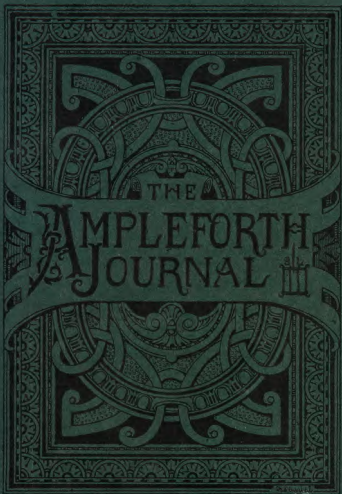


VOL. XIV.

JULY, 1908.

PART I.



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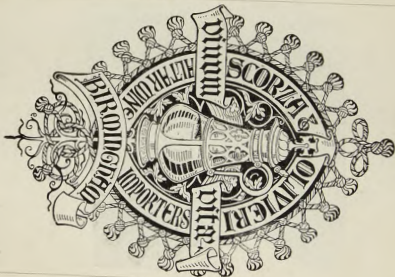
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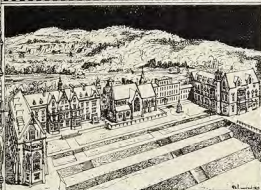


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THE AMPLEFORTH JOURNAL.

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Part I.

Holiday Rambles.

III—Notes on Norway.

Ever since one read of the sea-rovers whose galleys once terrorised our English coasts, the land of the Vikings has fascinated our imagination; and a first visit to this strange country has not proved a disappointment. The grandeur of its silent fjords, where unfathomable waters wind for miles into the heart of the land; its lofty mountains, over whose furrowed flanks ice-rivers creep down into the sea; the tremendous precipices of rock hanging sheer over the narrow lakes; vast gleaming snow-fields, with countless streams that leap from dizzy heights into the deeps below; tiny villages nestling like groups of toys beneath towering crags; the vivid green of infrequent patches of cultured soil; an endless and varied panorama unfolded, with each bend of the long fjords—all these form some of the charm of Norwegian travel, whilst historic interest and ancient legends deepen the fascination of a mysterious land. Here are the earliest homes of our racial folklore and the first scenes of Teutonic mythology. In the cloud-capped rocks of these primeval ice-fields dwelt Balder and Thor, driving

the storm-clouds, forging thunder-bolts to overawe the race of mortals. From their inaccessible peaks the War-maidens ride on airy steeds at Woden's bidding to stricken fields where brave men fell. Here, within the brazen (shield-covered) walls of Walhalla, heroes gathered whose earthly wars are done, quaffing beer out of foemen's skulls! This at least was the stern land that bred the Norse-sailors, trained in these smooth waters, who yet braved in frail galleys the perils of the wild North Sea; here was the home of that conquering race whose chieftains a thousand years ago carved out kingdoms for themselves on all the coasts of Europe.

Norway has become easily accessible of late; and to jaded minds, or to men tired of the rush of Continental travel, a journey thither can be safely recommended. It is so peculiarly restful. You put yourself and your baggage on to a comfortable steamer in the Tyne or the Humber, and need never change your cabin till your return. No trouble about luggage or perpetual unpacking and packing of trunks, no rushing to catch trains, no changing of rooms and hotels every other night, no paying of exorbitant bills or tipping of innumerable harpies! Daily excursions on shore break the monotony of the sea and the confinement of the deck. The voyage is long enough to soften the stiffness even of British manners, and to permit of a pleasant camaraderie amongst the passengers which is invaluable to people usually confined in one narrow circle. One's fellow voyagers are sufficiently numerous and varied to provide ample choice of company. We had a wide selection, from Yorkshire tykes and Yankee tourists up to the rightful claimant of the throne of France! Apart from the latter, we were the only Catholics on board, and the gradual thawing of prejudice among our neighbours was interesting to watch. The fact that, with the exception of one American lady, not a soul on board had ever spoken with a priest before, or was acquainted with a Catholic, shows how

far apart we stand from the life of the nation. It suggests, too, that a voyage like this may sometimes afford more opportunities of apostolic influence than many months or years on an ordinary mission!

