the socialists of the socialists of the an only asking you to rule your life on thy any reference to a future life, but solely with a view to this life. I askyound Religion; that your cown Next-world Religion is lake and the properties of the social properties of the social properties of the contraction of the social properties of the social properties of the green of the social properties. The social properties of the social properties on engineering the social this attacking your

S. You seem sublimely unconscious of the fallacy in your argument. You calmly identify Religion with your Religion. When Christianity was spreading, the pagans charged the Christians above all things with atheism and irreligion.

said "It is true that by apreading the truth we are undermining gover eligion. But we are not destroying religions: rather we are beignining religion." That is just what we say to you. We do not ask anyone to give up his Nestword Religion. We only ask him to see that the one thing that matters in a Thin-valled Religion. We surround the with mean and with arguments that take this for greater than habitrate him to judge all questions that he had a surround standard. Yes, one he healises that he Nest-would shade the surround the surround the surround the surroundter that the surround we have the surround the surround the present of the surround whether he drops that the Cores most the surround the surround the surround the state of the surround the surround the surround the surround the state of the surround t

As far as we are concerned, the wordy wrangle between Church of England gods, Roman Catholic gods, and Nonconformist gods may go where it belongs, to the devil. But we are interested, keenly and constantly interested, in the health and welfare of the children.

C. I know that is your programme, and that is why we cannot co-operate with you even in the good parts of your political programme. But if that is your programme, why do you deny it at first? Why do you say throughout all your preaching "Come and learn a new religion, which will make you feel the inadequacy and fatility of your old religion," and yet, when we oppose you, cry out, "It is a mystery to us why you oppose us. We are not attacking you. Socialism does not touch religion at any point. You attack us only because you do not understand Socialism "? We understand you only too well. As you are destroying religion with the cry of a higher religion, so also you are destroying morality with the cry of higher morality,-building a kingdom of love on a foundation of hate. You are like the Peace-at-any-price orator who roused his audience to charge the police and burn the Town-hall. You preach a "higher morality," but your method destroys moral character.

S. Our ideal is to make this State into one great family. We demand perfect honesty, the cessation of all injustice. And our method is to get men to love those ideals and to work for them. Does that destroy their moral character?

C. This is the way you go about it. Your teaching to

the workman is practically this.

All men are your brothers, bound to you by mutual love and sympathy and respect. Nevertheless, think of the rich as a horde of parasites, of cultured refined wealthy savages going off to church to listen to a lot of sickly cant about the "Intant Saviour." Tell them so.

Think that their creeds are ignorant superstitions. Tell

Think that their religion and their charity is smug and insolent hypocrisy.

Think that all who profess to sympathise with the poor and yet reject Socialism are hypocrites.

Think that all who differ from you are ignorant fools.

Face every problem with the question "Why should I do more work or have less wealth than that man?"

Now when you keep a man reading, thinking, talking in that tone for years together, you are destroying in him all sympathy, and respect, and brotherly love. You are making envy and contempt habitual to him. You are appealing constantly to his selfshness and his pride.

S. There is fighting before us, and you do not get men to fight by appealing to their brotherly love for the enemy. But look at the other side, how we teach them to feel for the

C. Even there you do mischiel. In the very poor, as in all other sufferers, the noblest thing is that patience that makes them go bravely through everything, overcoming hardship by endurance; as the meanest thing in them is the self-pity that makes some lives a continual shrinking from the inevitable. Now to you that noble patience is slavishness. Your stock comment on it is "you FOOLS!"

S. We have to rouse them somehow. I'm afraid your

S. We have to rouse them somenow. I'm

C. Yes. Your programme is impossible to us because you want to suppress not only the evils of private ownership, but private ownership itself. And though nine-tenths of your practical programme is ours also, we cannot work with you because your method of propagandism destroys faith, everyence, patience, and all that we think is best in men.

J. B. McL.

### the Reclufe of Stresa.

Ir is not all sunshine on the Italian lakes. The writer's experience last May was of the weather we associate in England with March, the glittering white light of a rainwashed atmosphere : purple clouds gathering behind indigo mountains; grey-white mists capping the peaks and steaming out of the woods, anon pouring down the hill side like an ochreous smoke, as the sun is blotted out by the clouds overhead; and then the swish of rain and a blurred vision of low clouds driving with ragged trailing fringes across the waters. There was one perfect day, but it was not the sort of perfection we had expected. We have seen English lakes as blue and English skies as clear and English sunlight as dazzling. There was a sunset, also, all red-gold picture in their Italian visions. We missed the soft glow and the hazy distance so restful to the imagination, and the gold-dusted foreground so suggestive of comfort and abundance. But we knew we had no right to expect a mellow ripeness of tone when spring blossoms, were on the trees, and under no aspect did we find the greatest of Italian lakes uninteresting or disappointing.

The Lags Maggiore has already a parton saint in Sr. Charles Borromeo, whose family retain possession of the largest and loveliest of the group of silands called by their name. But it has also a modern sainty parton in the person of Antonio Rounini-Serbati. A stay of a few days at the beautiful College at Sires with the loopitable Fathers of Charlot, revealed to the writer that the founder of the funiture of bullets and the control of the control of the control of the bullets at the force that the founder of the funiture of the control of the control of the control of the control of the bullets at the force this foundation works which won for



him recognition and fame. Rosmini wrote much: his printed books form a library in themselves; and everything he has written has a distinction of its own. Having expressed himself and being so fully revealed in his books. few, besides his own children, have cared to know more of him. To me it was a new idea that a future generation may give more attention to his personality and his life than they do to his works. These are admittedly so valuable that one expects them to be treasured and studied in every house of his Institute. But at Stresa his books are a secondary matter. There the visitor may see, if so privileged, relics more precious than his writings,-his bedstead. prie-dieu, chair and desk, all of the poorest and simplest : the clothes he wore, much worn and carefully mended ; the unused Cardinal's robes; all the intimate trifling things of daily use which tell us something about a man which no biography can describe. It is not possible to look on these things without the conviction that the man to whom they belonged, though busy with many things, was one who lived with God rather than with men. And it is impossible but that they who dwell with them have learnt and will learn to venerate Rosmini, in their hearts, as a Saint. There is as yet no talk of the beginning of a process of canonization. But many, over and above his children, are hoping and expecting that soon there will be.

I suppose the popular idea of Rominis to be that he was a man of genius who did not quite attain the stature of greatness. He is best known as a philosopher of world-wide remove, who greatly influenced thought and whose worls will always be held in esteem; but one whose system, once so widely discussed and so highly studed, has been checked in its currency because if ones not bear the hall-mark of its currency because it does not bear the hall-mark of its state of the state of the

of its attractiveness, has shown no sign of influencing the course of history as some Orders did-the Franciscans and lesuits for instance-in the vigour of their youthful enthusiasm. In the history of his country he figures as a patriot who was mistrusted because of his devotion to the Holy See, and a holy son of the Church who fell under a ban of suspicion because of his patriotism. But the sum of his philosophy and his Institute and his influence was not Rosmini. He is not to be judged by what he accomplished. He held himself so unselfishly as an instrument in the hands of God, to take up work or put it down again as the Holy Will seemed to direct, that unfinished schemes and upprofitable labours caused him little or no anxiety or disappointment. It was for him to plant and water when he believed it his duty to do so; God would give the increase, or not, in His own way and in His own good time. "This is the will of God your sanctification." He taught himself, as he tried to teach his disciples, that the net result in everything attempted and done should be and must be personal holiness. Charity is the sum and addition of all virtue; hence it must be the beginning and end of the labours of himself and his Institute. As, therefore, the meaning of his life, and the first and last object of his labours was his own sanctification through Charity, so the chief legacy he has left to his children, who prize it above all his achievements, and to the world, which has yet to learn its value, is his saintly personality,

value, is no assuring venerations of Rominis is of peculiar interest. He did very little that other children do. He had none of the exatted ambitions of boyhood,—to be a great soldier, or a biggory, or a discovered vulnknown worlds. His playthings and games were good works. In fact, Tonino, the boy of Roverence, is so exactly Romini of Streas in Britle, that such precocity seems, at first sight, abnormal and modestilly. But with him the long development from youth



of its attractiveness, has shown no sign of influencing the course of history as some Orders did-the Franciscans and Jesuits, for instance-in the vigour of their vouthful enthusiasm. In the history of his country he figures as a patriot who was mistrusted because of his devotion to the Holy See, and a holy son of the Church who fell under a ban of suspicion because of his patriotism. But the sum of his philosophy and his Institute and his influence was not Rosmini. He is not to be judged by what he accomplished. He held himself so unselfishly as an instrument in the hands of God, to take up work or put it down again as the Holy Will seemed to direct, that unfinished schemes and unprofitable labours caused him little or no anxiety or disappointment. It was for him to plant and water when he believed it his duty to do so; God would give the increase, or not, in His own way and in His own good time. "This is the will of God your sanctification." He taught himself, as he tried to teach his disciples, that the net result in everything attempted and done should be and must be personal holiness. Charity is the sum and addition of all virtue; hence it must be the beginning and end of the labours of himself and his Institute. As, therefore, the meaning of his life, and the first and last object of his labours was his own sanctification through Charity, so the chief legacy he has left to his children, who prize it above all his achievements and to the world, which has yet to learn its value, is his saintly personality,

value, is not saminy personately the old Roomini is of peculiar internet. He did very little that other children do. He had more of the exalted ambitions of boyhood,—to be a great soddier, or a bringon, or a discovered on known worlds. His playthings and games were good works. In fact, Tonino, the boy of Rovereto, is so exartly Roomini of Streas in lettle, that such precedity seems, at first sight, shormral and to the contract of the contract



poplar. Spiritually and intellectually, in temperament, likings, ambitions and pursuits Rosmini's advance was so regular and unchecked that the biographer's task is mainly to note its rapidity and strength-the height and majesty the tree finally attained. We see him as a child. playing at the monastic life with his brother and sister and cousins, making for thenselves separate cells in the garden, to which they would retire for awhile, coming forth at intervals to sing hymns together in imitation of the Divine Office. Later, when he began his studies, we find him-he was not yet in his teens-writing a Letter to a friend encouraging him to study, just as afterwards every fresh scientific acquirement and intellectual conviction drew from him a treatise designed to teach and edify his fellow men, and share with them the results of his learning and experience. Still later, though yet a youth, we are told of his gathering around him a body of his fellow students and forming them into a society for mutual advancement in holiness and learning with a system and rules devised by himself, even as, in later life, he planned and brought into being the Institute of Charity. What are we to think of a boy who, when he first began to read history-Rollin, Xenophon and Plutarch were the books put before himinstead of being filled with dreams of heroism and glory. began a Treatise on the Classification of History, after the method of Bacon? Or of one whose wanderings in the woods around his home, instead of initiating him into the mysteries of woodcraft and filling him with the romance of savage life, suggested the writing A Day of Solitude, a treatise" in the thirteenth century style after the manner of Boethius"? Or of one whose youthful companionship led to the composition of a dialogue on Friendshih? Or again of one whose introduction to philosophy inspired the undertaking of a lengthy work entitled Reason Speaking to Man? In any ordinary youth we should take such old-mannish ways as symptoms of the self-conceit we style priggishness. But Rosmini was no ordinary youth. He had already begun to live the life of a Saint.

We have convincing proof how simple and natural the boy-saint remained in spite of, perhaps because of, these high-pitched and unusual aspirations, in the fact that he retained the esteem and affection of his boy-companions. We may trust Italian lads to be as quick to detect a pose and as ready to condemn pretentiousness in a schoolfellow as those of our public schools. But Rosmini's early progress in the way of perfection may be fully explained by the influence of a saintly mother and a pious home. The effect of such influence can hardly be exaggerated. Much of the likeness in disposition and even in person between parent safely put down to the unconscious imitation or the direct interference of parents. Once, the writer was strolling through a Lancashire country town with an older priest who had lived there for more than twenty years. Walking before them were two figures, unmistakably father and son, each with an apparent malformation of the knee which caused them to limp in exactly the same peculiar fashion, and made them, man and boy, ridiculously alike in their deformity. I made some commonplace observation about heredity, whereupon my companion remarked that the little likely to be transmitted in birth to the son as a wooden leg. Further, he added, the boy's limbs once looked straight enough and he had come to walk in that way, tion of the lather. Whether this was so or not, it is safe to assert that some children owe more of their mental and moral and physical individuality to the company of their childhood than is generally reckoned. Probably Rosmini's saintliness was more directly the work of the mother than was St. Augustine's conversion. He may be said to have been born and bred a saint. If, therefore, there was anything

unboyish in his childhood it should be dehited to his surroundings at Rovereto. But, in reality, there was nothing effect of a specialised education, begun in infancy by the atmosphere of a home, is so clearly recognized, in certain professions, that when we read the life of a great executant musician or a billiard player, we expect to be told how the one played the piano when in long clothes or wielded the bow as soon as he could hold a violin beneath his chin, and that the other handled a cue when he was only just tall enough to look over the edge of a billiard table. There may be an inherited aptitude in these infant prodigies, but there very surely has been the educating influence of the companionship of skilled parents and of an early familiarity with the implements and details of the profession. We very unwisely make a fuss over these precocious children. Consequently, there is the risk of their becoming saturated with that conceit which characterises the man generally spoken of-we have nothing but slang words to describe him with -as a prig or a bounder. But the danger of their being spoilt is much less than one might suppose. The very effort to attain perfection, even in the small matter of manual skill, is a saving lesson in humility. With the youthful saint this danger is wholly removed through the necessity that, in his profession, every step from first to last towards perfection is a progress in the degrees of humility. In most instances, when we read in the second lessons of a saint "honestis parentibus natus," we may safely infer, besides the respectability of his parentage, that he had, through the piety of his parents, that early initiation into the methods and practice of holiness which we are told of in the life of

There were some months in Rosmini's career when it seemed to him his beloved Italy had need of him. This was in 1848, when "the Unity of Italy," to use his own words, "is the universal shout, and at this cry there is not a single

Italian from the Faro to the Alps whose heart does not beat wildly." Fighting with the Austrian intruders was going on in his own neighbourhood. He could not aid his countrymen with his sword, but he might do something with his pen. He believed the national movement to be assuredly God's work; he might, therefore, assume it to be God's will that he should help to forward it. The interests of the Church were he thought more likely to benefit than to suffer through it. Monks, priests, bishops, cardinals, to some extent even the Pone himself, were in symnathy with it. Perhaps, also, he might be the humble instrument chosen by God so to influence and direct the national aspirations that a new glorious liberty should be secured to His Church. In this hope he wrote several articles and to this end he hurriedly out through the press two works. Delle Cinque Piaghe della Santa Chiesa and La Costituzione secondo La Giustinia Sociale

Both these little books remain on the Index Librorum Prohibitorum, -not, however, because of any disloyalty on the author's part either to the Church or to the Holy See. An English translation of the former has been edited by Dean Liddon, who has thought it necessary, in the preface, to warn his readers that Rosmini was "an unfaltering believer in the Roman Supremacy" and "from first to last a conscientious Ultramontage." Of this there is no question. The faults of the books, whatever they may be, are not in their intent nor in their main teaching; for it was after their publication and whilst they were the subject of public comment that their author stood highest in the esteem and confidence of Pope Pius IX. Their appearance did not forbid his appointment as Consultor of the Holy Office and of the Congregation of the Index, nor check the design of the Holy Father to make him a Cardinal -a design so fixed and openly proclaimed that the Pope hade him make ready the paraphernalia of the promised dignity. It was, moreover, partly because of one of these



works that His Holiness, not on his own initiative, yet with expressions of trust, asked him to be President of the Ministry, with the portfolio of Public Instruction.

The course of events may be briefly described. In 1848 Charles Albert of Piedmont began the struggle to oust the Austrians who held the better part of Northern Italy. For awhile fortune favoured him, but in the middle of the summer his army was being driven back and the cause of Italian liberty was in straits. An urgent appeal for help was made to Pius IX. The Pope wrote an encouraging letter but hesitated to break with the Austrians. He declared that it was improper for him "the minister of the God of peace" to have part in the war. His subjects took this attitude so badly that the papal forces appointed to guard the northern frontier marched away to join the Piedmontese, without saving "by your leave." At this juncture Rosmini presumed to write indirectly, through Cardinal Castracane, to the Holy Father, defending the morality of an Italian alliance and urging its necessity. He warned the Pontiff how his scruples would be interpreted by the people. "Either," he said, "the Italians would be vanouished and the nation would blame the Holy Father for their misfortunes, or it would succeed, and then, emboldened by success they would avenge themselves for the obstacle he had thrown in their way by refusing his concurrence. Anger and ill-will would result in a rupture between the Italians and the Pontiff, ending sooner or later in the loss of the temporal power."e History has endorsed the justice of this reasoning

It will be understood that Romini had, at that moment, the confidence of both parties. His devotion to the Holy See was as sincere and openly expressed as his sympathy with the Italian cause. It was only natural, therefore, for the Piedmontese to entrust him with negotiations for an alliance between themselves and the Pope. He accepted it

 Life of Antonio Resseini, by the Rev. G. B. Pagani. English translation, p. 262. 226

with some misgivings. He had confidence that he could bring into complete agreement Challest. Albert, whose piety he had publicly praised, and the Holy Father. But there were the ministers and arbivers of both parties to satisfy and the general public to convince; and the scheme he had in his mind was not one of those maskehilts people graps at in an emergency. However, the business was undertaken and commenced; then ceused the inevitable hitches and delays; the impartience of the Roman peoplace would wait.

Rosmini's attitude during this trying time was irreproachable. He was naturally wedded to his own ideas and convictions; yet he was not insistent on them when they seemed unacceptable. He showed himself ready to serve the Holy Eather in every possible way: yet he never unduly urged or pressed his services. He disapproved of Count Rossi's despotic management of affairs; yet he was careful not to let his disaffection be seen. After the brutal assassination of the Count, he was prepared to accept the Presidency of the Ministry had the Pope really wished it. But here he had to choose between two masters. The proposed ministry was being forced on His Holiness' acceptance. Rosmini was aware of this, and believed he would best serve the Pope by refusing to have part with it. He received the praise of the Pone for his fidelity, yet the collapse of the proposed Ministry precipitated the Revolution. This was the end of Rosmini's political life. He followed the Pope in his exile. But he had fallen into discredit at the Vatican and Antonelli's policy became dominant. His retirement to Stresa was the The cloud of this enmity have over him till his death. It obscured his merit whilst he lived, and was a cartial bindrance to the good effects of his labours. But now that he is dead it throws into fuller relief the nationce which enabled him to bear his cross with so light a heart, the humility which found it so easy to forgive, and the charity which "believeth all things, hopeth all things, possesseth all things."