Except for the crossing of the North Sea, which takes about thirty hours, the whole cruise passes in sheltered waters, for a narrow chain of islands or rocks, known as the Skjærgaard, extends the whole length of the deeply serrated seaboard of Western Norway, and protects it effectually from Atlantic billows.* Inside this barrier we sail upon the calm waters of inland lakes, through changing scenes as sublime as any to be found in Europe. The coast line alters continually, now mild and rural, with timber cottages clustering in some sheltered creek, now rugged and precipitous as frowning cliffs cast their shadow over the gloomy waves. Sometimes the fjord contracts into a narrow, devious channel between walls of rock that rise hundreds, and even thousands of feet; † then it opens out into a wide mountain-girt loch, reminding one of Scotland or Switzerland. Forests of pines extend in wave-like undulations over the mountain slopes, or darken the hearts of valleys. The scenery grows bolder as the fjord tapers; the mountains rise higher in front; bright green fields and wooden villages give place to forbidding cliffs over which frequent cascades fling themselves, or to long troughs down which the glaciers creep; whilst behind and over all rise the glittering summits of a wide ice-field that once covered the whole land and still forms its backbone.

So day by day one sails by fjeld and fjord, by rocks and sward, with mountains, waterfalls, snowfields, glaciers ever

* There was never any difficulty, for instance, in seeing *Moss* on board, sometimes even in the middle of the North Sea.

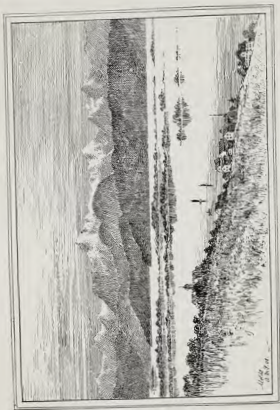
† Some of the mountains on the Haaslange fjord are 5,000 feet in height; on the Geiranger fjord a waterway eleven miles in length, and only 400, or sometimes 200 yards in width, is walled in by cliffs, three, four and five thousand feet high.

before one, until the eye is sated with seeing, and the soul overwhelmed with grandeur, and one turns with relief to the human fellowship and trivial gossip of ship-board.

In many of its features, Norwegian scenery resembles that of Western Scotland, with everything on a more stupendous scale. Its fresh lochs are far longer, its mountains much loftier, its cascades more frequent and fuller. Even the Alps are not more impressive. The snow-line being so much lower in these high altitudes, one is seldom out of sight of snow-field and glacier, and as the mountains rise directly from the sea-level, their apparent altitude is much intensified. On another hand, Norwegian landscape is a little lacking in the human element. It can, of course, bear no comparison in such interests with the historic cities of Germany or Gaul, but it fails even when compared with the west coast of Scotland, which, however desolate looking, yet teems with life and human story when compared with that of Norway. Every Scottish headland or island has its cell or ruined castle, its pirate cave, its church, or robber stronghold, round which gather story or legend, sometimes saintly, always romantic, often of a tragic or ghostly kind. Making every allowance for our ignorance of Scandinavian lore there seems to be little of all these in Norway. Sagas and skalds are poor substitutes for our bards and popular poems. For one thing, as the national architecture was mostly of wood,⁹ there were no stone buildings to survive decay or violence, and to gather the moss of legend. Though stone must have been abundant, it was hard to work; timber was plentiful, easier to fashion, warmer to dwell in, though terribly liable to destruction by fire. Then a large part of old Norse life was passed at sea, and a good deal of its history made there; and a sea-fight does not leave the same record as a fight on shore.