The Castilizations is now a matter of purely academical interest. A Confederation of the Italian States with the Pope at its head was feasable-we have in the German Empire a Confederation on similar lines-and was, indeed, the ideal solution of the problem when Rosmini first proposed it, but a month later it had already become impossible. The Pope had declared himself unable to take part in a national war or even to share its burdens: Young Italy had no use for a sovereign who, was a "Minister of the God of peace." Moreover, the ideal of social justice on which the Constitution was built was not democratic enough even for those days. The Sovereign of each State, indeed, is to become the First Citizen, with a status not unlike that of an hereditary First Consul, and there will no longer be an aristocracy of birth. But there will be, by law established and protected, a more objectionable aristocracy of wealth, Social justice, according to the scheme, requires that the elective rights of each citizen shall be in exact proportion to his direct contributions to the national exchequer. There will be one deputy for every 15,000 of the population. After the number of these denuties is ascertained, then, if the sum total of revenue from direct taxation be divided by it, the quotient will determine the amount of this revenue each deputy will represent. These deputies are to be chosen by electoral Colleges, composed of a varying number of voters the sum of whose direct tax-payments will, in each College, be equal to the determined amount required for the election of a representative. A single elector may be a College in himself, if he shall have contributed by himself the full ouota; and he is free to vote himself or any one he likes. into the Chamber. Or two, if their joint taxes reach the required sum, may choose a member between them. And so on, in a regular gradation, the voters in a College being fewer where the members are more heavily taxed, and more

numerous where the individual payments are smaller, each College being made up, as far as possible, of equally-rated voters. After the full number of deputies has been elected. they will be halved into two bodies: those chosen by the bigger taxpayers forming the First Chamber and those by the lesser the Second Chamber. There is no mention of it, but the scheme contemplates only one direct tax,-that on land with all its appurtenances, buildings, woods, quarries, mines and the rest. No property holder is exempt from taxation, not even the King and the Church. Hence, the Sovereign will have a vote commensurate with the royal domains and his private estates taken together, and the Church, Societies and Companies will have a voice in the elections in proportion to their direct tax-payments. Men alone may vote, but women and minors who pay taxes have a voice in the elections by employing their natural substitutes-husband for wife, father for child, guardian for ward, tutor for pupil, etc., to vote for them. If in any College there are votes unregistered, they will be supplied by the Government.

Since it is a mimor detail, one may ask, without challenging the value of the scheme or the ability of this author, how, in the case of two voters, representing a College between them, they are to be compelled or persuaded into an agreement? They may want each to deet himself or belonging enter they may want each to deet himself or belonging candidate. Strict justice, social or otherwise, seems to require that they should fight it out, with someone appointed by the Government to act as referee, seeing to fair play, counting the points and deciding the victor. Again, with a College of three electors, each determined on a separate representative, how shall the triangular dual the decided T explain the control of the co

Englishmen of these days would at once say that such a scheme will not do. It ignores altogether the value of work to the nation, and the rights of the worker. It certainly does



away with the manifest injustice of the "one man one vote" system,-that a tramp or an imbecile should have an equal voice in determining the Government of his country as the man who has helped to build up the national greatness by his labour or his brains or his capital. But its "social justice" can only be admitted by those who hold that a man's service to the State is summed up and adequately measured by his payment of direct taxes. Rosmini uses the word "proprietarii" as descriptive of the voters, clearly, as I think, supposing them to belong solely to the propertied class. rentiers, greater or smaller owners of houses or lands. The artisan is disfranchised : the tenants also and householders : since a vote given to them would be robbing the landlord of a portion of his privilege. Italy, no doubt, has a greater number of small proprietors than England; its pobles are more numerous and not so wealthy, and there were, in those days, few or no great industrial concerns. But the system is clearly an attempt to build up a breakwater against the swelling tide of democracy, in the shelter of which the landlord could ride at his case and make things pleasant for himself. It must soon have been swept away. Think of the jealousy that would have been excited against the Church, as yet unspoiled of its vast possessions! With houses and lands in every parish, with its capitular and conventual estates, its Prince Bishops with their lordly domains and the Lord Abbots with their princely territories, the right to elect deputies in strict proportion to the tax on its revenues would have put the First Chamber, as we say, in its pocket,

No man. was a better friend to the humbler classes than Rominii. They were and are a chief care with the members of his Institute. He mixed with them as an equal, and would gladly, had God so willed it, have devoted his life wised with them as an equal, and wisest and holicits of that day he dreaded power in the hands of the democracy. The memory of the excesses of the French Revolution is named his migrantion. The flag of Liberty,

Equality and Fraternity, set up by the French people, had been so dragged in the mud and rent with base passion and saturated with blood that it could never again be put within reach of a mob. If the rod is handed over to the servant, will he not lift it against his master? Give authority to those who possess nothing, will they not make use of it to enrich themselves? Only those can be trusted to secure the rights of property who themselves have something to lose. Only they will support the interests of justice who themselves need the protection of the law. Let them only have charge of the government of a country to whom riot and revolution would bring ruin. This is anothing but socialism, and yet, at a time when the mad demon of revolution is stirring, it may be the wisest and strictest social justice. Let us remember that we in England still give municipal votes only to those who pay municipal taxes, and entrust the administration of our country justice only to those who have a stake in the county. Moreover, in our trading concerns, where co-operation is not yet adopted, we still leave the workers, who earn the dividends as well as their wages, without a voice in the administration, or a representative on the board, and elect the directors by the votes of the "proprietarii," the shareholders.

In quite a different spirit, Rommis, in his Fin If wands y
the Chark makesandoquet appeal for a consideration of the
rights of the people to a voice in the electron of the rights of the people to a voice in the electron of their hidings,
the fine teatments this was their unquestioned privilege.
It was asserted and sanctioned by Councils and openly
approved ob Pyoes. Rosmissi urgod that the time was
come to give the privilege back to them. He spoke of it
as a "Divine monal right," and quoted the words of St.
Cyprian, "Qued et ipsum videnum de divisal austerialism
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prohibition of the two works by the Congregation of the Index. It is open to an interpretation which would brand the present mode of episcopal, election in countries where concordats are in force and the ancient privilege of the people transferred to the rulers who nominate the candidates, not only as a dangerous concession open to grave abuse but as a sin. Annarently however, Rosmini meant nothing more by divine right than its apostolic derivation, and by moral right only the claim of ancient and authorised possession, and the fact that the relationship between a bishop and his flock, to become a perfect union in love and obedience, requires, as in matrimony, the choice and accentance of both parties. The history of concordats is not pleasant reading. They were reluctantly conceded by the Holy See to avoid greater evils. They have led in some instances to great scandals. Besides, in his own experience, Rosmini had seen how a bishop, appointed by an enmeror, was hampered by the fact in his government, and hardly dared sanction the commencement of a good work without ascertaining the Imperial good pleasure. He had known also of the lack of sympathy, and its evil effects, between a foreign bishop, though a good man, and his alien flock. He saw little hope of a revival of fervour and grace in Italy until concordats were abolished and the as belonging to themselves. This was the motive of his book. But, in that striving for an ideal perfection which was a part of his being, he went further than the mere asking for a repeal of the concordats; he urged, with all the learning and eloquence at his command, a return to the holy and homely methods of the primitive Christian Church.

It would be presumptious to enter here upon a discussion of this matter. We do not know well enough the state of the Chirch in Italy at that time. It will, perhaps, be sufficient to say that most people, nowadays, would more readily entrust an electroal vote to the mob than give the nomination or approval of a hishon to the neonle. We I think, feel no assurance that a popular choice would be divinely inspired; it would more frequently be controlled by the Daily press. In most English dioceses the candidates would be known to the generality only by repute, and we should fear the result of canvassing and the electioneering methods which would be brought into play. We should he inclined to expect better results from the well-considered appointment of a conscientious minister or ruler. The failure of the concordats was not due so much to their faulty principle, as that they failed to secure uprightness and virtuous principle in the royal or ministerial nominator. Mr. Morley has preserved for us Gladstone's notes of the qualifications he looked for in a Protestant bishop. They are: "Piety: Learning (sacred): Eloquence: Administrative power: Faithful allegiance to the Church: Activity: Tact and courtesy in dealings with men; Knowledge of the world: Accomplishments and literature: An equitable spirit : Faculty of working with his brother hishons : Some legal habit of mind: Circumspection: Courage: Maturity of age and character: Corporal vigour: Liberal sentiments on public affairs: A representative character with reference to shades of opinion allowable in the Church." Some of these muslities are of small consequence and in place of the last we should substitute devotion to the Holy See. and a loval submission to its authority. We should also desire some marks of personal holiness. But, where a right choice is or should be determined by the consideration of the many such delicate and yet important qualifications which make a man more or less fitted for the office, quely we to entrust it to the rude accident of a popular verdict?

Rostnini was a man who made account of a popular verner;
Rostnini was a man who made many devoted friends.
He could count amongst them Pope Gregory XVI and,
first and closest of all, Manzoni, the famous author of
I Permessi Spasi. He retained the personal esteem of Pope
Pius IX even after the doors of the Vatican were closed to



him. One wonders how he could have made such bitter and persistent enemies. They were indeed mostly men who had never known him, and we must suppose it was by his writings they judged him. These naturally excited controverse: so original a thinker could not hope that every one would agree with him. But even when his arguments fail to bring conviction to the mind, they convince our hearts of his humble sincerity and his high-minded pursuit of the truth. In his life-long striving after personal and intellectual perfection, he found peace,-that peace which the world cannot give and cannot therefore take away. One sees it in his features as the artist and sculptor have preserved them for us. There is something in the modelling of the head of the statue at Stresa which reminded us of Cardinal Manning. But how different the expression! The eyes of the Cardinal always seemed to be asking questions; those of Rosmini are introspective, reflecting on what he has seen. The deathlike mask of the Englishman gave an expression of restlessness; the urbane mobile features of the Italian are expressive of quiet and peace Rosmini was as eager and strenuous a worker and thinker as Manning, may we not see in the restfulness of the statue at Stresa and the portrait at Milan, the influence on his spirit of the quiet of the great mountains and the tranquillity of the creat lake, which were always with him in his lonely home at Stresa?

J. C. A.

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

CHAPTER VIII (continued).

The French Revolution.

Anour this time the Concierge behaved with great harshness to Revnd. Father Naylor, who was both old and infirm. He took such a dislike to him that he stormed at him wherever he met him, and left nothing undone till he got him removed to another Prison. He had not entirely recovered from a severe fit of sickness, and Revnd, Mother had much difficulty in obtaining permission to have a Bed sent with him, but could never succeed in getting any sort of Curtains for him, though it must have been a great bardship, to this venerable Invalid, to go from a warm, wellaccomodated Room to one that was cold and damp, in the Scotch College, where they placed him on the 1st of December 1703. Parting with him was a great affliction to the distressed Community, especially as he was then very unwell and had a Blister on each Leg. We sent him what help we could, both in money and some little provisions two or three times a week, till through the interest of some Friends he was removed to the English Benedictine Monky who were then prisoners in their own house. Rue St. Jacques. Revnd. M. Parker who was Prior, took all the care of him that circumstances would allow of and gave him a place in his own Room-their House as well as ours being Our Canvent continued to fill more and more with Frisoners of different Classes; what the Nun found particularly unpleasant was that many of the Gentlemes that they were often Running and Dancing about the Dominies and Contra, although they behaved with great respect to the Religious when they met them. The Concienge was very pressing with the Nuns to induce them to change their Habits for Seculiar Dresses, but was answered by the Friences could not autobase Clethes.

Many of the Prisoners had also a great dislike to the Religious Habit, and joined in pressing us to leave it off; and some Ladies, within and without the Convent, collected a number of Caps, Gowns, etc., and sent them to the Prioress; the Commissaires also pressed us very much. Some of the most moderate told us they had no orders to force us to change our dress, but that they could not answer for the Mob. We therefore put on Secular clothes, to our great regret, on the 20th of December ; but we had no quiet or respite as long as we remained in our once peaceful Habitation. In the depth of winter, the Keeper deprived us of every room that had a Chimpey, where we could meet together to warm ourselves : a fortnight elapsed before we could get a Stove fixed in the only morn we had left to us; there we met to Dine and Sup. The straightness of confinement can scarce be imagined. We suffered much from it when the weather grew warm. We could not think of going to take the air in the garden, such quantities of Strangers being always there; so we remained constantly in our Cells, in which two were mostly obliged to be together. although they were very small. Some of the Prisoners at last took notice of our great reserve and strict confinement. They talked of it amongst themselves, and desired some good Ladies, who had access to the Prioress, to persuade her to walk out with the Nuns; at length the Community went

into the garden, and when the Prisoners saw the walk we chose, they left it to us or gave place, and behaved with great propriety and civility, Reynd, Mother Prioress forbade any of the Religious to be seen alone, so we always went out and returned at least two or three together. We were molested with several other visits from the Section, for they discovered that, under pretence of Keeper had not many of them into his own possession; so to prevent this they endeavoured to make friends of us, hoping we should en about and tell them what belonged to us, Besides these visits, we had others from the Department and Municipality to search for writings; but they found none, under the National Seal, and they took at that time the Contracts of all our Rents, our Letters of establishment signed by the King of France and Parliament, in fine all our Registers and accounts from the beginning of the House.

Sometime in the beginning of January trypt, four Benedictine Wans were brought as Promeers to our Convent. Three of them were French, the other English, professed in their House; is he was called Constants in Religion, her family annu being Weight. We had then no place to offer them; all being ribates from one excepting our Cells and a evening when those four poor Nuns arrived, and we only knew the theory of the properties of the weight of the we

Next day, the Comtesse de Chambois came to inform us that one of those Nuns was very ill, and begged that some of us would go and visit her. Mother Teresa Catherine McDonald, who was at that time our Infirmarian, accordingly went, and found the Nun in Bed apparently insensible and speechless. She probably had had a fit, for they said she had fallen down soon after she had entered the House. We did all we could for her and remained by her day and night till she died. near her end, they began to say the prayers for the Agonizing; but it being night the sound was soon heard, and one of the bance as he called it. This made them more cautious afterwards. The Good Religious expired next morning, at 11 o'clock in the beginning of January 1204; the day of the month is uncertain. The Commissioners from the Section soon arrived to make an examination regarding her Death and Effects. This being done they took the Coffin down stairs, but the Nuns did not know where it was interred.

The zoo Livers, which they had allowed to seach of the Nuns lasted till May 1794. They often told us when we wanted more to apply for it; but we could not obtain one Sol more. However we were not in want of money, as we gained something by making little things and selling them to our Feinds. We had much more difficulty in getting provisions, everything being an scance and so dear. We were obliged to keep a Leaf from the heginning of Stribusgionian till sometime after Pentecost, only about a pound of meat was allowed every days for sick Prisoners. One of the Nuns, who greatly needed it, got some two or three other times, after which the Concierge strepped it and said them to set those who could get from a first prisoners. One of the Nuns, who greatly needed it, got some two or three other times, after which the Concierge strepped it and said them to set those who could get from a first prisoners for the county would do from hing the remains of them to us, which was a great help for the Sick. So we continued till they was a great help for the Sick. So we continued till they

a large sum, which was all deposited and doled out to the Prisoners, all sharing alike. Each one was allowed 3 Livers a day, but 10 Sols was kept for the Guards, so that each had 30 Sols. We received the same as the rest, till we were all obliged to eat at the common table. This took place only about a week or takes before we were sent out on our House.

Our disagreeable situation and the barsh usage of our Keeper rendered this final trial fess sensible to our feelings, or how could we have borne the thoughts of quitting that life? But we had remained in it long enough to have endured the painful sight of its destruction and scarce an appearance was left of what it had been. But is impossible to convey any idea of these scenes to those who have not themselves experienced them. The Victims that we saw carried to Death and the uncertainty we were in of what was to be our lot, made many things indifferent to us, which in other circumstances would have been felt severely. The plunder of our effects was over: the Keeper therefore Prison which be reneated solicitations be obtained and it was decided we should be taken to the Castle of Vincennes about a leagues from Paris. I shall endeavour to give all the particulars of this last Visit: we had been so long accustomed to the threat of this removal, that it appeared

On the 14th of 14th Networn 16 and 1.c in the morning, the Kepper, came tax usual on such occasion) into the Court, calling for la Mire, as he named Rend, Mo, Prioras, She was much indisposal and was not her bed trying to get a little repose, but she was obliged to rise and accompany the Officer, appointed to search through recepting and give to each one what he pleased to allow them to take our of their Court of the Court of the

even out his knife to the bottom of the tea canister. He looked over all our Books to be sure there were no Pictures that gave offence, such as Sacred Hearts, etc. He made no difficulty about giving us what we had in the way of secular clothes, which was very little; he let us have also our Breviaries and a few other Books; then, as soon as each parcel was thus carefully seen to and fastened up, it was sent down to the Greffe that nothing might be added to it. In this manner he continued the whole day and night, so that no one could go to Bed; and he did not finish till a or a o'clock in the afternoon of the 16th. In the morning of that day, the Goards were sent up to the Cells to carry down what parcels had been made up during the night, and also to put away into a Garret all that remained in our Cells; our bedding was all stowed up there. When we had just finished, there came another Administrator with orders that each one should have her bedding. Accordingly the bedding of the Cell in which he then was was all packed up to go away : but that of the other cells being already taken up to the Garret. we were left at the mercy of the Commissaire of the Section, who nicked out for us the worst of everything he could find They allowed for each bed a Mattress, Bolster, Pillow, and one Cover, which was either a Blanket, a woollen sheet, or a green rug; but they often told as that where we were going we should want for nothing; meaning by this to give us to understand that we should be sent to another life. When they had finished this Visit, every Cell was emptied and locked up so that we had nowhere to put ourselves. The Coaches had been waiting from the morning, but as they had out-staid the time for which they had their orders, they were obliged to send to get fresh ones; and besides that another difficulty occurred. On examining one of the trunks containing linen etc. there was found a scarlet night cap, several of which our Confessor had brought from England and used as a remedy for the Headache. He had given this one to one of the Religious for this purpose. This was looked

upon as a sure mark of a Plot to bring about a counter Revolution, it being just at the time the Bonnet Rouge was looked upon as such and forbidden. The news of this was carried to the Section, and it was treated as a very serious matter, as also was the discovery of some little pictures of the Sacred Heart found in another Cell. The Religious in whose Cells these things had been found as also the Mother Prioress were celled up one after the other. The Commissaires from the Section made a process verbal of the fact, which we were all obliged to sign; and he gave it such a black dve. expected it would be brought forward against us later; but God disposed otherwise. We stood altogether waiting some hours in the Domitory, for they had locked up the Cells and taken away the Keys. A few of the Prisoners took some of us to their rooms to rest a little, for the jailor seeing us standing there, told us we might go down into the Court and wait there. At last we were called down, and all the Prisoners flocked down to bid us Adicu and their best wishes: we were told afterwards that our going caused a general lamentation amonest them; they thought that by our being separated from them, they were designed for Victims. Then we were all put in a dark Dungeon they had made just at the Door, where there was nothing but a heap of straw, This place they had reserved to put any one in, as a penance, who had committed some fault. When they were quite ready, we were called by name; first, Mother Prioress; then two others who were to go in the same coach. We were conducted to the Street door, where, from the door to the Coach, Guards had been placed with drawn swords, who made just room enough for us to pass between them. Thus we were out into the Coaches a Guard with each and exdrove away. Some of us were much alarmed for fear they should carry us to different places. But this fear was needless. It was about II o'clock at night of the 16th of

We all arrived safe at Vincennes about 1 o'clock next morning. There we had a long time to wait before we could get entrance, as they were in Bed. We were first our in a kitchen, whilst our New Master and those who had brought us went to look out a place to lodge us in. They fixed upon four rooms at the top of the Tower, which could be all locked up within one large folding Door. There were 150 steps up to them; and nothing in them (but bare walls) except a poor woman who had gone through her trial at the Tribunal. One vote had saved her life, but she was condemned to remain in Prison till peace. Before we were conducted up to our Tower, we had to discharge the Coaches the Republic only allowed covered Carts for the removal of their Prisoners) but they had out of complaisance to us brought us Coaches. They made us pay for the privilege; it cost us 180 Livers. Our old Master then took leave of us charging us, as they do Children, to be good and behave well. Before we went up everyone was required to have her pockets searched to see that we had no knives or seissors. This was done by the Keeper's wife and another woman, with great civility; and we very readily emptied our pockets and let them see all; for those who had anything of the kind had taken care to hide them elsewhere. We had but few. They carried up our Bedding and spread it on the floor. We asked for something to take, before we could go up, for we had not slept and had scarcely eaten anything since the beginning of this Visit. There was nothing to be had but Bread. We asked for some wine, but they had none. They brought us Bread and Water, and fortunately Rayard Mother had two Pint Bottles, that some of the Prisoners had given her, one, a good white wine, the other orange-flower Brandy. She put for each one a little into the water and, baying eaten a morsel of the Bread, we were conducted up to our Prison. The way was up stone stairs that went round and round. lighted by large torches held in their hands by men placed one after the other all the way up, past door after

door with such locks and bolts as were quite trightful to beheld it after at a wrived at our prison, which was like the others, and opened with large folding Doors. When we were all in, they brought us several Backets of water, and told us if we wanted we might draik out of them; they also left us a enable. We verse lostigued we made no exemony, but each one found for herself a mattrees and End down in her clubes to repore. We were so weary believes all alops the clubes to repore. We were so weary believes all alops to the contract of t