But we must hurry on with these rambling notes, and,

⁹ The wooden churches of Norway are characteristic; we give an illustration of the "Stavekirke," at Faaroh.



leaving scenery, betake ourselves for a while to one city at least which forms an exception to these last remarks.

The traveller who sails into Trondhjem* fjord on a mid-summer day when the glorious northern sun is bathing the hills with beauty, or on a summer night with the mountains glowing in mystic colours, must surely feel a thrilling connection with a romantic past. Well nigh a thousand years have gone since Haakon the Good left his foster-father, Athelstane of England, and sailed into this same fjord to claim his father's crown. On these wild shores Harald "Fairhaired" fixed his capital after welding into one Norwegian nation the scattered principalities of the North. Here at Nidaros, the city's ancient name, reigned Olaf Trygvesson, who, after years of Viking roving and fighting, had come back from England to claim his crown and convert his countrymen to Christ—"the wildly beautifullest man," as Carlyle calls him, "in body and soul that one has ever heard of in the North"! Here Cnut the Great, of Denmark, England, Norway and a few other places, had won his Norwegian crown, fighting for Woden and his father's gods against the Christian king, Olaf "Haraldson." But Olaf "the Saint" did not easily give up the struggle for Norway and Christ. Returning from exile when Cnut was back again in England, he met his rebellious people on the field of Stiklestadt, was defeated there and slain; and his body was buried in the sandhills by Trondhjem's shore. The dead Saint was more potent than the living. Miracles were wrought by his relics, a healing well gushed forth from his grave, and a revulsion of national feeling led to the final overthrow of heathendom. His penitent people cast off the yoke of Denmark, recalled their national dynasty in the person of the Saint's son, Magnus "the Good," and began to build over his shrine the Metropolitan church of the Norwegian nation. Trondhjem's glory is its Cathedral,

* Pronounced Tronjvæn; the German form of the name, Dronhaim, is more familiar in ecclesiastical histories or general literature; the latter is more correct.

—a wonder in itself, and not merely a surprise, wholly unexpected in this high latitude. We had been journeying by sea for ten days, steadily steaming northwards most of the time, the weird twilight growing longer and brighter each evening till one could read a breviary by it at midnight. Scarcely a village had been seen, and not a town of any size except Bergen, whose oldest buildings, restored and debased, hardly date beyond the sixteenth century. Yet here, close to the Arctic circle, in a land which never sees the sun for half the year, lo! from over the roofs of wooden houses, rose before us the tapering spire, the high-pitched ridge of an English Cathedral set on the sward of an English close! A gem of purest Gothic, this oldest building in Scandinavia is by far the finest. Its nave, the west front of which was the crowning glory of the whole, had been completely ruined at the Reformation, ravaged by fire, vandalism and bigotry; but the arcading of the Chancel, or "Long Choir," and the "High Choir," with its richly carved capitals and delicate diaper work are a dream of architectural beauty. This so-called "High Choir" is really a large octagonal apse built to the east of the chancel to house the shrine of St. Olaf; its central sanctuary is separated by an ornate screen of stone from an aisle, out of which jut three smaller chapels, one containing the Saint's well. "Becker's Crown" at Canterbury came at once into mind as one saw the general construction, whilst the minute carving and tracery, the profuse and over-elaborated ornament recalled the chapel at Roslyn. The resemblance is more than accidental. Eystein, or Augustine, bishop of Trondhjem, driven from his country in some revolution, had fled to England, and found refuge at Canterbury during the very years when the great chancel was being built to enshrine the bones of the lately martyred archbishop. On his restoration Eystein evidently took back with him an idea for the shrine of his own Saint, though the detail of the work is too florid for Eystein's time. The similarity to



Roslyn is as easily accounted for. Between Scotland and Norway very close relations existed during the twelfth and thirteenth centuries. The western islands, which were largely occupied by Norsemen, were subject to the arch-bishopric of Trondhjem, the royal houses of the two countries were frequently allied; and it was the untimely death of the "Fair Maid of Norway" that led to Edward I raising his claim to the Scottish crown. Evidently the builders of Roslyn had gone over to Norway, and carried with them to Trondhjem the bizarre and exaggerated ornament which in the Prentice Pillar excites the admiration of the tourist in the Lothians.

It was in Trondhjem Cathedral that the new king of Norway, Haakon* VII, was crowned together with his English queen Maud in 1906; but he will probably be the last to go through the ceremony, for his Lutheran and democratic subjects have just decided to dispense in future with the coronation of their sovereigns.† The restoration of the Cathedral will however continue; the glories of its former Nave are being faithfully reproduced; and this central shrine of Norwegian nationality and Norwegian Christianity will soon be restored to its former beauty, an heirloom from the days of its independence, a pledge of a prosperous and peaceful future!

The interest of Trondhjem was not exhausted by its Cathedral; we had still a pilgrimage to make to a little island lying a mile or two from the quay which bears the name of Munkholmen and was first colonised by English Benedictines. When king Cnut added Norway to the wide Empire over which he reigned, a long life of bloodshed and violence still lay before him; in his old age, when peace and victory had crowned his helm, he bowed before the

* Pronounced in Norse, *Håkon*, with a long *o*.

† England and Hungary seem to be the only kingdoms left that treat their sovereigns as the *Lord's Anointed*; modern constitutional kings enter on their duties in most private and matter-of-fact fashion.

Cross, and gave to Christ the homage of a genuine and generous convert. Wonderful to record, the stark old pirate became one of the best and most popular Sovereigns of England, of whose good deeds both story and legend are full. They tell how he journeyed as a devout pilgrim to Rome; how he rebuked his flattering courtiers on the sands at Southampton; how he offered his royal crown to the great Rood at Winton. One special trait of his Christian character was the love he bore to the monks, to whom he showed himself a liberal benefactor at Winchester, Ely, Ramsey, and Glastonbury, whilst at Bury he rebuilt St. Edmund's Abbey. Small wonder then that when Cnut wanted missionaries for Norway he turned to the monks of England, and, as their first foundation, gave them the little island that lay over against his capital. Perhaps it reminded him of the ram's isle or the eel isle in the English lens, whose chronicler loves to tell of the king rowing by the island abbey, and bidding his rowers draw near whilst he listened to the monks' chant sounding "merrily" over the still mere.

By the eleventh century the missionary spirit had not died out in the monks of England; they were ready to renew in Norway and the northern nations generally their successful zeal already shown in Germany. As a Christian revenge they preached the Gospel to the ruthless rovers who just before had sacked Canterbury and slain St. Elphege,—and whose ancestors had been burning abbeys and massacring monks in England for a good three hundred years!

Before the Benedictines settled there, Nidarholm as the islet was first called, had been a place of public execution, where amongst others Jarl Haakon and his faithless thrall Karker had been hung on a gibbet by Olaf Tryggvessen. Longfellow tells of this in his "Tales of a Wayside Inn," though with poetic license the singing priests are anticipated by some thirty years.

"At Nidarholm the priests are all singing,
Two ghastly heads on the gibbet are swinging;
One is Jarl Hakon's and one is his thrall's,
And the people are shouting from windows and walls,
While alone in her chamber
Swoons Thora, the fairest of women."

Under the Benedictines the island monastery became a flourishing centre of apostolic enterprise which sent out missionaries and bishops throughout all these northern lands.