The next morning we expected they would come and open the door for us, that we might have some breakfast and get our Baggage up, for we had not even our Breviaries to say our Office. But we waited till very fate before anyone came near us, and then we learnt that we were to remain locked up as we were. They did not even know whether they could presume to give us boiling water to make us tea for our Breakfast. However, after some time, they brought us a little ing of hot water and the most infirm, got a little of something to take. They brought up our Boxes, and our first care was to say our Office, which we had been obliged to interrupt whilst our Breviaries had been packed up. They furnished us with Bedsteads and Straw beds, Sheets and Blankers, for what we already had could not half suffice to keen us warm. We found our change of place very agreeable, since they treated us with civility, and we were alone except for the one Prisoner. She gave us great apprehension at first, as we thought she might be put there as a soy. We, therefore, behaved to her with much reserve till we grew better aquainted. Then we found she was more afraid of us than we of her, not being fond of Nuns : but she was a goodnatured woman and found herself the more comfortable for our society. We were, therefore, settled as well as we could expect to be. They gave us a dinner every day, but that was all-no Breakfast or supper. This dinner consisted of a dish of Meat, and two of vecetables; the portion of meat very small, and sometimes we could not eat the vegespare we exchanged to get a little milk in the morning. We had each brought our portion of tea, and we put it all together and contrived to get it made in one of the tin buckets they brought up our water in the latter was not inconvenient for the purpose, it having a little spout at one side to pour out the contents. They usually came towards the evening to bring us water; so we then put our tea in the bucket and they brought it in the morning filled with boiling water and brought also our milk and bread for the day. They kept no fixed time; sometimes we dined at one, two, or three o'clock, as they pleased. They also sent our linea to be washed and we paid nothing, as was reasonable, for the Keeper had orders, a few days after our arrival, to take what money we had from us. We had only paper money of about 11 hundered livers which we had saved from our work and former allowance, and we did not feel this loss much, for in our situation, not knowing what was to be done with us, our little money seemed of very little value. We were much more alarmed from an apprehension that they would take our Breviaries from us. I don't now remember how this lear arose, but the Keeper soon after quieted our minds on the subject, and our one comfort was that we could at least

say the Divine Office. But this did not last,

DOM NIC

Accompany to Foster's Alumni Oversiones Richard Robert, Francis, James, and Nicholas Fitziames of Somersetshire entered Gloucester Hall, Oxford, on the 17th of March 1181-2, aged respectively 12, 11, 10, o, and 7, and on the 18th of October, 1583, became pupils of Mr. John Case (as to whom see D.N.B., IX, 262). There is some reason to suppose that they were all two years older than they are recorded as being in the work above cited, for it appears from the Parish Registers of Bruton that Francis was bantived there on the 22nd of February, 1560-70, and James on the 25th of March, 1571, so that Francis must have been a little over 12 on the 17th of March, 1581-2, and James very nearly II. If this is so we may place Nicholas' birth at on the 12th of May, 1602 (not about 22 as Fr. Taunton says. English Black Monks of St. Benedict, II, 47), and about So when he died on the 16th of May, 1652 (not 92 as Dom Weldon states. Chronological Notes, p. 70).

He was the youngest son of Richard Fitziames of Redlinch (buried at Bruton 12th Nov., 1595) and Mary, his wife (huried at Bruton 14th March, 1602-8), daughter of Sir William Francis of Comb Flory. His uncle James, knighted on the 10th of October, 1553, fled abroad at the accession of Oueen Elizabeth and died (probably soon afterwards) without issue. His father, though vehemently suspected of Popery and kept off the Commission of the Peace on that account in 1585, does not seem to have been imprisoned His eldest brother John was accused of complicity in the Babington Conspiracy and was in the Tower in September and November 1486 being eventually fined and liber ed on bail. He was afterwards imprisoned in other prisons. He married Joan, daughter of Sir John Younge, of Bristol, by whom he had a daughter also named Joan, and was

His sister Mary married George Prater, of Nonney Castle (who died in January 1622-1), a staunch Recusant, and survived her husband. His brother Francis, with George Prater's brother William, entered the service of the King of Spain in 1507 at 20 ducats a month.

His brother James was brought before the Privy Council in October 1307 as a suspected person, and was alive in 1612

Nicholas himself was ordained priest from the English College Dougy, on the 7th of April, 1601, and visited England in April 1606. He entered the noviciate of the Order of St. Benedict at Douay, 12th of May, 1607, and was professed for St. Lawrence's, Dieuleward, the 15th of May, 1608. He went to Dieuleward the 10th of August, 1608, At the end of May 1600 he was appointed first superior with the title of sub-prior. On the 25th of September in the same year Dom George Browne was appointed first prior. in 1600 and Dom Nicholas Fitzjames in 1610, but this would seem to be an error. I do not know when Dom Nicholas came on the English Mission (probably about 1620), but it appears that on coming to this country he carried on the trade of a goldsmith at a financial loss, but with such skill that, when arrested about 1624 as a suspected priest, he was able to convince the authorities that he was indeed a goldsmith (see Cal. S.P. Don., 1624-5. p. 400, and Cal. S.P. Dom. Add., 1625-49, p. 401). According to Dom Weldon (as cited above) he died at Stourton 16th May, 1652.

Jone B. WAINEWDIGHT

#### fr. Romuald Woods. D.S.B.

R.L.P.

Our readers will have all heard of the sudden death of Fr. Romuald Woods, which happened on the Friday after Christmas Day. He was thought to be in the best of such health and strengths as his years and his failing eyesight had left him, and was, at the time, the guest of Bishop Heelby at Carolif. White sudking along Cathery's Forace, the at Carolif. White sudking along Cathery's Forace, the failure—so the impuest recorded; we say that his work was done and God called him to his rest. It was the happies and best of deaths, for him, for it was the will of God, and we do not doubt he was then best prepared to meet. His Maker. He had spent his years on earth in God's service, and his death west the last, simplest and, we loop, easiest

He was buried at Belmont where he had spent the greater part of his life. The good work he did there can only be known to those who profited by his teaching and example. Prior Forelet tells us, in the funeral series me he preached, how greatly he, in his position of Seperior, was edified by Fr. Romand's lives of povery and simple obedience, and how the "continued reverence and consideration," in "feel that he ought to humble himself before Canon Woods, and not Canon Woods before him," In spite of his almost complete brillinders Fr. Romandal continued to preach and to fulfit such duties as were possible to him and he retained to the end his office of Lonn Theologian. He was

titular Cathedral Prior of the Cathedral Church of Rochester.

We print, as a tribute to his memory, a letter we have received from Fr. Placid Whittle, an old friend and companion.



FR. ROMUALD WOODS, O.S.B.

O.S.B.

You have asked one, at a no has known him so long, to write a few reminises, of our dear lamented friend Fr. Romaid Woods, I shall chiefly confine myself to his years at Amplelorth, for the present generation can know little or nothing of those days. Of his many years at Belmont I shall say comparatively little. When we consider the great numbers from all our Monasteries who, during the last forty years, have passed through St. Mchael's, I do not exaggerate when I say that no one in the whole Engreat Woods.

My first recollections of William Woods, as he was then, dates from January 1854, when I fine cintered within the old walls of Alma Mater. I was then a wee buy of twelve, and W. Woods at strapping young fellow of eighteen. He was in the first class, and I of course was relegated to the was in the first class, and I of course was relegated to the was, I should say, and perhaps for some time after, a great puzzle to me why such big boys were still at school, for he was, I should say, quite as tall them as he ever was in after life. He usually wore a grey suit and, big as he was, a jacket, as was costomazy in those primitive days. Knee breeches had just gone out of fashion for young men. At the Midammer of 387, we youngers had a good laugh at him and the others in his class when they domed long freek evens, at the "Echibition Southay Parads," preparatory

That "Exhibition" we had King Lour. Our exercable and triple Juditiarian the Very Rev. Paulinos Wilson, took the King's part; Fr. Wilfrid Brown, Edgar; and Fr. Romundi ethier Gonerio ir Regan. But I thought he looked a veritable giant in his long and flowing robes. I don't remember the other character except my own. Deing one of the very small bloys, I carried the King's train as which this imnormant narr was performed, but I believe it is

on record that, up to me, no play of Shakespeare's had ever been better a set or staged than the King Lear of 1851. I say "up to that time," as I might get into hot

water if I did not make this qualification. In the autumn of that year William Woods, with four others, was clothed with the Holy Habit and became Brother Romuald One alone of the four survives him. In those days the community was small and the Novices had to take some share in the teaching. I don't quite recollect what Brother Romuald taught me as a small boy, but in the Middle and Upper Part of the School he taught me English Composition and Literature. And let me say here -and in this all who know anything of those days will hear me out-that Amoleforth owes much to Fr. Woods for its pre-eminence in English Composition, English Literature, and love of Reading. He had his favourite books, and amongst these Carlyle's French Revolution was first. O the gusto with which he read to us passages from "Tommy," as he affectionately called him! And after some more hery passage than usual, he would strike his fist on the desk and exclaim excitedly-" Did ever man write English such as that?" Of course we agreed with him, especially if we were not so well up in our lesson, and hence we generally succeeded in getting him to go on. But this occasional digression from the day's lesson did no harm. It was all in the way of general improvement and

the enlarging of our minds. Fr. Romould was a great "Hero Worshipper." If I remember rightly Carlyle and Dupanloup were his chief heroes. Whether he ever suc Carlyle I can't say, but I know that he and another enthusiastic admirer once went during the vacation on a pilgrimage to worship at the feet of the urear Bishon of Orleans.

Besides English, Fr. Romuald taught German, Italian and Spanish. Spanish I never learnt, but during our Rhetoric and Philosophy year in the school we did a fair amount of Schiller, Tasso and Dante, and on the Exhibition Days of 1857-8 one of us had, under his guidance, to declaim in German " Der Pilgrim " by Schiller and " Wilhelm Tell's" grand soliloguy by the same author. Shortly after that I became associated with Fr. Romuald in the community at Ampleforth. I need scarcely say that besides being a the life of the community in recreation time. As we all know, he had no end of stories, many of them most excellent. but others scarcely above commonplace if told by anyone else; told however by him in his inimitable way, they were ever enjoyed, even when repeated " many a time and oft." And, no doubt, it is in the recollection of many that he always declared his stories were true-" none of your made-up things." A certain person, who shall be nameless, and whose stories or versions of stories Fr. Romuald declared were somewhat void of truth, was once beginning a story. when the good Father in his usual straight and emphatic way cried out-" Now --, out with it, and none of your lies!" The would-be narrator was nonplussed, and

In the late astume of 1866, Fr. Komuald and myself is the Ampletorh, he of St. Michael's and myself for the Mission. Since then we have corresponded, at least on our respective Featt Days, without one single omission, and we have of course often met. Of the nearly forty years that Fr. Romuald sport at St. Michael's others of the many who have passed through Belmont during that long period, whether Junius or Canons, could spake more intentactly than I. But of this Teel sure that tall these hold Canon Woods in the highest exteem and affection. He was from Woods in the highest exteem and affection. The was from word, the was a man of crowds in exercise and the word. He was a man of crowds in the significant of the significant of the control of the word of the word. He was a man of crowds in the significant of the significant of the control of the word of the wo

of FR. RON.

In twice, detected Prior of Ampheforth, he relaxed to accept the dignity. For this he was blamed: but in my humber opinion he want quite painted in relaxing the dignity of the property of the p

#### Motices of Books.

SCHOLASTICISM OLD AND NEW, By M. DE WULF.

Translated by P. Coffey, D.Ph. Longman's, Green
and Co. 6/- net.

The author of this book is the Prolessor of Philosophy as the University of Louvain. This University is bringing out a "Cours de Philosophie," and this volume serves as an introduction to the series. The revisual of Scholasticion is a feature of the philosophical study of our day, and the large of the philosophical study of our day, and the large of the philosophical study of our day, and the part of justification of the past of justification of justifi

The book is divided into two parts. The first deals with "Medieaval Scholaute Philosophy." A necessary part of this section is the clearing away of misonceptions that have grown round the subject, such for example as the Baconian tradition and the confusion of philosophy with theology. Advantage of the subject was the part of th

metaphysics, as dualistic, creationistic, individualistic; in psychology as spiritualistic, experimental, objective; its logic is analytico-synthetic, its ethics is endacmoniotic and libertarian.

A critision that naturally occurs here is that the "sources" of Schoolactiscine are not given at any length. It would have been interesting to find in detail how much of the philosophy has Artisted for ris author, where he guidance is rejected, what other systems have been drawn upon, and where the original work or sources and appears and it was a superior of the property of the

In the second part we have a presentation of modern Scholarist Philosophy, v Neo-Scholaristicim—a body of destrines organically connected with those of the thirteenth century, but adapted to modern intellectual needs and conditions. These needs, the author considers, require a retrainent less formal than the usual tex-book, and the use of the vernacular. A pile is oriented the verbook of the set of the verbook of the verboo

would rewrite this period of me sook of a way and a sook of a sook

higher organisms. The metaphysics of the thirteenth century must be studied in the light of the positivist and critical philosophies of modern times—Vetera nova augere et perficere.

The author then passes in review the different sections of philosophy and attempts to show the attitude of neo-Scholasticism towards them. This review certainly shows that the author and confreres at Louvain are alive to the modern questions and are willing to investigate them sympathetically. What puzzles the reader is why such emphasis is laid on the "neo" aspect of the Scholasticism taught at Louvain. It would not be easy to give the content of the "neo" as opposed to the mediaval Scholasticism. It is true that it parts company with the antiquated physics, that it insists on the historical study of philosophy, that it welcomes the conclusions of contemporary science. that it is prepared to consider other systems, but this is rather an attitude towards philosophy than a new philosophy itself. Is there one single principle that the neo-Scholastics have originated that will transcend any principle of medizeval Scholasticism? None appears in this book.

SHORT SERMONS-Vol. II. By the Ray, F. P. HICKEY, O.S.B. R. and T. Washbourne, Ltd. Price 3/6.

Again, we have great pleasure in bringing before the notice of our readers, a volume of Short Sermons by Fe Pauline Hickey. In reviewing the first Sermons by Fe Pauline Hickey. In reviewing the first volume as expressed a loop that we might see another from such a source, and we have not been disappointed. The received which the first volume has met with amply justifies our opinion of it; and having carefully persued the second, ree can as hearity economend it as we did the former—say, even more sw, for we consider it better; the points given at the heading of each semon are clearer, the diction more flowing, and there are more frequent quotations from Seripture, the Zathers, and the Council of Trent. What we

said of the first volume as to brevity with cleamess, simplicity with fullness of meaning, piety with good practical sense, must be again repeated of the volume now just issued. The practical lesson drawn from each Sunday's Epistle or Gospel is given in a clear, succinct and convincing form. In the choice of subjects taken there may be differences of opinion; but all will find in these sermons ample food for meditation and instruction in the ordinary duties of a Christian who seeks to gain eternal life. Perhaps the more territying subjects of Death, Indement and Hell. are not brought forward as prominently as some would wish. But cannot too much be made of these, possibly to the detriment of timid souls? Many a sinner is touched, many a lax Catholic improved, many a non-Catholic converted by the sort of sermons given in this volume who would nerhans he terrified and kent back by too much stress laid on the justice and vengeance of an angered God. These sermons appeal to the reason of the hearer, and their fervid earnestness and piety touch the heart. While sins and faults are plainly reproved, encouragement is held out to those who will only do their best and trust in God. To sum unwe should say that these sermons combine a plain brief to the busy priest. Written for those occasions when a "short" discourse is called for, they can easily be developed and used for the more formal discourses required at other

Besides a sermon for each Sanday of the year, there are a few for special frasts, and also at the end four special sermons on the Passion. We creat the new volume will have sermons on the Passion. We creat the new volume will have which they both well deserve. We may add that they have been given some passes from passion for a fine passion of the pa

semons are short hat replete with matter on the leading subjects of religious instruction. In giving these semons and those contained in your former volume to the public you have done a very need worth. And after speaking of the ored of such brief instructions for early Masses, the Cardinal says: A street of the semons of

## THE PRIEST'S STUDIES. By T. B. SCANNELL, D.D. LORDINGES, Green and Co.

This little work has been written as introductory to the series of publications edited under the patronage of the Archbishop of Westminster and known as the Westminster Studies, for the author insists that the Priest can and should be a student even though engaged in the constant and arduous duties of a Mission. Not all that a Priest should know can possibly be acquired during the few years of training in College or Seminary. He has still much to learn and much to supplement, and much, too, may be forgotten if he is content to relegate his books to the Presbytery shelves and hardly ever open them again except for occasional consultation on the work of a Diocesan Conference. Nor is it intended that a Missionary Print should, in continuing his studies and adding to his stock of knowledge, neglect the duties that demand so much of his a bookman than as a zealous worker. Rather it is insisted on that study will enable the labourer to do his work with

greater ease and efficiency, and that where there is the will, time may be found for the acquirement of a large amount of profitable knowledge. The time is past now when the Priest might have recourse to the living voice of Professors and the help of fellow-students. He is living in a new world now and, as the author says, he has to stand on his own feet and use his own judgment. His college training has to bear a new and a heavier strain; in the pulpit, the confessional and elsewhere. He is consulted on many points and has to give clear and sound advice. He has to deal with converts, satisfy their difficulties and answer their objections. He may come in contact with dubious theories of philosophy and science more or less opposed to Faith and the teaching of the Church, and must be able to distinguish truth from error in the subtle plausibilities of modern argumentation. He will find himself sometimes in educated society and should discussion arise on matters affecting

He will sometimes be called upon to address meetings, and he must keep up to the timellectual movements the day. He may be asked to give Retreats or conduct Missions; and, from his own pulpt he will have to preach sermons that may be listened to with pleasure and profit, and that will artare rather than wary or repel. When the preach the preach that the price is sufficiently prepared for all this by a leave year or the preach the property of the property of

The difficulty seems to lie more in a suitable choice of subjects, and here the author's book will the found to be applied, and there the author's book will be found to be great assistance. He treats of eleven subjects, which he tirides into Professional and extra-Professional. The first include Holy Scripture, the Fathers, Dogmarie Theology, Moral Theology and Canon Law, Ascetical Theology, Liturge and Church History. Under the head of extra-

professional studies the Author places Secular History, Art. Science and Literature. These truthe are naturally not of such necessity or importance as the first-emotioned, but they will be found to be most useful to the Priest-studiest. Besides the pleasure of such studies they will win for the Priest, in educated society, respect and influence as a man of reading and culture. The author deals with these eleventy subjects in a must be provided to the priest in education of th

We conclude our remarks with the following words of the author:

"I had better say at once that while recommending these eleven different subjects for study, I do not for a moment expect a priest to matter them all. 'Something of everything, everything of something, should be our ideal. . . Most of us cannot aspire to be anything but general practitioners. Special knowledge must be the privilege of specialists."

THE SPOUSE OF CHRIST AND DAILY COM-MUNION, By F. M. DE ZULUETA, S.J. 1/- net.