Except for the unchanged panorama of mountain and fjord there is little to see on Munkholmen now; nothing of the convent survived the change of religion; of the fortress and State-prison which took its place the walls and dismantled bastions remain, whilst over them rises a lighthouse affording at least material guidance to the wayfarer in these gloomy seas! What English Benedictine had last set foot on this hallowed rock? We breathed a prayer to Saint Benedict and buried his medal in the soil, wondering as we rowed back over the silent bay whether the past shall ever return and Norwegian monks figure once more in the "Catalogus" of the Order! Who can tell? In God's good time the dry bones may stir again, and the apostolic zeal revive that led our fore-fathers to preach to their kinsmen overseas. The opportunity for such missions might arise any day. England was well liked by the Norwegians, even before it sent them an English Queen. Intercourse is frequent between the two countries and business relations are growing, whilst many Norwegians, particularly in the seaports, speak our language. The Catholic Church in Norway is poor, feeble, struggling—but free; its prospects are not nearly so promising as in Denmark where fullest opportunities are now given for Catholic effort, but much more so than in Sweden which is still dominated by a very intolerant form of Lutheranism. The recent separation of the two countries makes for the toleration of the faith in

Norway, whose few large towns contain Catholic churches under a Vicar Apostolic and some native priests. Whether there is any room for English missionaries is not quite clear; they would apparently be more welcome than French or Germans; but there is no evidence that any are wanted just yet.

A hardly credible rumour reaches us that the Catholics have been advancing a claim to the Cathedral at Trondhjem, which the Lutherans complain has been rendered unfit for their service through its mediæval restorations. But it seems unlikely that the chief national monument of Norway will be given back to the handful of Catholics, however appropriate their ritual would be to its Gothic glories. The future of the Church in Norway remains as unpromising and cheerless as its climate!

Our notes on Norway were not all serious, and included a few of a lighter tone. Thus one day when there had been a good deal of rain during our visit ashore, a very prim maiden lady of uncertain summers startled one of us, on returning to the steamer, with the question:—"Did you see the rein-deer?" An embarrassing situation for a shy young monk, whose reply had better not be recorded. We discovered again at Trondhjem that you can get a first-class return ticket to Hell at the cost of a few kroner! We didn't venture on the journey, as my "socius" was anxious about the return, and wasn't leaving anything to chance; but the arrangements in the time-table seemed all right!

It was St. John's Eve as we sailed away from the Norwegian coast; and on the hill tops round the bay the "bale-fires" were blazing,—rites with which Midsummer's night has been celebrated since far off heathen times. In Norway, if anywhere, Sun-worship is intelligible. The brief glory of the summer is beginning to fade; the days will shorten and the nights lengthen till the Sun-god's face be seen no more. Our too short tour is over too, like the dream of a midsummer's night; and as we catch our last



glimpse of the land under the evening's waning splendours,
the rhymes of an old Saga come into our mind:—

Oh! Norway! fringed with purple isles,
Oh hills! oh rock bound coast!
We needs must wave farewell, when we
Have learned to love thee most.

J. I. C.

The Natural History of Selborne.*

My paper is about a famous book and its writer. If you have not already heard you are bound to hear often of the "Natural History of Selborne" by Gilbert White. And naturalists, such as you, should know everything about one who is in a way the founder of their sect, Selborne is a village in Hampshire. Gilbert White lived an uneventful life in this village from 1720 to 1793. Some years he spent at Oxford, where he took his degree, others he was curate at a little known village, but the greater part of his seventy-three years was spent in his native place. He had taken orders in the English Church, but did not, after his early curacy, do any clerical work. He lived the life of a country gentleman. Nearly all that is known of him is gathered from the scraps of autobiography contained in his work. From this work we shall see what his life was. It was a life, we might almost say, of quite a new kind. In his day, we are told, "the horizon of the ordinary country gentleman was bounded by his rod, his hounds, and his dinner." He had no interest in nature. Its beauties were to him a sealed book. He took interest in the life of fields and woods, in bird and beast, only so far as they ministered to his passion for sport. This was the class to which Gilbert White belonged. But he belonged to it only to sever himself from its dull and degrading traditions. He found another interest and other beauties in nature. He became passionately attached to the fields and woods that his life was cast in. His circumstances encouraged this attachment. He was free from the necessity of earning his living. He was lettered by no family ties or the care of a household. He

* A paper read before the Natural History Society.

had no ambition to win an empty name. He was in fact, as far as a man can be, free and independent and able to devote his life as he wished. It is Gilbert White's distinction and the reason of his fame that he chose to give up his life to nature, to the study of the manifold objects of interest that lay around him in the fields and woods of his beautiful Hampshire. Of course he was not a hermit. I do not want you to get the impression that in striking out this new way of life he cut himself off from his fellows, and went to live in a cave, and from there contemplated the world of nature in solitude. Nothing of the kind. He was a warm-hearted man with more than his share of kindness and affability and every social quality. He took a lively interest in the every day life of the little village and in the events of the countryside. He even took a moderate part in the pleasures of the field. But all his life was ruled by a sober thoughtfulness, a spirit of quiet reflection and meditation. He measured things by a different standard to his fellows. What was to them trivial was to him important. What they were interested in and devoted their lives to hardly affected him. He had again the faculty of making his little village his world, of not despising its petty life and insignificant position in the universe, of realising the primary value of his individual life and its relations to his immediate surroundings. He was in his own phrase a "stationary man." He was in Selborne, and he asked nothing better than to live his life there and to realise bit by bit all that lay at his doors, to know not many things but much, to study the beauties of nature which were to him inexhaustible. It was perhaps easier in the days before railways to cultivate such a spirit of seclusion. The inhabitant of a country village was cut off and isolated from the world to an extent that we cannot realise. And Selborne must have depended on the stage coaches and the irregular visits of travellers for its news of men and their doings. But it was more than this enforced isolation in Gilbert White's case. His temperament

intelligent communications, as they have afforded him much pleasing information, so, could he flatter himself with a continuation of them, would they ever be deemed a matter of singular satisfaction and improvement."

And then we have the correspondence. First we have a number of letters giving us an account of the village of Selborne and its near surroundings. We learn facts of history and of geology, and interesting local customs and traditions. The letters even where they deal with what we should expect to be dull subjects turn out wonderfully interesting. For instance the second letter contains some account of remarkable trees in the neighbourhood and has in this its own interest; but this is made deeper still by the insertion at the end of this anecdote.

"In the centre of this grove there stood an oak, which, though shapely and tall on the whole, bulged out into a large excrescence about the middle of the stem. On this a pair of ravens had fixed their residence for such a series of years, that the oak was distinguished by the title of the Raven-tree. Many were the attempts of the neighbouring youths to get at this eyry: the difficulty whetted their inclinations, and each was ambitious of surmounting the arduous task. But, when they arrived at the swelling, it juttet out so in their way, and was so far beyond their grasp that the most daring lads were awed, and acknowledged the undertaking to be too hazardous. So the ravens built on, nest upon nest, in perfect security, till the fatal day arrived in which the wood was to be levelled. It was in the month of February, when those birds usually sit. The saw was applied to the butt, the wedges were inserted into the opening, the woods echoed to the heavy blows of the beetle or mallet, the tree nodded to its fall; but still the dam sat on. At last, when it gave way, the bird was flung from her nest; and, though her parental affection deserved a better fate, was whipped down by the twigs, which brought her dead to the ground."

Then we have details as to the population of Selborne and the nature of the soil and rocks, and the rainfall. But all these matters come only as an introduction to the main subject of the letters, which is animal life. We start on this subject with the tenth letter, which was probably the first written. The date, we may notice, is 1767, so that Gilbert White was then forty-seven years old. It begins with some important words. He says, in the humble manner we have already referred to: "It has been my misfortune never to have had any neighbour whose studies have led them towards the pursuit of natural knowledge; so that, for want of a companion to quicken my industry and sharpen my attention, I have made but slender progress in a kind of information to which I have been attached from my childhood." And then we plunge at once into the subject which absorbed him, the study of the habits of birds. We encounter immediately a question which comes over and over again in the letters, the question of the migration of the swallows and their congeners. We hardly regard it now as a question for discussion. We take it as an established fact that swallows, martins, swifts, and the rest leave us every year and come back with the spring. But in Gilbert White's day there were many who resisted this idea of migration. They could not surmount the difficulties which it certainly contains. The vast distances they were asked to accept seemed to them incredible for the flight of the young birds if not of the old ones. The sudden appearance of these birds on the first warm day of the spring, to disappear again as suddenly if the weather became cold, bore to them a suspicious look. "Are we to believe," they asked, "that these birds came from Africa to England for one day to return on the next?" And Gilbert White was strongly impressed by these arguments and seems to have kept an open mind on the question to the end of his life. In this first letter in which he touches on it he seems to favour migration. For he dismisses the various stories that he had heard of