Fr. Zaheta has published a number of firth books on Daily Communities for different states of life. This one is intended for those living in religious life. The author shows how a frequent reception of the Holy Busharit is as needful for such persons as for those living in the world. The vital question for religious, as for others, is What was the use which our Lord Himself desired us to make of His most loving accumental gift? Our own motives, however reverential and lovely, however boltly spiritual, are of no concern by comparison. He continues to explain the concern by comparison. He continues to explain the state of the continue of the contended of the continue of the continue of the contended of the continue of the continue of the contended of the continue of the continue of the contended of the continue of the continue of the contended of the continue of the continue of the contended of the continue of the continue of the contended of the continue of the continue of the contended of the continue of the continue of the contended of the continue of the continue of the contended of the continue of the continue of the contended of the continue of the continue of the contended of the contended of the continue of the contended of the contend on the meaning of "a right intention." Lastly he shows how religious men and women ought to check their reading in spiritual books on the practice of Holy Communion by the teaching of the Papal decrees instead of interpreting the latter by the former.

THE PETER PAN PICTURE BOOK, By ALICE B. WOODWARD and D. O'CONNOR. Bell and Sons. 5/-.

Mr. I. M. Barrie's pantomime, Peter Pau, is deservedly popular. The childish fancy is attracted by the scenery, the acting and the crocodile. But whether the tale of Peter Pan will last, and rank with that of Little Red Riding Hood or Blue Beard or Cinderella, and enter the nursery in book form is another question. Mr. O'Connor has brought out an excellent edition of the story, with the the play " This intention will certainly be fulfilled, and the book will form a delightful present for a child who has seen the pantomime, who has already made friends with Peter Pan and Wendy and Tinker Bell, and learnt perhaps to fear Captain Hook and his Pirates. Little Red Riding Hood came from the nursery to the stage. Peler Pan appeared on the stage and is trying to get into the nursery. If he is to enter he must come with the "peu follet" of the stage. In the present edition he certainly does this under the form of Miss Woodward's pictures. Those which contain "Peter Pan" in scarlet, dancing with his own shadow, or floating away to the Never-Never-Never-Land with Wendy or "perceiving" Tinker Bell is his glass are the best.

FOUARD'S LIFE OF CURIST. (Popular Edition.) 6d. net. MEDITATIONS AND DEVOTIONS OF CARDINAL NEWMAN. In

Not only the Catholic but all English-speaking Christians are much indebted to Messrs. Longmans, Green and Co. for

following up the publication of the popular sixpenny edition of Newman's Apologia by a sixpenny edition of Fouard's Life of Christ, a book which, as the author says, omits all controversy and criticism and aims at making Our Lord better known and loved. It is a pressing need of the present day to provide an antidote to the enormous amount of rationalistic literature which is found on every bookstall. The Rationalistic Press Association founded in 1800 has already done incalculable harm. It is a systematic propaganda "solely to promote sound reasoning and growth of reasoned truth as essential to the welfare and progress of humanity." Under this deceitful guise it has circulated nearly a million of its cheap publications. To take an example: Issus Christ, by the Count de Renesse, is to be seen everywhere. This blasphemous book was published in 1900. By the following year the French issue had reached a sale of 100,000 copies. It has moreover been translated into at least six different languages. Its avowed and specious object is "to rescue the reputation of the Founder of Christianity from the hands of his followers"

Farrat's Life of Christ (Sixpenny Edition) was published in 1906, and now we welcome a Catholic Life of Our Lord so well known for its devotion and warmth. It would be ungracious to expect the publishers, in so cheap an edition to rice us all the may or the notes and amendican

We have also received from the same fina, the Meditations and Deadinsoy Cardinial Neumas, well bound, well present in these parts, at a shifting each. Part I—Meditations for the Manth of May; Part II—The Stations of the Cardinial Neumann (III) and thought that the original size and price of thee shought that thought that thought that thought that thought that the original size and price of thee shought prevented many from becoming familiar with a very prevented many from becoming familiar with a very beautiful and instructives side of the Cardinal's mind life. It is now, in its three separate parts, more accessible and more convenient for use.

# A Day in ancient Rome. About the end of the Wirtt Century, 3.C.

(PRIZE ESSAY)

It had been a hard day: had struggled through Exams. all the morning, Exams, most of the afternoon, and as an appropriate conclusion to this exacting day I endured a long expected Roman History Exam, in the evening. How I had worked to distinguish myself in that Roman History paper! All my energies during the last term had been concentrated on that one subject; my other studies had suffered through my having introduced by stealth Roman History into hours that should have been devoted to Greek. Chemistry, Geometry and a host of other distasteful subjects. in the pursuit of which the schoolboy has to spend many a hateful hour; even my pleasure books had been selected with a view to their association with the inhabitants of ancient Rome. Finally I should not like to own to how many times I had pictured myself receiving amid rapturous applause the prize that was the aim of this long sustained

It will early be believed from all this that when I by in bed that night, heling I had done all I could and that the repair heling I had done all I could and that the result now was on the knees of the gade, whoughts still ran on Rome; Cato and Hamilath, the Styric Gracchi, Cesar and Pompey took possession of my beautiful and refused to go away. Hence after helying for some in this state, I was scarcely surprised to see standing at my besided a figure which I also not difficulty in recognizing as a Roman of the time of Cesar. He was a tark man of middle height, claim is togo of rich material. His togs, and also the parts of the tunic that were visible, were of a pure white; on his fet were very light sandals, the straps of which were wound several times round the legs. But much time was not allowed me for these observations, since after he had satisfied himself apparently as to who I was, become me and said, "I am a very remote ancestor of your; it is my duty on every hundredth anniversary of my death to show my voungest lvinig descendant a day of my former life on earth, until I have exhausted every day of it. It happens that you are to be my companion this time. Remember now that though you yourself will be present in fiels and blood, yet to those among whom you move, it will be as though you were not there; they will neither see not hear you. Now praper yourself for a day in

An inquiry as to how we were to reach ancient Rome was on my line, when I noticed that I was in entirely new surroundings. I was in a small dark room furnished with two mattresses which occupied almost all the floor. The walls and ceiling so far as I could see were not decorated in any way. The only ingress for light and ventilation was through a small doorway which opened into a large but poorly lighted apartment. My ancestor, who seemed to have been wafted into bed after explaining the reason of his visit to me, was at present engaged in dressing himself with the aid of one whom I took to be a slave. Consequently there was not too much room to spare in the small bedchamber, and as moreover it was decidedly stuffy, I was not sorry to be shown into the large room into which the bedchamber opened. This was a large and lofty hall whose floor was composed of mosaics representing scenes from mythology and ancient history, and whose walls were faced with white marble occasionally varied by small patches of colour. The arched roof was also decorated, and out of that portion of it which overhung the centre of the room an aperture was cut, through which the dull light of a dismal

morning was admitted. Underneath this was a large basin into which a fountain might play. The furniture was mostly of marble or other stone, and there was nothing resembling our modern mode of decoration. The whole room struck me as being a model combination of grandeur and utility; it was useful without being commonplace, grand without being luxurious. Such was the atrium of the more advanced type of Roman house, which, while it was an example of all that is best in domestic architecture, would readily serve for the wear and tear of daily life.

Numerous doors pierced the walls of the room in which I stood, and I decided to set out on a tour of inspection. At one end there were large double doors through which I passed into the estium or entrance-hall, taking care not to place the left foot on the threshold. One of the ever present slaves opened and closed the doors, and I found myself in the open vestibule which adjoined the public road. Not wishing to leave my revered ancestor's house so early, I retraced my steps, and at the other end of the atrium I raused through a heavily curtained doorway into the centre of the Roman house. This was a small but exquisitely beautiful apartment. Sweet perfumes scented the air, and no sound of the outer world was permitted to reach this sacred spot. The light was quiet and mellow. and the whole atmosphere of the place breathed the offund cum dienitate-the elegant ideal of Roman life. Here in all their state were the Hermes, together with the statues of countless ancestors of the family. Here too were the records of the famous deeds of these ancestors, and here it was that the particular ancestor, to whom I was indebted for my visit, in his capacity as paterfamilias, drove out at midnight the ill-disposed spirits from the house to the accompaniment of many mystic utterances and numerous ablutions

Another carefully covered door led from this hallowed snot into an open courtyard of great magnificence. It was surrounded by many pillars of marble, and in the centre of the court a mighty fountain sent a column of water high into the air. Numerous couches, wrought extensively in silver and ivory, were in position on the beautifully coloured floor. Statues of gods and goddesses, heroes and historical favourites were to be seen on all sides. Every known luxury found a place here, and I had a glimpse of that devastating relaxing influence which contact with the East had produced. After lingering for some time over the gorgeous scene, and picturing myself enjoying a siesta in the air cooled by the fountain, after exposure to a burning Roman sun I wandered back into the alrium, and meeting my host, was guided by him down a corridor into a small room. Here the innutes of the house were partaking of ientaculum, a light breakfast consisting of bread and cheese, and various kinds of dried fruits. This meal was in no way a formal one. The family came in one after another and did not even sit down while taking their load. After this the younger members of the family were escorted to school by a days, and their elders sought out their respective pleasures. No one seemed to give a thought to business or work : that was all in the hands of slaves and paid agents. As I luvurious case while a well-trained slave placed or read to them; others enjoying, or pretending to enjoy the beauties of art in a well equipped picture-room; others engaged in conversation, sometimes on politics and trade, but more often in idle gossip. There was but one object throughout the whole establishment, and that was pleasure. What did these eare about the Hermes or the many observances of their forefathers' religion? Nothing, except that they were the fashion. and that an outward show of respect to them kept the croakers and old-fashioned fogics quiet. What did these care about the gods and goddesses so frequently brought before them by innumerable statues? Nothing save only that their lestivals made the excuses for the horrible excesses in

A DAY IN ANCIENT ROME.

which the later Roman revelled. Once indeed did see exhibited Greek shave exponding the beatures of his native literature to the heir of the house, and indiging the while in many a hidden gibe at his boorish matter. Long experience fad assured him that he ran no fear of detection in this, from him who considered himself now of Rome's sunariest society men. About twelve o'clock in our modern exchoning, the household again assembled, thus time for a light hunch called premaleum. Here again the cold refreshments were only taken of sprainfy, for a keen appetite indeed was needed for the own, the principal mend of the formation in the open court, or in wandering through the gardens that covered the housetop.

About five o'clock the family assembled in the triclinium or Roman dining-room. This room was fitted with a long low table, along three sides of which couches were placed. These couches, which were slightly higher than the table were dramed with most costly materials and inlaid with ivory and even precious stones. Accordingly the guests' first act after entering the room was to remove their shoes. After this they took their place according to their rank, the middle place being allotted to the most distinguished of the company. The richly dressed guests rested on their left albow, which was placed on a long cushion or sillow-the arm of the couch. In this lazy attitude there set to work to eat. The dinner began with such stimulants to the appetite as eggs, olives, ovsters, lettuce : the second course consisted of a variety of delicacies in which fish and or less modern dessert. During the meal wine was consumed in such amazing quantities both by my ancestor and his quests as to make it necessary for slaves to bring round water, in which they might cool themselves, and for other slaves to wave large fans. For, let it not be imagined that these Romans are and drank in any degree of moderation or merely to astify the natural caving of bunger and thirst. Their appetite had become to them their greatest form of pleasure, and as such was only revialled by their lower of "games" and of winessing bloodshed. Perhaps this result was only to be expected, when all the laxuary and effeminacy of Greece and the East were suddenly placed at the disposal of a people who had neither the deep religious spirit nor the high social ideal which controlled the life of the Greek. As for the cruelty of the Roman it was his natural inheritance, but it was intended by his lacks of mount restraint, and the state of the cruel of the such controlled that the second method that the Roman had to beguitine has time.

Since most of the party now could only walk with difficulty, and the parrow roads would not permit the passage of any wheeled vehicle, litters were provided. It still wanted two or three hours till sunset, and so I set to work to make the most I could of my opportunity of viewing Rome's exterior. We passed many private houses similar to the one I had been in though most of them were not so large. Sometimes a laurel branch would be seen on a door. indicating that a marriage was in process of celebration. On other houses a chaplet told the passers-by of the birth of an heir and other decorations showed some other cause for rejoicing. But even Rome in all her gainty and frigolity could not rid herself of one sorrow, and this was manifested by the number of small nots containing everess that we passed in the doorways and by the columnae, houses where the ashes of the deceased were kept after cremation. Many stately buildings, for the most part temples or baths, were passed till I found myself in the Forum Romanum itself. I felt awed when I thought of the great men who had spent so much of their lives in this spot, but from an architectural point of view I was disappointed with it. There were, it is true, many noble buildings, but these had been built for their individual appearance and not with a

view to the effect of the whole. In fact this criticism applies to the whole of the city. However it was on this spot that a feeling of reverence, which I had experienced from the first moment I found myself in ancient Rome, now asserted itself more strongly. I could not account for it, but I felt somehow I was treading on holy ground. Neither was this feeling extinguished by the disgusting scenes I was about to witness, any more than in its milder form it had been driven away by my instinctive recoiling from the pleasure-seeking people by whom I was surrounded.

We arrived at the circus: the games were drawing to a close as they could not be continued after sunset owing to the absence of any efficient means of artificial lighting. However I found that the chief event, a fight to the death between two famous gladiators, had yet to take place. When I entered, a chariot race had just been finished, and the victor was even now receiving his prize, while the mangled body of one of the competitors who had been trampled to death, was being bosse out of the areas. Next came a few contests in which beast was pitted against beast, or man against beast. All of these were to me most horrible, but they did not seem to affect the hardened spectators, who calmly criticised the methods of the combatants. Then the time came for the eladiators.

It was no new experience for this pair, since both had been the heroes of several contests. This had the effect of prolonging the fight, and for some time neither gained much advantage. Gradually they lost their strength, and blood was observed to be trickling from various wounds, Soon both were covered with blood, and the excited cries of the partisans and the remarks of the unconcerned were hushed, so that I could hear the panting of the combatants. Then of a sudden by a deft movement one of them maims his opponent, and almost in the same moment puts an end to his misery. The suppressed excitement of the mob bursts forth on every side. Jubilation, congratulation and veyation are all clearly visible in the swaving crowd.

But then a strange thing happened. The packed theatre transformed itself before my swimming eyes into the college dormitory; the ear-splitting applause dwindled into the prefect's clap; and the death shrick of the fallen gladiator became the high-pitched voice of my neighbour, who was complaining that I had been the cause of his having spent a sleepless night.

As I occupy myself with my morning toilet. I reflect upon the hours I may be said to have spent in ancient Rome, and try to account for the feeling of awe that came over me so strongly as I stood in the Forum, and which still stays with me. What is it that makes me feel this reverence? The days of Empire? No, they disgust me. The people whose daily life I witnessed? They likewise offend me, A handful of great men apart from the nation? They scarcely do more than interest me. Romulus and his robberband who win this deep respect? No, it is rather the struggling city, whose defence was her own farmer soldiers. to which I am so attached. Here before her citizens had learnt to crave for foreign conquest and before the vicious mob became her rulers, did Rome reach the zenith of her true glory. I see Horatius and his colleagues again defending the narrow way :- and here, since my thoughts can ascend no higher, they needs must fall with the shattered bridge into the dull sluggish stream of daily life.

P. A. CHAMBERLAIN.

### College Diary and Motes.

Jan. 16th. Opening of Term. Voting for Captain took place in the evening and resulted in the re-election of T. Leonard. The following are the school officials for the term :—

iovernment :-	L. Hope
Secretary and Recorder	E. Cawkell
Officemen	B. Collinson
	A. Lightbound
Librarians of the Upper Library	C. James
	G. McCormack
Librarians of the Lower Library	T. Reddin
Librarians of the Dower Money	J. Robertson
1	H. Weissenberg
Librarians of the Reading Room	J. McKillop
Activation of the Control of the Con	F. Pozzi
Gammanan	P. Martin
Gamesmen [	J. Barton
Billiardroom Officials	W. V. Clapham
	A. Clapham
Secretary of the Literary and Debating Society	L. Hope
Secretary of the Junior Debating Society	V. G. Narey
Killton of the Diary	W. V. Clapham
	H. J. Sprakman
Captains of the Football Sets :-	
1stT. Leonard, H. J. Speakman andW. V. Clapham, R. J. Murphy	
rdR. Blackledge, N. Chamberla	n
4thM. Wright, G. Emerson	
5thH. Marron, E. Marsh	
	H. J. Speakman
Yanthall Committee	P. Martin
7 dollari sassimita	A. Smith

Jan. 23rd. A meeting of the School was held this evening at which the Captain introduced his Government. In the absence of H. Williams, J. Darby acted as Leader of the Opposition.

Jan. 30th. An informal lecture was given in the Chemistry Room by Fr. Placid on the "Sun." The Lecture was profusely illustrated by Magic Lantern slides chiefly of sun spots. The Lecturer also dealt with the remarkable results achieved through swertum analysis. As the sight of the sun has been denied to us practically since the beginning of term, the information we received of its existence was comforting.

Fig. 6t. A strong Football Eleven went to Heinsiety to play the return match with Dancombe Fant. We have generally had some difficulty in winning this match away from home, but to day we secured an easy victory. Fr. Joseph, who was playing play of Both our wing forezait the score stood at 6—1 to account at the interval. In the next tall we overwhelmed our opponents and the final result was 11—1. Fr. Mauras was in remissible form and second eight of our goals. G. Gaywor reinsibilities and second eight of our goals. G. Gaywor reinsibilities and second eight of our goals. G. Gaywor reinsibilities and second eight of our goals. G. Gaywor reinsibilities and second eight of our goals. G. Gaywor 1. The following played for the College :—Gast. T. Leonard J. Backs, Rev. A. Barnett, P. Marrior, Hall-Backs, G. Gaywor, Rev. B. Hayes, B. Collison. Forestein, J. Datby, J. Roberton, Rev. A. Devell, H. J. Spashman, Rev. J. J. M.

Feb. 9th. A class match was played to-day between Forms I and II and resulted in a great victory for the smaller boys by one goal to nothing.

Pol. ted. It is not often a low spends his eighth birthday as school. Lancaster (iii) to-day proved an exception to the rote and Blitch the Preparatory in honour of the event. Extra recreasion was permitted and Br. Romandig gloidle the class to a meet of the Simington forbounds which conveniently took place in the mighbourhood to-day. Returned from the dase, they were postbourhood to-day. Returned from the dase, they were prevent (iii) made a windle of the class of the contraction of the complete of the class of the contraction of the consistent in his reply and the the Headmanter should have the thanks of the Preparatory for his permission to celebrate the livithday, and he was gatted to so the other "grown and" for not interfering to

Feb. 11th. After supper Fr. Benedict gave a lecture on English Architecture, and invested a difficult and technical subject with much integest. With the aid of the Magic Lantern be showed us

types of the Norman and Gothic structures (some of his slides being made from photographs of different parts of the Abbey and Church), and contrasted these with well-known types of the Romanesque style.

Fig. 46th. The Second Eleven played a football statch we football with the Bontham School Scoond Eleven. Bontham Michoel Gal, and playing with the wind pressed for some time. He not one defines proved to arrange and a break sawy to be been present to the second half with the wind at our break we had all the best between the second half with the wind at our break we had all the best of the game, and after W. Darly had added a second gazed break with the wind at the best of the game, and after W. Darly had added a second gazed break with the second second with the second with the second second with the second sec

March and, Collop Monday; recreation day. These was comply more to make sledging practicals, and as the surface was frozon the course proved last and lively in the morning. But to make you be present to the control of the control o

The Football Eleven had ravelled to Volt by the morning train to play the tenur marks with Bootban School. The ground was just fit to admit of the match bring played. We had better Bootban bleavily in the home match, and secondaryly were disappointed white a read by the opposing forwards resurted sparse, Our Eleven took some time to settle down, but towards, the set of the first half Raddie second for an write. A start thou, and a few moments lare Spechanica gove at the leads. In the second half we had resuch the Section of the second half we had resuch the Bootban second trace, before time was a sall due in all and the Bootban second trace, before time was a sall due in all an examination. game, the state of the ground making scientific play impossible.