swallows being found in a torpid state in England during the winter. It is not, however, because he thinks the idea incredible but because the evidence for the stories was insufficient. As an example of the open-minded way in which he collected his information and the judgment with which he criticized it, we may take these paragraphs from this letter.

"As to swallows (*hirundines rustice*) being found in a torpid state during the winter in the Isle of Wight, or any part of this country, I never heard any such account worth attending to. But a clergyman, of an inquisitive turn, assures me that, when he was a great boy, some workmen, in pulling down the battlements of a church tower early in spring, found two or three swifts (*hirundines apodes*) among the rubbish, which were at first appearance dead, but, on being carried toward the fire, revived. He told me that out of his great care to preserve them, he put them in a paper bag, and hung them by the kitchen fire, where they were suffocated.

"Another intelligent person has informed me that, while he was a schoolboy at Brightelmistone, in Sussex, a great fragment of the chalk cliff fell down one stormy winter on the beach; and that many people found swallows among the rubbish; but on my questioning him whether he saw any of those birds himself, to my no small disappointment, he answered me in the negative; but that others assured him they did.

"Young broods of swallows began to appear this year on July the eleventh, and young martins (*hirundines urbice*) were then fledged in their nests. Both species will breed again once. For I see by my Fauna of last year, that young broods come forth so late as September the eighteenth. Are not these late hatchings more in favour of hiding than migration? Nay, some young martins remained in their nests last year so late as September the twenty-ninth; and yet they totally disappeared with us by the fifth of October."

We remark in this the accuracy of observation and the accuracy of record which are two distinguishing marks of Gilbert White's method. Again in the twelfth letter we have a reference to the migration question. And here we come across the very curious hypothesis that these birds when they disappeared did not migrate but retired under the water of our rivers and ponds.

"About ten years ago I used to spend some weeks yearly at Sunbury, which is one of those pleasant villages lying on the Thames, near Hampton Court. In the autumn I could not help being much amused with those myriads of the swallow kind which assemble in those parts. But what struck me most, was that, from the time they began to congregate, forsaking the chimnies and houses, they roosted every night in the osier-beds of the aits of that river. Now this resorting towards that element, at that season of the year, seems to give some countenance to the northern opinion (strange as it is) of their retiring under water. A Swedish naturalist is so much persuaded of that fact, that he talks, in his calander of Flora, as familiarly of the swallows going under water in the beginning of September, as he would of his poultry going to roost a little before sunset."

And so in many letters he speaks of the disappearance of the swallow kind as migration or hiding, though he does not accept the water hypothesis.

Again in his letters to the other correspondent (Daines Barrington) we have the same question discussed with much interest and freshness. As an example we may take the ninth letter,

"Dear Sir," he writes. "You are, I know, no great friend to migration; and the well attested accounts from various parts of the kingdom seem to justify you in your suspicions, that at least many of the swallow kind do not leave us in the winter, but lay themselves up like insects and bats, in a torpid state, to slumber away the more uncomfortable months till the return of the sun and fine weather awakens them.

"But then we must not, I think, deny migration in general; because migration certainly does subsist in some places, as my brother in Andalusia has fully informed me. Of the motions of these birds he has ocular demonstration for many weeks together, both spring and fall: during which periods myriads of the swallow kind traverse the Straits from north to south, and from south to north, according to the season.