Of the backs Martin was most conspicuous, and Cawkell played an untiring game at half-back.

In the evening two farces were played, No. 1 Rasual the Corner, by H. and C. Rochford and J. Darby; and Sent to the Tours, by T. Leonard, A. Smith and H. J. Speakman. Both were amusing and well received, though the second was presented with greater attention to detail, and its plot was less obvious.

Marie 5th. School Debate: Fr. Paul presided. The captain introduced an elaborate "Sports' Bill" which death with the new conditions under which the Sports were to take place, and made provision for more systematic practice during the formight preceding the Sports. The meeting was adjourned.

March 7th. Ft. Anselm gave an informal Lecture on "Athens." He had some very good slides of the ancient ruins; but he did not however confine himself to architectural details, but wove his account of the buildings into an interesting story of the daily life of an Athenian.

March 8th. The discussion on the "Sporis' Bill" was resumed after High Mass. A somewhat hot debate took place, several members of the House passing severe strictures on the principles underlying the Bill, and the Chairman had to intervene more than once. Ultimately the Government proposals were adored with slight changes in details.

Morels roth. Football match at home n (Falcring, The Committee boddy) decided roly high (buy) Eleven. Re value time after the kele-off, Pickering presend hard and it fooder, as though weight and strength would carry the day. At last our forwards get going and after some good constitution Radial openal the scoring, in a few moments Dickering equinated through some heistation on the part of our backs immediately in frent of goal. The score at half time was on all: For about a sparrer of an home after the recommencement of the genne, phy was even, and then Tadalis somety took a good courter from the left and gave and then Tadalis somety took a good courter from the order down the center, dodged between the backs and divided part and dealestoper. We skept our beat tasks and divided from the galactoper. We skept our beat tasks and divided from the

goal. The next point ful to Pakaring, Jost before time Robbies become one fifth and final goal with a very heard shot jets under the cross bar. Rosali 5—2. Ontil half time the game was well contented, but the combination of our forwards demonstiled the opposing side. The shooting of the school forwards was very accurate and few chances were missed. The following was the team of-final, T, Iconard, finels, P, Marriss, H, Robbiest Haby, L, Mohrerson, T, Robbiest L, Mohrerson, T, Mohrerson, T, Mohrerson, T, Mohrerson, T, Mohrerson, T, Mohrerson, T, Mohrerson, T,

March 13th. Alter supper Fe, Placid gave an interesting lecture on the "Planets," illustrated by some Magic Lantern slides. Passing from Venus, which the Ecctuer regarded as not of very great autronomical interest, he described the Moon and the theory of its once having been part of the earth; and finally dealt with Mars, its channels and the question of its supposed inhabitants.

March 19th. The Lower Library anticipated St. Partick's Day and played of their annual English, w brids march. Moritor first sourced for the English, and Ruddin equationd. Before half clima Bench part English aband some ones. With ten misuness left for play, W. Davley made the score two all, and just before time Dumbar with a long and buley show gave Fredan the victory. To day also in a class match Form II defeated Form Lin a close game by two goals to one.

Marks 18th. Another visit from Mr. Norman Potter, who came to interest us in the resease work he is doing among boys in London. This year he had some Magic Lantern silose to illustrate the great work that is goowing under his case. We had sides depicting for us the separal steems and conditions from which he recease they and that he may be suffered to the second t

him feel how much he had won the sympathy of Ampleforth boys.

A movement is already on foot to show this sympathy in a tangible form.

March 19th. St. Joseph's. In the afternoon His Highness the Jam Sahib Maharajah of Nawanagar, who had been Fr. Abbot's guest at dinner, came down to the cricket field to lay the first sod on the new ground and to plant a tree in the corner of the field. The Union Tack flew from its staff, and the tree was decorated with His Highness' colours. The tool with which the sod was laid was also adorned with the colours of K.S. Ranjitsinjhi's College at Cambridge. The Captain thanked His Highness for his kindness in coming over to Ampleforth to perform the ceremony, and voiced the wish of the School that when the new ground was ready His Highness would again bring a team to play the College. In a felicitous reply K. S. Ranjitsinjhi recalled the pleasant hours he had spent some years ago both with Fr. Abbot and the community, and on the boys' cricket ground. He hoped the new ground would be a success. and that while at school the boys would learn " to play the game " not only on the cricket field but on the larger field of life. His Highness then left the ground accompanied by the Rev. Mr. Borresow, Vicar of Gilling, with whom he had motored over to the College. A half-day was given in honour of the event,

March 13th. Peast of the Annuclation. Hearty congenue lations to Fs. Glovane Parker, Archel Davson, and Antrone Bytes, who were raised to the prienthood by His Londship History. Lacy; also to Ber, Justin McCann, and Adrian Movens, who received the Discounte; and to Brs. Leo Hayes, Schastine Lambert, and Herbert Bytes, who were ordained Sub-dascons. Later in the morning His Lordship administered the Sacracient of Confirmation to several of the younger lows.

March 26th. The Captain called a general meeting of the school, The new Sports' Bill and the Racquet Rules were read. The House then proceeded to discuss the "complaints," of which several bad been handed in by the Opposition

March 20th. Lactare Sunday. The Racquet season was

Abril 1st. Fr. Dominic, who had last term given us a lecture on the " Atmosphere," gave an interesting lecture on "Rivers." The slides, which were chiefly of wild Scotch Rivers, were interesting not only from the aqueous point of view, but from that of the lover of mountain scenery. They clearly brought out the Lecturer's points.

April 2nd. Month Half-Day. The Lower School spent the afternoon in "scouting," adopting the system advocated in General Baden Powell's "Scouting for Boys." Forms I and II divided into three groups and guarded the approaches from the College into Corwold Three hove were given a note each to take into Coxwold Post Office, their object being to get through the secuts undetected. In discuises that would have done credit to The Scarlet Pimbernel, Pozzi, Power (mi), and McDonald (mi) set out by senarate naths. McDonald (metamorphosed into a farm boy) took the path down the valley, crossed the railway, and ran into a group of scouts in Newburgh Park. Pozzi (as an old villager) took a straight line across the fields, while Power in khaki) made for Byland Abbey. But every route was well watched, the ridge of hills dividing the Byland road from the lower part of the valley affording an admirable look-out. Pozzi's discuise was penetrated about a mile outside Coxwold, and he had to surrender; but Power after hairbreadth escapes and periods of tension spent in ditches and by havricks, succeeded in escaping notice in reaching Coxwold.

It was a novel experiment that gave rise to interesting episodes. Having heard that one of the enemy was got up as a farm boy, several of the scouts espying an agricultural figure, carefully drew a circle round it, and closed in on a stolid Yorkshire plough-boy! The farmers too were not without exception neutral, as they should be to make "scouting" a success. The only complaint came from some of the scouts, who found it slow. Two of the First Form, for instance, had a beat of three hundred yards along the bank of an easily for table stream. They paced it for the best part of an hour without any other result than that towards the end of their vigil one of them fell into it.

In the evening the Month-Day "Speeches" were delivered and the music pieces played. At the close the Head Master said that with this evening the series of Month Day speeches for the present year came to an end. He complimented both speakers and musicians on their work, and expressed the hope that the audience would not be content with this slight acquaintance with "The King's Treasures." but that now while at school they would not miss the opportunity of forming a friendship with books, which would last them through life. For the "Speeches" were not merely to teach elecution, they were also to help the audience to keen in touch and sympathy with the best that had been written. The following was the programme of to-day's selections :-

Piano Solo			"Valse de Salon" F. Goss.			Mayer
RECITATION			"St. Telemachus"	***	907	Tennyoon
RECITATION		"T	he Passing of Arthu B. Burge.	m.H		Tennyson
PIANO SOLO.			"Rondo, C Major " J. Miller,			Beetkoven
RECEVATION			"The Hump" A. Long.			Kipling
RECETATION		- 117	The fire at Hamburg W. Martin.			Lowell
Piano Solo	100		"Les Adieux " V. Narey.			Dussech
RECITATION		" Incid	lent of the French C P. Peguero.	amp"		Browning
RECITATION			"The Fawn" C. Collison.			A. Marvel
RECTATION			King's Treasures"			Rushin
PIANO SOLO		= V	G. Lindsay.	r.11		Beetheven
RECITATION		" Los	n of the Royal Geor	ge,"		Cowfer
RECTATION		"The I	leight of the Ridicu R. Power,	lous"	in	Holmes
RECETATION		100	"Fidelity " A. Neilan.			Wordswerth
Piano Solo			"Spinnelied"			Mendelssohn

Abril oth. The last meeting of the school took place in the Hoper Library. After the discussion of some "complaints," only one of which was upheld by the Chair, Mr. Leonard thanked the school for the support accorded to himself and his government. which despite the tactful resources and the keen vigilance of the opportion leader seemed to him to have reathed the confidence of the school. On congruinating the football eleven on an execut untillited by a single defeat he had only one regert that they had been unable to add Decklington to their list of victories a second time this season. 4th. Williams, the leader of the opposition, and also the second time this season. 4th. Williams, the leader of the opposition, and also the second time this season. 4th. Williams, the leader of the opposition, and also the season and the had been active to the control of the season and the had been active to the control of the season and the had been active to friend and see but specially to the Captain, whose position, he said, we were goo ago to obe, upon as a led of cross without the thorns. It was really one that establish many duties and all those perty troubles that generates of any hind construction would—most versibles that generates of any hind construction would—most versible that generates of any hind construction would be also as a second to the construction would be added to the construction of the construction would be added to the construction would be added t

The Chairman then asked permission to say a few words. It appeared to him that the last meeting of term had by common consent developed into a kind of "Thanksgiving Service," To some this may appear puerile; for his part he preferred that it should be so than that it should be a critical meeting. He would perform the more agreeable task of praising that which was praiseworthy. He congratulated the house in general on the debates in which the speeches had, he thought, been above the common level-in particular those of certain members of the opposition who had made a real attempt to substantiate their complaints by sensible arguments. He snoke for some time upon the position and duties of Captain. Mr. Leonard had filled the position with commendable success, and had retained the confidence of the school because while he had not failed to perform those disagreeable duries alluded to by Mr. Williams, he had done so with the minimum of offence and officiousness

April tolk. Congratulations to Henry Rochford on winning a prize at the recent exhibition for photographs by amateurs at Richmond. The successful photo was of a pheasant sitting on her next.

April 12th. Opening of the Rounder season. Boys v. Masters, The former won by 99 to 76. One of the rules of the game is that each side provides its own ball. The school scored a distinct riumby with its "gubber core" this afternoon, even quite small hits proving productive of runs. The secret had been well kept, and the masters' efforts with the ordinary ball suggested a hoplite trying to overtake a motor car.

April 15th. The Retreat began this evening given by Fr. Paulinus Hickey, O.S.B. A large number of "Old Boys" arrived to attend the exercises and take part in the Holy Week ceremonies.

April 19th. Raster Sunday. In the aftermoon the "Old Boys" alpril their annual football match, but this year the school was not at full strength, some members of the Eleven reserving themselves for the Sports to-morov. The game however was even, and towards the close exciting. It ended in a draw of two roast all.

April 20th. Easter Monday. A thin covering of snow lay on the ground this morning, but under the influence of a hot sun soon disappeared, and it was possible to commence the Sports at half-past ten. The races were run on a grass track prepared round the 1st Set Football Field, and the other events took place inside this course. There was a numerous gathering of "Old Boys" and other visitors, and an enjoyable day was spent. It is difficult to say whether on the whole the results are good or bad. as the events were decided under new conditions and comparisons with previous years are quite misleading. Speaking generally the lower Sets seem to have done very well and undoubtedly contain several promising athletes, but we think few of the 1st Set results will survive the next two or three years. The High Jump, which in the 3rd Set was remarkably good, in the first two sets was distinctly poor-especially for "Leap" Year, as was ironically observed,-and much better results were obtained in practice. This event was taken last and it may be that the winners who had been competing in other events were unable to do themselves justice. In the races the 1st Set Hundred Yards was well contested, and the same event in the 2nd Set produced a splendid finish, Narey just losing to Richardson in the last stride. Blackledge ran with excellent judgment in the and Set Mile but in the 1st Set J. Darby, who had most of the race to himself, allowed himself to finish much too fresh. The results in detail are appended :-

# Ampleforth College. April 20th, 1908. Athletic Sports. Conducted under the Rules and Regulations of the A.A.A. All Races run on a Grass-Course.

	111.	and:	Time, Height, sec			
100 Yards.	W. Darby.	T. Dunbar.	11 - 100.			
440 Yards.	W. Darby.	J. Robertson.	r min. 4 sec.			
Half-Mile.	J. Darby.	A. Clapham	2 min. 11 f sec.			
Mile.	J. Darby.	A. Clapham.	5 min. 37 sec.			
Hurdles.	W. Darby.	P. Martin.	21 f sec.			
High Jump.	P. Martin.	J. Darby.	4 ft. 7 in.			
Long Jump.	P. Martin.	G. Gaynor (ma).	17.ft. 55 in.			
Weight.	P. Martin.	H. Rochford.	ag It.			
Cricket Ball.	J. Darby.	F. Goss.	87 yds. 0 ft. 3 in			

	Seco	nd Set.	
100 Yards.	G. Richardson.	V. Narey.	12 500.
220 Yards.	G. Richardson.	W. Clapham.	341 800
440 Yards.	W. Dent-Young.	D. Power.	1 min, 61 sec.
Half-Mile.	R. Blackledge.	G. Morice.	2 min. 36 sec.
Mile.	R. Blackledge.	N. Reynolds.	5 min. 572 sec.
Hurdle (3 ft. 3 in.)	W. Dent-Young	W. Clapham.	237 500.
High Jump.	J. Murphy.	G. Lindsay.	4 ft. 15 im.
Long Jump.	V. Narey.	G. McCormack.	13 ft. 83 in.
Weight (14 lbs.)	J. Beech.	J. Marphy.	23 ft. 5] in.
Cricket Ball.	A. Goas.	P. Murphy.	70 vds. r ft. 8 in.

100 Yards.	W. Martin.	A. Power.	133 800
220 Yards.	A. Power.	(G. Emerson, W. Barnet.	33 460
440 Yards.	F. Pozzi.	B. Hardman.	1 min. 17/ sec.
Half-Mile.	I. McDonald.	V. Pozzi.	2 min 421 sec.
Hurdles (3 ft.)	I, McDonald.	A. Neilan.	
High Jump.	A. Neilan.	L McDonald.	g ft. roj in.
Long Jump.	L. Lucy.	W. Barnett,	te ft. t in.
Weight,			
(12 lbs shot.,		L. Ruddin.	10 ft. 4 in.

	Fe	ourth Set.	
100 Yards.	C. Bradley.	G. Welch.	13] sec.
220 Yards.	G. Welch.	C. Simpson.	34] sec.
410 Yards.	C. Bradley.	R. Harrison.	1 min. 15] sec

	102.	and,	Tiese, Height, etc.
High Jump.	G. Welch.	J. Gurman.	3 ft. 10 in.
Long Jump.	G. Welch.	R. Harrison.	32 ft. 3] in.
Weight			
(10 lbs shot.)	J. Guzman.	F. McCabe.	18 ft. ro in.
Cricket Ball.	D. Fawcett.	C. Collison.	53 yds. oft. 9 is
	Fi	fth Set.	
100 Yards.	T. Orendain.	L. Lancaster.	17/ 100.
210 Yards.	T. Orendain.	L. Lancaster.	43 sec.
High Jump. Weight.	T. Orendain.	L. Lancaster.	aft 4 în.
(to lbs. shot.)	L. Lancaster.	T. Orendain.	to ft. 4]. in.

Cricire Ball. T. Orendain. L. Laucaster. 22 yds. 0 ft. 1 in.

Consolation Races (190 yds.)—T. Dunbar, N. Republis, R. Huddlesten,

H. Bradley.

Three-level Race.—C. Share, F. McCabe.

Suil Rass.—S. Laucaster.
Tur-of-War.—W. Claubam, G. Barnett, R. Candlish.

In the evening the Old Boys played the school at Billiards and won decisively. The following are the results of the games

Mr.	G. H. Chamberlain	1	W. V. Clapham	0
Mr.	E. P. Hardman	0	P. Martin	1
	C. Hines	0	C. Ainscough	1
Mr.	A. Hines		P. Chamberlain	0.
	J. Rochford	- 1	H. Rochford	0
Mr.	B. Rochford	- 1	A. Clapham	0
		-		-

April 21st. Easter Tuesday. Going home day.



We heard somewhere that the University Inspectors who were here last June described the precautions taken against fire as ample. Had this inspection been this year their persise would perhaps have been more generous. The water has now been conducted to the gallery immediately outside the domitionies, and two lengthy fire hoses of the latest and most approved type hang close at hand. They can be securely fixed by the smallest boy at

a moment's notice and reach the remotest corner of the dormitory In addition "fire buckets" are mustered in an imposing array on the window-sills. To the inexperienced these latter may appear a very primitive method of fighting the flames, but we are assured that expert advice has been taken, and those most interested in preventing fire are of opinion that there is no more effective prophylactic against large outbreaks than a number of such vessels ready for immediate use. One's saner self trusts that it will be long before they are wanted, but we confess to have yearned to wield one. Somehow buckets seem made for throwing water, and when they become mere containants we fully appreciate the sentiments of the Ancient Mariner when he spoke of

> "The silly buckets on the deck That had so long remained."

As it is they may be a guard against fire, but they are a very idle though perhaps a very imposing guard. They remind us of the horse-guards at Whitehall-always magnificent, always impressive. but capable of better things than mere sitting, which is their unhappy lot. A little fire-drill would be very useful, besides affording an outlet for our animal spirits and the possibility of removing some of the red paint from the buckets.

Will the authorities consider the possibility of forming a fire brigade amongst the boys? Experience has shown that boys' fire brigades have been very effective in cases of outbreak, and there is the further consideration that in the actual practice a deal of skillis acquired which, apart from actual fire, is most useful.

During the past term our curiosity has been aroused on several occasions by the arrival of large packing cases. Invariably they have proved to contain "more toys for the Science Rooms." With a view to stimulating interest in practical work the small boys have been provided with a variety of scientific playthings. The use they make of them, we need hardly say is subject to some supervision, but they do play with them as they are intended. For the Fourth and Fifth forms much new apparatus has been acquired in the department of Heat and Light. In making his selection the science master appears to

COLLEGE DIARY AND NOTES. have had in view the fitness of the instruments for use by the boys themselves. Our mechanical contrivances too have been considerably augmented by the addition of new and expensive nieces Perhans it is due to these fresh arrivals that the Science Rooms have become quite popular on wet afternoons. In fact even on Tuesdays and Thursdays they seem to afford amusement for invalids or damaged footballers.

A series of historical nictures has been hung in the Study. There is now no excuse for ignorance of the occurrence of such landmarks as "The Signing of Magna Charta" or "The Landing of William of Orange." The subjects are set forth in a bold fashion which readily catches the eye, but accuracy of detail is not nimed at so much as the general impressiveness of the scenes depicted.

The boys' corridor has been adorned by several of "The Burlington Prints" in dark oak frames. They are, as every one knows, very striking productions, and have quite changed the aspect of the corridor. Millais "Chill October" and the landscane by Corot, though perhaps the least suited to their positions.

The following additions have been made: to the Unner Library-Funk and Waynall's Standard Dictionary (2 vols.) Stayland, (Sir Robert Ball); D'ordel's Pantechnicon (Mark Sykes and E. Sandars): The Scott Country (W. S. Crockett): De Onimer and His Friends (James Hopp); The Onem's Trapedy (P. H. Banson): The Harbours of England (Ruskin): Aubres. J. Vom (Wilfeld Word)

To the Lower Library-With Stanley on the Congo (M. Douglas); One of the Twenty-Eighth (G. A. Henty); It came to Pass (Manville Fenn); Manco (M. Fenn); A Meeting of Greeks (M. Fenn); Blind Policy (M. Fenn); History of the

To the Reading Room-Redminton School (C. M. Home): Danish the Price (Fr. Bearne, S.L.) : Pictorial Record of Remarkable Runts : Gathered Gems (M. Monteiro) ; Castle Blair (Flora Shaw) ; Rambles round London; Charlie Chittywick (Fr. Bearne, S.J.);

Five Children and It (F. Noshit) - Treature Seebers (F. Noshit): Railway Children (E. Nesbit).

A beginning has been made to utilise for the purpose of their original design the spaces below the bookshelves of the Unper Library. Two cases of stuffed birds-the one containing a variety of English woodpeckers, the other a number of sea birds-have been placed there. The rest are to be filled in due course. Good specimens of the lesser prebe and the snine have gone to the Lower Library, where the Natural History Society holds its meetings.

. . .

The curator of the Museum desires to acknowledge the following gifts :- Alligator, about five years old, six feet in length, killed in the River Demarara, West Indies (presented by M. A Regan, Esq.); a collection of spears from three of the native tribes of the Gold Coast, Northern Territories: the collection consists of two Fulani horsemen's spears; two Moshi spears, three Hausa stabbing spears and one throwing spear; some cartridge cases from the two-inch field guns used in Bush fighting, and a number of native pipes (presented by Captain B. Johnstone); a pair of drums of whales' ears (presented by R. O'Dwyer, Esq.); and a shark's egg (presented by G. Parker, Eso.). Fr. Abbut also has largely increased the collection of coine in the Museum

The football season that has just ended has been quite one of the most successful on record. The boys' Eleven have won all their matches and generally by a large margin, while the Masters' team was only defeated once. The defence perhaps was not as strong as that of the last two years, but the improved forward play more than made up for this deficiency. Individually the forwards played a vigorous dashing game and this without spoiling effective combination both with one another and the half-backs. But the greatest improvement has been in the more determined play in front of goal, and our favourable goal average is largely due to the accurate shooting of Speakman (left inside) and Ruddies (centre). The following is an analysis of the results of the matches played :-

and Rhowers or

In the Set games two slight innovations have been made, Instead of playing altogether in white, in each Set one side wears colours-red and black. The advantage of this to the players is obvious, while aesthetically the effect is pleasing. Referees have also presided over the games with the result that the old custom of decision by acclamation or by the most powerful personality has

The zest for "chases" remains unabated, and some good runs through "the Triangle" and "Pry Rig" or over the moors have yielded good sport. Attired in running raiment we are not particular about the route we pursue, so that quite apart from the actual chase the difficulties of the course furnish good fun which is not confined to the fleet of foot. The constant encountering of obstacles gives to paths, as lines of least resistance, special attractions, but oftener than not they have an untoward way of ending abropily at doors one would fain have avoided. An enforced encounter with some anery bucolic ensues. Formers appear to have a rooted conviction that any boys in their immediate vicinity must necessarily have broken down their hedges or chased their ewes, and proceed without further justification to administer with their tongues the severest lashing that their rustic vocabulary allows. Ponds too are apt to hide themselves in a luvuriant growth of weeds and rushes, while more than once straggling "hounds" have theisselves turned "fox" or "hare" pursued by one of the cenuine carrine species. But all this does not prevent a spirited chase, and on several occasions the last half mile has resulted in "a death" or in "a fox" barely escaping. It will be seen from the Diary that other forms of cross-country running organised on General Baden-Powell's Scout System are being introduced.

Though Boxing has been in existence in the School, bitherto it has been practised rather than taught. The formation of a Boxing Clab this term has done away with the desultony efforts that have precalled up to this, and under the organization of the Rev. A. Mawson considerable progress has been made in the arrof of self-definer. The arrival of a formulable Punch Ball and new sets of gloves served to strainfalse Punch Ball and new tests of gloves served to strainfalse endusiasen, and Boxing has now become one of the mort interesting parts of the athletic curriculum. We are not sure whether the club is 10<sup>-11</sup> sentivate." most trees one, but during the switter nonthic thas been way actives.

\* \* \*

"The Jam of Naswangur Sold-Javing and Teer Planting" "saw he healthing the provincial papers selected to record the beginning made on the field that is being transformed into one New Crickets grant and the property of the property of the property of Backboome have the contract in hand and at the time of the writing of this onic have made fair progress towards adding one more to the school playing field. The small grounds below the Old Cricket Grean have served a sweld pupper is time of next, to the property of the property of the property of the Cricket Grean have served a sweld pupper is time of next, to the property of the property of the property of the Cricket Grean have served as well pupper in time of next, to the part of the property of the other contracts. We would remained our readers however that

### " perfecto munere divae devenere locos lactos et amoena virecta.

The italies are cours; it was only after they had made their offering to the goddens that they reached the smilling fields. The prefect looks to the Old Boya and other friends to help him to find the 5330 due to the contractors. The following donations were received within the first fortnight of the opening of the subscription list: we hope to publish a complete list in the next lines of the forest.

	1p		d.		£		4
Very Rev. A. P. Wilson,	-				D	Du	U.
O.S.B.	1	.0	6	I. S. Orendein, Esq.	2	0.	-0
F. W. Livesey, Esq.	1		0	T. R. Mawson, Esq.	1	1	ò
Mrs. Rochford,		7	.0	C. W. Hines, Esq.	5	0	0
F. J. Heywood, Esq.	1	. 0	0	H. Fawcett, Esq.	7	x	0
7 7 M Care		-0		& A Noblete Per	131	20	

	L	*	di		£	×.	d.
J. Barton, Esq.	2	2	0	P. A. Smith, Esq.	1	i	0
W. A. Lindsay, Eaq.	2	2	0	T. Q. Ruddin, Esq.	1	2	0
J. W. Rylance, Esq.	X.	1	0	J. Martin, Esq.	X	- 2	D
Mrs. Richardson,	- 1	0	0	W. Taylor, Esq.	5	5	0
G. Dolan, Esq.	1	0	111	Subscriptions of under a			
P. McCabe, Esq.	4	0	0	sovereign	2	4	6

Easter Monday marked the dawn of a new era for athletic sports at Appleforth, as they were held this year for the first time under the auspices of the Amateur Athletic Association. This necessitated the abandonment of the old road track and with it the abandonment of nearly all our old records. A grass track prepared round the football field, a quarter of a mile in circumference, made a fairly good course though in parts it was rather rough. We understand that in future it is intended to have the track round the new cricket ground. From a spectacular point of view the sports this year were a great success, as all could see every yard of the races. If some of the results of the races seem poor, at any rate they are "evidently credible." There were many expressions of regret that the old results had to disappear. and those who have taken such a pride in the building up of Ampleforth records must now feel something like Sisyphus when he found his stone at the bottom of the hill again. Next year no doubt new records will be set up in many of the events.

....

We coulte if it was repulsing more than the evigencies of highen and more than foll flowwing, is write: "Oh, for he is the language of the control of the control of the control of the England more that Applif's there," or whether, more probably, he was merely following the postic fallers, above an Englad shyring, The weather this year was cold and constrictes, a persistent and the control of the control of the control of the control of the term with the control of the control of the control of the usual was gloriously fine. Quite a number of Old Boys by mai, more and cook, came to spend the last three days of Haly Week with as and to attend the Easier Cetters. On Easier when the control of the theological of the control of the control of the control of the theological of the control of the

programme from being carried out as was the case last year. The following represented the Past :- Captain B. Johnstone, and Messrs. J. G. Blackledge, G. H. Chamberlain, A. J. R. Hansom, F. L. Haves, E. P. Hardman, Charles, Austin and Gerald Hines, G. F. Lambert, J. C. Pike, I. and B. Rochford, J. K. Smith and P. Calder Smith

We offer our sincere congratulations to the following Old Laurentians :- Ambrose Magoris, whose marriage to Miss Lucy Fletcher took place at St. Patrick's, Soho Square, on January and, and who sailed with his wife on February 27th to take up a position in Columbo.

Paul Blackledge on his recent marriage to Miss MacKintosh at L. E. Emerson on his success in the London Matriculation in

January. 1. Gage Flemming on taking his M.D. degree at Edinburgh University.

The Rev. E. Jarvis on being appointed rector of St. Francis Xavier's, Oldbury,

I. A. Parle on his recent success in the Evaminations of the Institute of Chartered Accountants, recently held in London. Edward Crean, who was invited to form one of the International Rugby Team of England and Wales, that has recently

sailed to tour in New Zealand.

P. J. Ward is at present at Ushaw studying for the priesthood. E. Bestmand Dike, has entered the positions at the Deminions

Priory. Woodchester. Reginald Barrett is about to sail for Australia to enter as a student at Hawkesbury Agricultural College, Richmond, New South Wales. Our hest wishes go with him.

Cantain B. Johnstone is home on leave from Congressie Bernard Rochford (Exeter College) has been elected President of the Newman Society Oxford, for the coming term

Captain W. Long, of the Army Medical Corps, is home from India on sick leave last Winter. We wish him a speeds restoration to health.

COLLEGE DIARY AND NOTES. P. J. Nelson, who entered the povitiate at Belmont last autumn. has been compelled to leave through a break down in health. He is at present in a sanatorium in Aberdeenshire under medical care. and we trust will soon regain perfect health. . . .

Readers of the Journal will find in the account of the proceedings of the Literary and Debating Society the report of a debate on a somewhat abstract motion dealing with the question of Women Franchise. It occurred to two of the members of the Society to get into communication with the leading soffragettes in order more effectively to champion the advanced view of the question. We publish the correspondence that took place. It is to be boned that Mr. Asmith will feel grateful to Miss Pankhurst's correspondents for occupying time she might otherwise have had free to spend on his doorstep, and that in consideration of this he will forgive the general hostility of the Debating Society to his Government. Some of our readers may detect in the rather euphuistic style of the letters written to the "lovely lady Christabel" a note of unreality and insincerity, and the editors of these notes confess they are not free from auspicion on

16th Feb. 1908.

this point,

hald as to sak you kindly to forward us a few notes, arrord with which we may make a speech in our School Debating Society in support of Women Consoling a few me horne that with a pur kind holes are shall some a cond which may at some future time grow and bear an abundance of fruit; for as the properly save "the hand that rocks the cradle, rules the world," Hoping

> We remain Your strong supporters. Henn WHITIAMS

On Feb. roth the following communication was received:

The National Women's Social and Political Union. 4 Clement's Inn, Fab. 18th, 1008.

Mr. Hugh Williams and Mr. Charles Rochford. Ampleforth College,

Dean Fermana

I am very glad to hear that you believe in Votes for Women, and that you wish to support the movement at your Debating Society. I am too busy [sees Mr. Asquith (ED.)] to be able to do exactly what you want, but I am sending you some literature which I feel sure will be useful to you. I shall be very glad to hear the result of the Debate.

CHRISTAURI. PANKHURST.

Enclosed were numerous documents and persuasive pamphlets issued by the Union.

> Ampleforth College, Oswaldkiek

DEAU MISS PASSETURET.

sending us those most interesting and convincing proofs of the injustice of the human race, and of the fickleness and want of chivaley of the Liberal Government. There must be, as you know, in every large assembly of people some who do you the base injustice of thinking that you are only half serious in your desire for the extension of the franchise to the fair sex; and as you rule. But the fact that you have written to us, two schoolboys as we are, who might for aught you know to the contrary, have been humburging you. in your strife with the Government; and now I venture to say there are few, if any, who have not totally changed or in some degree modified their oninions with regard to this matter. Oning to stress of circumstances the debate has had to be postponed, but when it does take place we shall write to let you know the result

Trans. William ..... CHARLES ROCHFORD.

Another letter announcing the result of the Debate has so far closed the correspondence

Any account of the School debates would be incomplete without a word on the Lower School Society. The secretary is not disposed to hand over his notes, and so readers must be satisfied with what we have been able to gather from other sources. Experience has taught us that debate often begins early in the day. This preliminary stage usually takes the form of an appeal by an excited knot of small boys to a master or some "big boy" for an immediate and categorical answer on some momentous, political, social, or historical question. The value of the centy depends upon the promptness and directness with which it is delivered, and provided this is attended to, one always has the satisfaction of hearing oneself hailed as an authority by a section of the disputants. Achorus of "I told you so" or "He ought to know! follows the delivery of the verdict. Nothing daunted the vanguished have recourse to the next unwary passer-by who only too often undermines one's authority by an equally unconsidered and hasty reply. The debates themselves are keen, though there is a tendency to hunt other bares than the one first started. speakers are never wanted, as was feared might be the case when the Society was first founded. Arguments based upon authority naturally play a greater part than in the more advanced dialogics of the senior Society, and while speakers are predisposed to make their points in a number of short and sharp efforts, rather than to bide their time and direct a simultaneous and sustained attack upon the weak points of their opponent's position. The uproar that invariably occurs at the end of the debate upon the showing of hands is the best indication of the enjoyment these encounters afford. By diligent inquiry we have discovered for ourselves who "the lions" of the Society are, but it would be

One word more. It is rumoured that the Headmaster came upon the Preparatory in the midst of a heated discussion upon the merits of the captain of the school. Ultimately they deposed him and elected one of their number to take his place!

Votes for Women
The National Women's Social and Political Union.
4 Clement's Inn.
Strand, W.G.
Feb. 18th, 1968.

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OURS SIDEEFELY, CHRISTADEL PANKHURST.

Feb. 21st. 1008.

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Ampleforth College, Oswaldkirk

Dean Moss Panyumpsy.

It was a hind of you to partyoned to the trophic de writing to sua assuming as those our interesting and controlling profes of the injustice of the human race, and of the fickiness and vasar of divisity of the fident formation. The many controlling the property of the threat the controlling the property of the threat the property of the prop

Your obedient servants,
Hoose Williams,
Charles Rockerson

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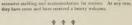
#### Natural Bistory Notes.

To all lovers of wild birds April is usually one of the mosinteresting months of the year. As it opens the winter birds begin to prepare for departure. The fieldfares assemble in great numbers and may be heard chattering incessantly ready to depart with the first approach of spring; the hooded crows disappear from their winter quarters; bramblings gather around the farmsteads and move towards the coast in enormous flocks to wait for a favourable wind to carry them castward to their breeding haunts. And with the first warm days of April we associate the welcome sound of the chiff-chaff, the earliest of our Summer micrants. This year April has been a month of surprises and disappointed hopes. The winter birds have refused to leave,a Book of fieldfares and redwines was seen in the last week of April-and the summer birds have refused to come. A few chiffchaffs, it is true, arrived about the 6th, a redstart and a sedoewarbler were seen a few days later, and a solitary wheatear on the moors near Pry Rigg on the 23rd, but not a single swallow nor a house-martin nor a cuckoo, nor even a willow-wren which almost invariably makes its first appearance when the willow is coming into flower, and rejoices the heart of the naturalist with its awastest and softest of sones as it flits about picking an occasional insect from the branches whereon the leaves have not vet opened.

Menoshile, many of our resident briefs are making brave client to make believe that summer is mer. Young thrustes and blackbirds have opened their condering cyte upon a world of steat and sow, and in the trans of a noll culcivate beyond the form a newly-latthed owlet, money obtain in first exquisite generated and thouse frashes, with a tage eyes still unopened, to the maxil-shade further down the valley, previx and suppograte long and the control of the con-

during the winter are merely birds of passage and have moved on. Still, they seem to be more numerous this year. The first nest was found early in April: since then six more have been discovered, and there are, doubtless, many others still hidden among the brown rushes and sedges of last year with which the eggs harmonise so closely. For the young snipe are generally hatched before the new grass springs. The snipe is much more careful than the pecwit to place its nest out of reach of the floods, and, even in a very wet season, one seldom finds a nest that has been waterlogged. It is a close sitter too, remaining on its nest until the intruder almost treads upon it, trusting for its own safety to its remarkable powers of flight. Once disturbed, with a sharp cry it springs out of the rushes and leaves fifty yards behind it before one has time to realize what has happened or catch more than the most fleeting glimpse of the beautiful stripes which adorn its back. For a few moments it is lost to view; then it reappears high up in air, making that strange "drumming," so mysterious vet so familiar to all who have visited its breeding haunts in spring.

The rooks are making another attempt to found a new colony in the elms at either end of the "bounds." On the 6th of April the first pair took possession of an old nest which they began at once to out into a state of repair. Three or four days of assiduous toil sufficed for the erection of the usual substantial structure. From daybreak until sunset they laboured unremittingly, save for the intervals during which they were forced to defend their work from the attacks of marauders. Sometimes half a dozen of these miscreants were to be seen perched on the surrounding tree-tors. when the new settlers would stand on guard by the side of the unfinished nest. Their day's work done, they could be seen in the twilight perched among the swaying boughs above the next cawing the caw of the just, that most delightful and soothing of all discordant sounds. A few days later another pair of rooks established themselves at the opposite end of the "bounds," and now they have all settled down to their domestic duties, apparently satisfied with their new abode. It would be interesting to know what has induced them to make this new departure. It may be, that, young and foolish, with little experience and a low standard of comfort, they have made this rash attempt to improve upon the position of their foorfathers of the Owndikir coders, and have sought more select quarters. It ceases more likely that they have made a victus of recentity, and finding their old home over-growded and themselves "on the terrem" art the eleventh hour, have forgatten their must agactity in their harried search for a new abode. Or peoples their ears, long attended to the music of their own classress who which the seadow which have the start of their work of their work



#### Citerary and Debating Society.

This Dirtement bluesting of the Session was held on Sunday, February and, 1995. F. Edmund took the Cladic. In Private Basiness, Mr. Hope was elected Secretary, and Sleense, Leonard, Speakman, and W. Chiphan were elected to serve on the Conservation of the Conservation of the Conservation of the Conreal appear on "Addition." After their only that the literary activity of the Conservation of the time, leg gave a short account of the Conservation of the Contraction of the Conservation of the Conservation of the Contraction of the Conservation of the Conservation of the Contraction of the Conservation of the Conservation of the Conervation of the Conservation of the Conservation of the Conervation of the Conservation of the Conservation of the Conervation of the Conservation of the Conservation of the Conervation of the Conservation of the Conservation of the Conervation of the Conservation of the Conservation of the Conervation of the Conservation of the Conservation of the Conervation of the Conservation of the Conservation of the Conervation of the Conservation of the Conservation of the Conervation of the Conservation of the Conservation of the Conervation of the Conservation of the Conservation of the Conservation of the Conervation of the Conservation of the Conservatio

At the Fourteenth Meeting, held on Sunday, February quk, Mapply survey? That Verinetties modulates the prohibited by Lawe." He said that the abolition of Verinetties would get as medical to the prohibited by Lawe. The said that the abolition of Verinetties would argue in the effect of this would be that Verinetties would early miles. The effect of this would be that Verinetties would early exclusive work in France and Germany, and, in consequence, that England and loss the high position which the held at present infeat. Science. The development of that science, in reven years, had been due almost entirely to Verinetties. Of ferty-weep witnesses, when the about our derived to Verinetties. Of ferty-weep witnesses,

considered Viviaccion unnecessary. By the provisions of the Viviaccion Act the experimenter must be finemed and variable to impaction. Finally the new proteon of electric sleep did away with the sufferinge of the animal. On the moral appear of the question, Mr. Murphy with that the fower animals had been cereated for the use of man, and reminded the Society that such parties as hunting and fishing were as creal as Viviaccion without having the reasons which justified the latter.

Mr. Cawlell, in spposing, premared against the crustry of Vivincetion. Torsure under any presers was unjustifiable. For Vivincetion, post-morter examination could be substituted with control of the property of the property of the property of the medical profession considered that nothing had been learned by Vivincetion and unposed the property of science. The Vivincetion Act had done nothing to prevent unnecessary crustry, and could be careful without difficulty. Mr. Cawledl, after giving a grussome account of various experiments, concluded with an elequent appeal to the Society or record dute view against this unjustifiable to the Society or record dute view against this unjustifiable

Mr. Chamberlain supported the motion. He considered that its benefits to mankind justified the practice of Vivisection. After a protracted debate, the motion was put to the vote and carried by two votes.

Effective Meeting Sunday, Februkry fish. In Public Business M. A. Gom moved "That the time is importante for the National-ization of Ratilways." He adoct the Society to take a practical view of the question. As regards the complaint that owing to the injunities of our present railway system the English farmer was mable to find an anchef to his produce, it must be remembered that the lowering of ratus would stop the flow of foreign produce. In Francia, callways were suited by the complexity of the sale of the control of the control of the control of the control of the sale of the control of the contr

Mr. Lightbound, in opposing, maintained that Germany owed

her commercial superiority chiefly to the fact that her railways, were owned by the State. A high standard of efficiency was minirained, preference was given to home produce, the railway servants were well paid. None of these advantages were enjoyed under our present system. He discussed the other possible remedies and the state of the second of the contract o

Mr. Chamberlain supported the motion. State Control of Railways would put an end to competition on which the efficiency of our railways depended. Efficiency, regularity, and a high standard of comfort justified the high rates of which the opposer complained.

Mr. Hope emphasized the injury sustained by the small farmer under the present system.

Mr. Murphy drew attention to the satisfactory condition of railways in the United States as an example of the good results of private enterprise.

Mr. Williams enlarged further upon the need of competition for efficiency and dwelt upon the impracticability of the scheme for naturalization. Several other members having spoken, the motion was put to the vote and carried by 11 votes to 7.

At the Sixteenth Meeting of the Session, held on Sunday, February 23rd, Mr. W. Clapham read an interesting paper on "The Country and People of Afghanistan."

The Secunteenth Meeting was half on Sunday, March vix, Mc, Chambellah mood, in Public Bordons, "That the present System of Party Government is unattributery." He said that in which represented the Security of the Security of the superior of the Security of the Security of the secondance with these views of their supporters should vote in secondance with these views instead of being the slaves of their party. Under our govern system, it was the sole business of the opposition to arigin all measures proposal of the Government. Qualities were hardly taken seriously shope of real process, and publiss were hardly taken seriously.

Mr. Martin, for the opposition, said that a party was a body of men united for the promotion, by their united endeavours, of the national interest upon some particular principle on which they were all agreed. Absolute unanimity was impossible

and unnecessary. Experience had shown that the political advantages of Party Government were great, nor had any other system been devised which was so efficacious in securing the fidelity of the country's representatives.

Mr. Williams opposed the motion. Mr. Chamberlain had acaggrated the weaknes of the Parry System. Libralism and Conservation represented a real difference of principle, even if there were, at times, classed sections disagreement between rambers of either party. Parties were established on the hasis of broad principles rather than for the purpose of advocating a particular policy. An efficient opposition increased the efficiency of the Government.

Mr. Leonard urged the necessity of Parties, and denied that violation of individual convictions was necessary under the system. After several chere members had spoken the motion was put to the vote and lost by S votes to 6.

Eighteenth Meeting, Sunday, March 8th. Mr. James read a paper on "Oliver Cromwell."

The Nineteenth Meeting was held on Sunday, March 13th, to discuss the question of "Women's Franchise." Mr. C. Rochford moved "That the franchise should be extended to women to enable them to take their natural and proper place in the State." The hon, mover showed by statistics how widespread was the movement in favour of extendin the franchise to women. The fact that many women were opposed to this movement was no reason for withholding the vote from them. Many benefits had accrued to the workman since he had received the right to vote. The same would happen in the case of women. The latter were the principal victims of "sweating," which abuse would be removed by the extension of the franchise. By this means all legislation would be carried out more efficiently, but especially that which related to wages, the education of children, and the housing of the poor. Women were a large class with important interests; they owned property and paid taxes. Finally, the unruly methods of the suffragettes should not be allowed to prejudice members against their cause.

Mr. H. Rochford opposed. Woman was by nature unfit for the

position in which the hon, mover wished to place her. Weak, fickle, "governed by the heart rather than by the head," he qualities were in short purely domestic. The entrance of women into the political arena would break up the family and put an end to the usefulness of the House of Commons.

Mr. Williams in the course of an eloquent appeal to the House to support the cause of justice by voting for the motion, read a letter he had received from Mias Pankhurst. Mr. Murnhy made some severe reflections upon the aims and

nethods of the supporters of the movement.

Mr. Chamberlain, while deprecating the unruly methods of the suffragettes, considered women better qualified to vote than the majority of the uneducated class who now enjoyed this privilege. After a prolonged and somewhat heated discussion the motion

was put to the House and lost by one vote.

Twentieth Meeting, Sunday, March 22nd. Mr. Williams read an interesting paper on Lewis Carroll.

Tempedous Mesting, Sunday, Murch 20th. In Justice Business, Spakham nowed "Data the graining of Old Age Feedinous is a just and necessary reform," The necessity of this measure could be judged by the fare that in a single day of the year slips, one out of every free persons of skiry-free years of, age and over years are not of the property of the p

Mr. Hope agreed that the aged poor needed help, but objected to Old Age Pensions paid by the State because they were an agonistic to the interests of the workman, were Socialistic in principle, and were unnecessary. They would increase pauperism,

Mr. Martin supported the motion. He considered it an injustice to the aged and deserving poor that they should be forced to associate with the large class of idlers who occupy our workhouses. Mr. Perry opposed the motion. Our present system of poor relief was bad, but the scheme suggested by Mr. Speakman would aggravate the evil. The workhouse must be reformed and outdoor relief discontinued.

The motion was also opposed by Mr. Chamberlain, who warned the House that the effect of the grant of Old Age Pensions would produce results more disastrous that those which followed upon the distribution of corn to the Roman amob. The Poor Law System was bad because it made no distinction between the description poor and the idle.

Messrs. Murphy, A. Clapham, Barton, Williams, F. Goss, Lightbound and W. Clapham also spoke. The motion was lost by 6 votes to 12.

At the Twenty-second Meeting, held on Sunday, April 5th, Mr. Leonard read a paper on "The Fall of the Roman Empire in the West."

The Twenty-third Meeting was held on Sunday, April 52th,

The Twenty-third Meeting was held on Sunday, April 12th. The motion for the debate was, "That an Eight Hours' Working Day should be made obligatory by law." Moved by Mr. Barton, and opposed by Mr. Darby. The motion was lost by 5 votes to 14.

How. Sec.



#### Junior Debating Society.

This first meeting of ferm and the 119th meeting of the Society assoluted on Feb. and, 19cb. In Private Business Mr. V.G. Narey was elected Secretary and Mesor. G. Lindany, G. Giyon and G. MacCommank to serve on the committee. In Public Business Mr. J. Murphy moved that "Wood has been more useful than for its mass." The bost move bed that the motion was not so trivial as it appeared, and the would ask thet House to take it with the server of the server of the server of the server of the state of the server of the built entirely of wood. Iron is not trees necessary for railways, as that been from our that compressed paper would make zails, Wood must be used largely in the construction of ships; and it also

Mr. Kally in opposing asked the Society to think of what the would would be without rim? In the first place it would have no machinery and hence scarcely any manufactured goods, and occurring no echops one; cautiery would be in the obspartick stage; and wooden guns halling to therape wooden missites would take the place of modern arillery; the power of steam or electricity would be of no use; he did not grough the hom, mover a ride in an a wooden train standed to a wooden engine and running on rails made of compressed paper. If wood or iron were to disappear from the world and we had a choice, analy we almould deside to

Mr. Marshall said compressed paper might be a very good substitute for iron, but unfortunately it could not be compressed but for iron; anything said in its favour was a point for iron.

Mr. Blackledge turned the previous speaker's argument by observing that as paper ultimately came from wood he did not see how they could fairly attribute its uses to iron.

Mr. Power asked hon, members to agree that the wood-block floor on which their feet rested was more comfortable than a floor made of iron.

Mr. Reynolds thought it impossible to separate the uses of wood from those of iron; even for machinery wood was necessary, as coal was ultimately wood.

Mr. W. Darby said that the fact of Americans being fond of wooden things was no reason why hon, members should be. He brought down the House by observing that but for iron, brass bands would be extinct.

The discussion was continued by Messrs. Miller, Heyes, Peguero and D. McDonald. The motion was carried by 21 to 15.

The 20th meeting was held on Feb. ofth. Fr. Douttan was a visitor. Mr. Borge moved "That Gas is more useful than Electricity." As coal was abundant, gas was easily obtained and hence very cheap; whereas descrivity was a much more expensive method of lighting; it was also less useful, for colours could not be well distinguished by electric light; the supply of gas could be better regulated than electricity; and gas apparatus did not

require the attention that was necessary to keep electric plant in order.

Mr. Long opposed. Gas was far more dangerous than electricity and also more trouble; by merely pressing a button or turning a handle one switched on electric lights; compare this with the roundabout proceedings that had to be gone through before a single gas was lift. Gas also generates disease, but electricity kills it it il electricity was more dangerous than gas, that was the fault of the alterricity was more dangerous than gas, that was the fault of the alterricity with different productions of the alterricity.

The motion was lost.

The 121st meeting was held on Feb. 16th. The motion before the House was "That women householders should have votes for members of Parliament," Mr. N. Chamberlain said he was proud to be the champion of chivalry in that Society, and he asked the House to show by their vote to-night that chivalry was not dead. At the same time he drew attention to the scope of his motion: it was not suggested that there should be universal female suffrage. but that the disabilities attaching to women householders in the matter of the parliamentary franchise should be removed : it was beside the point to argue that women were incapable of forming intelligent opinions on political matters, because the basis of the parliamentary franchise was not the intelligence of the voter but his income; "everybody who has a stake in the country shall have a vote;"-it was inconsistent with this principle to exclude women householders; he was prepared to aroue that women would on the whole be as intelligent a body of voters as men, but he submitted that was not the question before the House; if intellectual shortcomings were sufficient reason for being deprived of a vote, apply that test to male voters also; if they were not, then it was no argument to say that women were politically unintelligent. Women paid taxes, therefore they should be allowed a voice in the representations of their country. They have grievances; they should be allowed to ask that these be removed. In elections a constituent without a vote was a nonentity, not even entitled to get an answer from the candidate. He asked the House to free itself from prejudice; and he would be content if hon, members followed their reason,

Mr. Goodall asked the House not to be carried away by "the

arran of burning worth" that had follen from the box sower, its. They had experience of Mr. Chamberlain's professions; in asking the worse seen the better cause: and the only real argument had pull forward was that it was inconsistent not to allow women vorus. Well, sometimes we had to be inconsistent; at was inconsistent in the Chamberlain's sense for a destor to pull varsa inconsistent in Mr. Chamberlain's sense for a destor to pull variety for the consistent of the consist

Mr. Marshall in opposing the motion exposed the fallacy in Mr. Chamberlain's argument; intellectual capacity was one of the conditions for voting as well as income: this was clear in the restriction of the transhise to man z to be an intelligent political being with a tasks in the country—this was the condition for

Mr. McDonald pointed out that the hon, opposer's consequences did not follow: women householders were much fewer than men:

Mr. Gaynor sympathized with the suffragette; not indeed with her appearance nor with her methods, but with her aims. Women were a part of the nation; they should have a voice in

Mr. Long thought that women should not have votes: they could already persuade, and that was a great power. If women were given votes they would assuredly enter Parliament. Radicals thought hadly enough of the House of Lords, but a House of Ladies would be incomparably more inefficient.

Mr. Lindsay said women were not fairly treated: the possession of the Parliamentary franchise seemed the only way of redressing grievances; the working man shad allevirated his condition by this means, and he thought women could do so only by this means. And women had grievances; in the Civil Service women clerks did precisely the same work as men for a faith of the pay.

aweating was chiefly rife among women; and factory girls were horribly underpaid. Women were as fit to vote as meat men.

Mr. Peguero held that to give women votes would be contrary to the teaching of Sr. Paul; he hoped methods would be found of redressing their grievances, but he would never support a suffragette.

Mr. McCormack thought that women would make as sound for the property of the

Mr. Navey said that none of those who opposed the motion had teasted the question fairly; all was supposition and prejudic with them; in the only sphere in which we had practical experience of vomen's rule—the home—avonate was a great user, whereas a backetor's house was a by-word for chaos; he reminded the Society of the woods Stakenesses used in Berrey V.

"Haply a woman's voice may do some good When articles too nicely ursed be stood on."

Mr. Miller said that as the last quotation was put by Shakespeare into the mouth of a woman, it proved nothing. Women did not want votes; he deplored the tendency among members of the Society to identify the women of Great Britain with the noisy band of wiferacture.

Messes, Darby, Reynolds, Barnett, Walton, Ruddin, Kelly, and Weighill also spoke. The motion was lost 13-24.

The 12and meeting was held on Feb. 23cl. Mr. Huddlestone moved "That Wellington was a better general than Napoleon;" The hon, mover said that Napoleon's ambition as a vatereman and autocrat threw a glamour over his deeds as a general and magnified their importance: the better general is the one who is most successful; Wellington was invariably successful, and the only time he met. Nanoleon he routed him.

Mr. Morice opposed in estimating a general's victories one must take into account his enemies; Wellington had never to fight against the English as Napoleon did; the latter was a born sensed while Wellington had one made himself one, build persua-

accounted for Napoleon's failures, and Waterloo was partly won by Blucher and the Prussians; and even then Napoleon was too ill to do his best

The discussion was opened by Mr. I. Murphy and continued by Messrs, Kelly, Chamberlain, Heyes, Young, Marshall and Lindsay. The motion was carried 26-TO.

The 123rd meeting of the Society was held on March 1st. In Public Business Mr. Pequero moved that "Professionalism has benefited Sport " He related the growth and history of Professionalism. Sport means playing games, and it was absurd to say that playing games well ruined them; no one denied that professionals improved the playing of games, and amateurs went to them for lessons.

Mr. Martin quarrelled with the hon, mover's definition of sport : sport was "taking part in field exercises for pleasure;" but professionals played or rather worked for profit; they had brought with them a commercial spirit into games. This was deplorable, and he called on all sportsmen in the Society to vote against the motion

Me Miller around that if it was sport to play dames it was also sport to play them well; because professionals could not afford to enjoy their games without receiving payment, it did not prove they did not enjoy the games because they received navment: the doctor, who attended the poor man for nothing, was smely not more of a doctor than the doctor who received a fee for his skill.

Mr. Blackledge thought that Professionalism had ruined Sport, because Sport was partly a social function, but Professionalism was not : it was not a question of playing a game well or badly ; nor yet a question of money; the point was that professionals had ruined the spirit of Sport, Messrs, Chamberlain, Marshall, Beech, Reynolds, MacCormack, Heyes, and Richardson also spoke, Es Repedict and Rr. Len, who were visitors, anole respectively for and against the motion, which was lost 12-25.

On Sunday, March 8th, the 124th meeting of the Society was held. In Private Business Mr. Marshall called the Secretary to account for allowing the Boxing Club to post their notices on

the Roard received for the notices of the Debuting Society He had been horrified to see written on a board with the title " Junior Debating Society " a notice to the effect that two members of the Society would box each other at a stated time. Many visitors were shown into the room, and they would think such a meeting was part of the proceedings of the Debating Society. Mr. Narey defended his tolerance of the custom and said that the actions of the Society were not to be guided by the misconceptions of casual visitors. However, he was in the hands of the Society, and if they wished he would ask the Boxing Club to find another Board. On a vote being taken the members of the Society, most of whom are also members of the Boxing Club, supported the Secretary, Mr. Marshall appealed to the chair that it was alter vices for the Society to allow its Board to be used for such alien purposes. The Chairman reserved his decision. In Public Business Mr. Martin in the mayoidable absence of Mr. Feeny read the latter's paper on "Aerial Navigation," in which the writer dwelt on the great benefits that would result to mankind from this form of locomotion.

Mr. D. McDanald in opening the discussion said that aeral navigation was impossible and impracticable; flying machines would be a nuisance; imagine the things that could fall from them besides the human occupants; the airoplane would be twice cursed-by those above and by those beneath; there would be no privace and no safety, and the barriers men had successfully raised against one another, for so many years, would be of no use.

Mr. Lindsay was amazed at the previous speaker's violent attitude; every new invention had been thought impossible at one time; recent trials showed that airships were manageable

and divigible. Mr. Ruddin said that much ballooning made one mad; he had been in a balloon but (he hastened to add) not often; airships

were helpless in a gale; he thought the writer of the paper much Mesers, Weighill, Goodall, Marshall, Reynolds, J. Murphy, Long

and Chamberlain also anoke

The 125th meeting of the Society was held on March 15th. Fe. Dunstan and Br. Sebastian were visitors. In Public Rusiness Mr. Boocock moved "That this House welcomes the Labour Party the House of Commons "1 the masses are more numerous than in the classes and therefore it was only just that they should have special members to represent them, who understood their objects and their aims; the lot of the working man was an important consideration for Parliament, and he thought the presence of able working man sequence of the working man sequence of the consideration for Parliament, and he thought to resonate the consideration for the consideration to consideration to consideration to the constraint of the consideration to the constraint of the consideration to considerate the constraint of the constr

on questions concerning the poor.

Mr. Weightl opposed a the Labour Party were undericables and their percents burstley if it the Labour members increase in number we shall soon have used rule; the Labour party nakes calm and abour beginnen difficult because its numbers are never of the state of the state of the state of the state of the other as to thought of the Labour members he haven't, to quote out of their leaders, "the runble of the tumber! of socialism"; they are easyed by the popular breath; they are the anne-million of English portices, he was asknowled of their presence in the

Mr. Narcy thought that the reason why the English Parliament is the finest in the world was because they were so few Labour members in it; the members of that party were paid; they were not free to vote according to conscience, but acted according to the dictates of Trades Union officials; they were

narrow and prejudiced in their views.

Mr. Ruddin did not see a great evil in the presence of the Labour Party; they had to be paid because they were poor; a deduction of the best of the presence of the presence of the deprecated the violence of the hors. Oppose and said the picture be drew of the Labour member was untrue and unfair and the croduct of some one's imagination.

Mr. Marshall thought it a pity that Labour members should form a party of their own; it introduced the group system into the House of Commons, and that was a latal step; the working class vote is so important to Liberal and Conservative that a party of their own; is more research.

Mr. Peguero regretted the advent of the Labour Party; the

Mr. Lindsay suggested that the Labous Party was a body of fairly moderate social reformers, and if we looked at the condition of the poor, then surely social reform was needed; the aristocratic Tories and Whig noblemen cannot know of the

needs of the masses; he welcomed the Labour Party as a body of experts.

Mr. McDonald held that England was better off when the

working men were unrepresented; the Labour men were uneducated; only the educated can govern.

Mr. Dunbar said that many of the Labour members were well educated, and some were even university men: he supported the motion because be thought they were too few to do any harm, and their views deserved recognition.

Mr. Richardson was afraid of Socialism, and hence of the Labour Party, the principal exponent of the creed in England.

Mr. Young agoed that if the labour members were unclustred they had no right to be in Padianent; at any vare their South could not rejoice that they were there; and if they were educated, on the hon, mover's own showing they caused to be suited. Labour members; for only the unodicated could properly convenient by unclustrated.

Mr, MacCormack said the last speaker's remark reminded him of the afficient what the driver of fat onces should himselb the sine it was not a question of education; if the Labour members uploid Labour principles they represented Labour me. The question was whether those principles should have special representation in Parliament.

Mr. Power thought that there was room for a more advanced party than the Liberals; at any rate there were advanced views in the land, and surely it was better for as to have those views expressed in Parliament than to be ignorant of them altogether.

Fr. Dunstan and Bro. Sebastian also addressed the House. The

The right meeting was held on Marth upth. Mr. Barnet would "That the Rumans were more to be admired than the Athenians." He said that the Latin language was more useful than the Grocks, and had played a greater part in educational systems: the Athenians kept their Art to themselves, but the Ruman tillional is ever the world it adhenians was rancherous and father; the Ruman miles) and straightforward; the Ruman world and the Ruman tillional to the Ruman world was the Ruman world with the Ruman world with the Ruman Ruman and Ruman Ruman

Mr. A. Newton in opposing axid that he would confuse himself to a recital of the good qualities/bet Achenians, the bad ones of the Roman being too numerous to mention. The Athenians, be asserted, were original in overything if they were far in advance of any other people of their time; in the Atta-in architecture and panising, in Herrature, pourty and the drama, and in philosophy Greek influence was still file-grable, and very great the history of the fifth conture. Let how of the original control of the Athenians,

The discussion was continued by several members and the

The 127th meeting of the House and the last of the Session was held on Sunday, April 5th. Fr. Benedict and Fr. Dunstan were visitors.

The motion before the House was "That Weissetton is dialyemable to Science." Mr. Feron urged that if vivisection were denied to young surgeous they would have nothing suitable on which to practice before they operated on human belings; vivisection has been the means of discovering several diseases, whereas clinical observation has been of compararityle little use; it has also led to the production of "electric sleep," a new anuschief it have whimeal stimited that the discovery of the circumstellar largest plannel attracts that the discovery of the circumstellar largest plannel attracts that the discovery of the circumstellar largest plannel attracts that the discovery of the circumstellar largest plannel attracts that the discovery of the circumstellar plannels are supported to the circumstellar plannels.

Mr. Wright in opposing said that viviscition was every carely, and proceeded to give some groome details of the tortures, and proceeded to give some groome details of the tortures, and proceeded to give some groome details of the tortures, and always under an anoutheric, and even when it was that suffered always under an anoutheric, and even when it was that suffered afterwards is at the animal trame differs from the human, vivines tion was not of usel, great use to surgery; there were many authorities who held that vivinection ladd done little for science. Wr. Howeve in amountain the motion arroad that it did not

matter, if it could not be helped, if animals did suffer pain in order that human beings be saved from pain.

Mr. Huddlestone pitted the Science for whose progress brutal

Mr. Huddlestone pitied the Science for whose progress brutal vivisection was indispensable,

Mr. Young considered vivisection cruel, and so great an authority as Sir F. Treves had said it was practically useless: it was like the system of examining slaves by torture; the victims often gave false information. Mr. Power said vivisection could be dispensed with. Butchery of animals made surgeons cruel and rough. Mr. Marshall contrasted the happy state in which animals lived

Mr. Marshall contrasted the happy state in which animals lived formerly with that in which they died now; surgeons could obtain the necessary practice by operating on dead bodies,

Mr. Ruddin said it was true that diseases had been discovered by vivisection but not cures.

Mr. MacCormack considered vivisection justified by its results: a few animals were painlessly killed and hundreds of the human race saved.

Mr. Robertson thought Science had discovered sufficient substitutes—the X rays for instance—for vivisection; he condemned is as unnecessary.

The motion was lost by 14-23.

\* \* \*

.......

THE HONOURABLE NIGEL STOUKTON, R.I.P.

To a large circle of Laurentians the early death of Nicel Stourton must have come as a shock, and to many of his contemporaries as a personal loss. Nigel Stourton with his brother Edward came to Ampleforth in 1893 and left in 1897. Though delicate in appearance and never robust he was blessed with good health at school and enjoyed almost total immunity from the infirmary. His was a nature of superabundant vitality and energy, and he threw himself heartily into games and sport. In his first year at Oxford he went in enthusiastically for rowing. He was keen on getting a place in the Christ Church Eight; and disappointed in this he was unfortunately deprived of the stimulus to continue the exercise that was doing him so much good. For a short period after leaving Oxford he served in the Army, and subsequently retired into private life and spent the last few years in travelling in search of health. But this was denied to him, and in the closing days of last December, in an advanced stage of consumption, he was taken to Allerton Park, the seat of his eldest brother, the present Lord Mowbray and Stourton. There in spite of all that could be done by medical skill and devoted nursing,

he paned away on January zimi, fortified by all the rites of the Church. In his less tillness he displayed a may Christian patience and fortifuels, and as the end drew mar a resignation that rouded and efficient he many relative and triends that a displayed around his bedshide. We would ask the payers of all Lauerenian for the respons of the soul of a Juyal son of St. Lauerenian is the respons of the soul of a Juyal son of St. Lauerenian is one when whose forgetfalmes of self is not additional chain on our payers. At the laueral while fook place quietly at Alleron Park on Startelay, January 24th, Fr. Prier was present to represent the Albort, Community and School. RLD?

#### John Brown, R.LP.

Few of our readers will be surprised to hear of the death of John Brown, which occurred on Holy Saturday morning. For some time he has been suffering from a cancer, and more than a year ago the doctor declared an operation to be out of the question. We have watched with genuine grief the ravages of the cruel disease which was inevitably to take from our midst one whom we had learned to look upon as an almost essential part of Ampleforth, A sad accident when a child of four made it impossible for John to be entirely his own master, and the solicitude of his relations found him a home in our midst. Here he has lived the whole of his uneventful life since first he came to school fifty-seven years ago. Many are the stories that the different generations will have to tell of him, for John has been the centre of a good deal of innocent fun which he himself enjoyed. But in his life there was an element of nathos which now that he is dead we feel the more. For had it not been for a cruel mischance who shall say what it might have been? As it is we have to thank God for the childlike innocence of the soul whom we all pray and trust He has cathered to Himself, R.LP.

#### Motes.

Is the heart of every Amphetorilias absoilboy of the sixties, F. Romandal Woods, whose said what is recorded releaselyer, in associated with the lightest and happiest of memories. He is part of the anabhen of the skay of our youth. He was a leader in replicings and we always expected him to come out from his retirement and step part in the fund of each statul coastion. There was no one of step part in the major of the part in the fund of the part in the part

Is there as much kindly langular in the world more as there was there? We languled at considers or temples at others; we languled at remotives a we languled at remotives and we languled at remotives and we languled at failure, and alrays. For Resmalar, His 1-Ho old the cherns. Yet he was always hasy with serious animaters and taught us to have serious aims and particular than the serious animaters and taught us to have serious aims and particular than the serious animaters and the serious animaters and the serious animaters and the serious animaters and the serious animaters. There was a band which made its debut with three files and a larticle remove. For some lease instruments from a data year application in the distinct of the serious animaters and finally developed, in other hands, there were also which the taught, theretopus composed by various free correct, and with the taught, theretopus composed by various described in the serious and with the taught, theretopus composed by various described in the serious and the

hands-those out together by himself liable to additions and rearrangements at the whimsical inspiration of the moment—the last moment in particular-took him; all brimful of honest fun, some of it composed with care, a part of it "most admired disorder"--there will be readers who remember how he bade more than one actor, whose part was a blank page, "Extemporise, man" and how a certain individual impersonated the Gilling porter-yet, in the main, productions of merit, which one recalls with as much pleasure as laughter, and which were the direct forerunners of the later triumphs of the Ampleforth stage. There was a debating class originated by him, the members of whichif an outsider may draw a conclusion-must certainly have learned not to be atraid of being laughed at. Then, it was Fr. Romuald who introduced us to the humours of village manners and village characters, and taught us to have a kindlier thought and warmer feeling for those we believed to be less favoured than ourselves.

At that period of his life, Fr. Romuald seemed the very man for an earnest and successful missionary career. He had an enthusiasm that was catching; he had the power, not given to all men, of touching the heart with his words and his manner. His faith and sincerity he were with that simple prace which inspires trust and carries conviction. Moreover apostolic work was the romance of his dreams; it appealed to his imagination like a holy and chivalrous quest. Some there were of his intimate friends who believed that his career at Belmont was not the one that best fitted a man of his qualities. But he never doubted, and we cannot doubt, that it was the will of God which kept him all his life within the monastic enclosure. He may have left but little public evidence of the fruitfolosss of his years of study, but it is impossible fully to estimate the value of his influence upon the young religious in our bouse of studies-the example he set them of humble childlike obedience and simple piety, and the wholesome effect upon them of his whole-hearted lovalty-lovalty adopted home and to the Alma Mater whom he loved the more that he saw so little of her-

Our readers will be sorry to learn that our wood friend Mr.

Boddy has undergone a serious operation. We true it has been accessful and that God will great him many years yet with receivery of that health and smongly which will make them happy received by the comparison of the control of the

\* \* \*

The following jet d'esprit was found between the leaves of a book in our library, endorsed, in Fr. Allanson's handwriting, "From Charles Nokes, Esq., 14 February, 1816." Has it ever been printed.

EPITAPH ON THE REV. DR. BUCKLAND,

Mourn, Ammonites, mourn o'er his funeral Ure Whose neck ye will grace no more; Gneip, Granite and Slare, he settled your date

Weep Caverns, weep, with infiltering drip, Your recesses he'll cease to explore; For mineral veins, and organic remains No stratum again will be hore. Oh! his wit shone like crystal, his knowledge profound From Gravel to Granite descended, No Trap could deceive him, no Slip could confound

Or specimen, true or pretended;

He knew the birth rock of each pebble so round, And how far its tour had extended.

His eloquence flowed like the Deluge retiring,
Which Mastodon carcases floated;
To a subject obscure he gave charms so inspiring

Young and old on Geology deated:
He stood forth like an Outlier,—his hearers admiring
In pencil each anecdote noted.

a pener each amount more

Where shall we our great Professor inter
That in peace may rest his bones?
If we hew him a rocky Sepulchre
He'll rise, and break the stones,
And examine each stratum that lies around,

For he's quite in his element underground.

If with mattock and spade his body we lay
In the common alluvial soil
He'll start up, and snatch those tools away

Of his own Geological toil; In a stratum so young the Professor disdains That imbedded should be his Organic remains.

Then exposed to the drip of some case-hardening Spring

His carcase let Stalactite cover, And to Oxford the petrified Sage we will bring,

When he is incrusted all over.
There 'mid Mammoths and Crocodiles high on a shelf

Let him stand—as a Monument raised to himself.

\* \*

Our good wishes to Fr. Placid Wray who is recovering strength after a serious operation which necessitated a stay of some weeks in

hospital. We hope he will return to his work completely restored to health.

\* \* \*

May we recommend to our Liverpool and other readers a pamphlet containing some notes concerning the History of Liverpool? It contains many striking and interesting illustrations, some of them in colour. It is edited by Louis Lacy and published at the Lyccam Press, 3y Hanover Street, Liverpool.

Crom our Hall ut Oviord :-

The history of the Ampletenth fall at Oxford during the past term may be described as a list of nove. Stardely had the cantermany round of work begins, when the influenza plague forced an entrance to the house, while the influenza plague forced and contracted to the house, with the result that mortly all the members were laid flow and same were compelled for restricte. The Hall historical the start of the start of the start of the start of the start here also a several four-prices. For Dom Overald Hunter-Blair, having been in Isling health for some times, was at length advised by a London speciality to undergo as serious operation. He passed salety through this ordeal shortly after the end of the start of th

Stadies, of course, were considerably affected by the physical condition of the stationts. We were mely however, mergeneemed in the Examination Schools in March. We had one, understanding, an candidate this year for Human Maderation, but on member and "Directo" (the latter word, be it known to the uninitiated, being the undergraduate's afterestant for "Divinity Medications"). Next term tword our "men" have to face the ordeal of mind examination—our in "Univers" and the other in Modern of Innit caminations.

One of the most interesting and well attended meetings of the Newman Society that we can recall, took place at our Hall during the term. The subject of the lecture was "Spiritism," and



the lastures. Mr. Godfrey Raynest, commanded the close interest of his audience for fully an hour and a half. Mr. Raupert, whose name is probably familiar to many of our readers, is a convert, and prior to his conversion he had a large and varied experience in matters spiritualistic. He has now turned his experience to the use of the Church, having received special permission and encouragement from the Holy Father to prosecute his enquiries still further, with a view to exposing the terrible dangers incurred by persons meddling with such matters. The lecturer took up an uncompromising position with regard to all dealings with the spirit world. Needless to say, he is a thorough believer in the existence of such a world, and he has a most persuasive style of argument to support his belief. All his experiences have tended to convince him that the spirits with whom it is possible to communicate are evil spirits, spirits who seem to delight in telling lies, spirits who are very easily led into inconsistencies, and what is most important, spirits who deny the Godhead. No wonder then that the lecturer so emphatically denounced all dealings with them as dangerous and to be avoided, and that, throughout the course of his lecture, he was continually striking a note of warning. Mr. Raupert was quite convinced that these spirits were never really the persons whom they purported to be. He told us of many instances in which he had tested the personality of a spirit and found it wanting. That the soleits were often clover and skilful at accommodating themselves to peculiar circumstances, he did not deny, and this constituted another source of danger. A spirit seemed to gauge its audience. Before an atheistic audience, it would be frankly atheistic, before a believing audience it would proceed carefully, feeling its way but always leading eventually to a denial of the

Deity.

It is impossible in so short a space to give any adequate account of a lecture, so full of interesting theories and facts. The impression left in one's mind was that it is extremely imprudent to have any dealings with spirits on matter how harmless they may appear, and this we think was the impression that Mr. Raupert desired to leave. We hove to have the pleasure of bearing him avain.

We take this opportunity of welcoming an old friend to Oxford, Mr. J. Raby has taken a house pleasantly situated on the Woodstock Road, not far from the house which many years ago sheltered the pioneers of the Ampleforth "Oxford Movement." We hope he will be a frequent visitor at our Hall.

The Inter-University contests are in a very interesting state at present. Offsort carried of easy victories in the Rugby state and Association games, while Cambridge have proved themselves superior at the Athletic Sports and on the river. The cricket must therefore will be of more than ordinary interest as it will decide the final source.

Our Pooleone of Portry takes his position seriously and lectures explainly on antient and modern poors. Twice in this term he attracted a large audience yonce when, featuring on "The Milors Cornel of Viegils," homeand when we have the "a real contribution for the poor of the poor of the poor of the poor of the poor poor of the stray would impace on him, and gives the roin to his fancy. The trent is can the only and word or of bools and tilted formantie effect, on the other, single serous of such beauty as to make The Tompton of the poor of

II intimate knowledge of his subject, delicate perception, fertile imagination, mastery of language, and precise delivery, are all the qualities of a good Professor of Poetry, we could not have a better than Mc Mackail. We have heard some, however, who do not admire the Impressionis school of critics, complain that his lectures have not a sufficient share of "solidity," nor a "noin" which is easily perceptible.

#### \* \* \*

Some kind friend has proposed to put stained glass in the window in the North of the Chancel of the Abey Church. The work is in the hands of Messrs. John Handman and Co., and by the time the next number of the Journal is issued, it may be comuleted. We defer describing the subject of the desire nuril then. Meanwhile we offer our sincerest thanks to the donor whose modesty will not allow us to name him.

9k 3k 3k.

The Ampleforth Dance in London has become an annual event. Last year it will be remembered that through the initiative and energy of some of the younger generation of "Old Boys" living in London a "Cinderella" was held. The success of this effort led the organisers to venture on a more ambitious scheme and this year a Ball was given at the Savoy Hotel on January 18th. The enterprize was rewarded with unqualified success and we desire to add our congratulations to the number already received by the secretary and committee. No fewer than a hundred and forte-three angets assembled and dancing was kent on from nine of congratulation were received from Laurentians resident in other parts of the country. Mr. G. C. Keogh again kindly acted as M.C. Mesars, J. P. Rochford, A. J. R. Hansom, F. Calder Smith, I. C. Pike, and Mr. E. Haves were the stewards, and Mr. Harold Pike, who had very successfully organised the London Dinner held last autumn, undertook the onerous duties of Hon, Secretary.

. . .

Since our last issue no Old Lauventiane Cricker Club has been founded in London. A suitable ground has hear rented at Raling and fastures have already been arranged for the coming unumer from May and to September 646. The President of the Club is Capitals M. B. Register M. B.

. . .

Fr. Paulinus Wilson, the doven of St. Lawrence's celebrated the fiftieth year of his missionary work in February. The Catholics of Knaresborough, the members of his Deanery and the Sisters of Harrogate Convent have all made presentations, and at an entertainment given in his honour Fr. Abbot presided. The chairman congratulated Fr. Paulinus on the completion of half a century's work in the Sacred Ministry. He said that in the course of his long career Fr. Paulinus had been blessed as very few are blessed, and had accomplished a great work for God's Church. He spoke of his great age and the vigour he still displayed. His prayer was one in which all his brethren at Ampleforth heartily join, that Fr. Paulinus may long be spared to continue the labours to which he was so devoted. This is surely an occasion on which we may be allowed to say how much we appreciate the unflagging interest-an interest undimmed by fifty years' enforced absencethat Fr. Paulinus has always shown in the welfare of Alma Mater. The Holy Father graciously sent him an autograph letter conveying the Apostolic Blessing. The text of the Abbot Primate's petition and the Papal letter is as follows :-

Beatissime Pater.

Hildebrandus, Abbasprimus O.S.B., ad pedes sanctitatis tuse provolutus, humillime apostolicam suam imploret benedictionem pro Rdv. Admodum Domno Paulino Wilson, Prior tit: 2 Cathedrali Wilson, Prior tit: 2 Cathedrali

Ipne prelaudatus Prior, natus anno 1831, professus Abbatice Sti. Laurenti apud Ampledorth, Congregationis Anglies O.S.B. maximam sue vitte partem, id est plus quam quinquagnian annos, in condendis regendisque missionibus strenue consumpsit. Ad bonam jam perventus senectutem laborum mercedem colestium que donorum pignus Christi in terris. Vicarii summopere exontat henelicitionem.

Ev Dres.

Dilecto filio fausta quoque et salutaria a Domino adprecantes etiam in præmium fructuosi Apostolatus, Apostolicam Benedictionem ex animo impertimus. Ex ædibus Vaticani die 24 Nov. 1997.

\* \* \* \*

Our sincere congratulations to Dean Billington who has been elected a Canon of the Liverpool Diocese. Canon Billington was in the same class as Father Abbot and is, we are happy to say, still a familiar visitor at the Eshibition. Ad multos annos.

We ask the prayers of our readers for Edward Meyer who died on March 15ts. After leaving Ampleforth be went to Belmon but afterwards became an O.C. at Notre Dame, Indiana; also for Edward Adkins, Mrs. Standish (Fr. Clement's mother), Pury Miles of Liverpool, Henry Singleton Threefall, and Father Edmund Hickey.

Father Abbot preached a mission at St. Anne's, Edgehill, in mid-Lent, and Fr. Paulinus Hickey, in addition to giving the boys' retreat has preached two missions, one at Filey and the other in the new church at Ampleforth.

Our best thanks to Fr. Bernard Gibbons for sending us "Nature," and to Mr. C. Standish and Fr. Clement for a gift of books for the library.

We beg to acknowledge the receipt of the Adilphian, the St. Augustins, the Beamman Review, the Downside Review, the Georgian, the Ostolian, the Ratifijan, the Reven, the Stonylaurst Magazian, the Wiston Stories Benedition, the Stadien and Militeriangem, the Ushum Magazian, the Reven Binidiction, the Austral Light and the Ballistin de S, Martin.

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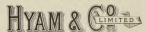
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