"It does not appear to me that much stress may be laid on the difficulty and hazard that birds must run in their migrations, by reason of vast oceans, cross winds, etc; because, if we reflect, a bird may travel from England to the equator without launching out and exposing itself to boundless seas, and that by crossing the water at Dover, and again at Gibraltar. And I with the more confidence advance this obvious remark, because my brother has always found that some of his birds, and particularly the swallow kind, are very sparing of their pains in crossing the Mediterranean; for when arrived at Gibraltar, they do not

... ranged in figure wedge their way,
and set forth

Their airy caravan high over seas
Flying, and over lands, with mutual wing
Easing their flight.' . . . —MILTON.

but scout and hurry along in little detached parties of six or seven in a company, and sweeping low, just over the surface of the land and water, direct their course to the opposite continent at the narrowest passage they can find. They usually slope across the bay to the south-west, and so pass over opposite to Tangier, which, it seems, is the narrowest space."

And, once more, in the twelfth letter to Daines Barrington, we have an example at once of his way of life "in pursuit of natural knowledge" and of the persistence with which he returned to this problem.

"Dear Sir. As a gentleman and myself were walking on the fourth of last November round the sea banks at Newhaven, near the mouth of the Lewis river, in pursuit of natural knowledge, we were surprised to see three house-swallows gliding very swiftly by us. That morning was rather chilly, with the wind at north-west; but the tenor of the weather for some time before had been delicate, and the noons remarkably warm. From this incident, and from repeated accounts which I meet with, I am more and more induced to believe that many of the swallow kind do not depart from this island; but lay themselves up in holes and caverns; and do, insect-like and bat-like, come forth at mild times, and then retire again to their *latebrae*. Nor make I the least doubt but that, if I lived at Newhaven, Seaford, Brightelmstone, or any of those towns near the chalk-cliffs of the Sussex coast, by proper observations, I should see swallows stirring at periods of the winter, when the noons were soft and inviting, and the sun warm and invigorating. And I am the more of this opinion from what I have remarked during some of our late springs, that though some swallows did make their appearance about the usual time, viz., the thirteenth or fourteenth of April, yet meeting with an harsh reception, and blustering cold north-east winds, they immediately withdrew, absconding for several days, till the weather gave them better encouragement."

But it would weary you to quote any more of the passages in which he discusses migration. In the end he was still in doubt, though strongly inclined to favour a partial adoption of the theory of hiding. Now it is very interesting for us to follow this inquiry and to watch this question in process of being settled. We take it for granted and so fail to realise the great difficulties which are really entailed. Here we have the arguments for and against suggested for us and we are forced to weigh the evidence for ourselves as though the case were not decided.

And many other interesting problems are discussed in these letters, while throughout all there runs the pleasant easy style which delights in anecdote and digression. Indeed the variety of subjects is quite a feature of the book, though all are connected by the main thread of nature interest. Thus we have many remarks on the songs of birds, on their family affections, on their methods of nest building, on their flight and carriage. Then again fish and dogs and crickets and mice and worms and hedgehogs, and many other beasts and insects pass before us. The botanist, too, will find trees and flowers described and discussed.

As an example of the apt examples with which his letters are illustrated we may point to his observations on the "spirit of sociality," as he calls it, which he had noticed among the animals.

"Even great disparity of kind and size does not always prevent social advances and mutual fellowship. For a very intelligent and observant person has assured me that, in the former part of his life, keeping but one horse, he happened also on a time to have but one solitary hen. These two incongruous animals spent much of their time together in a lonely orchard, where they saw no creature but each other. By degrees an apparent regard began to take place between these two sequestered individuals. The fowl would approach the quadruped with notes of complacency, rubbing herself gently against his legs; while the horse would look down with satisfaction, and move with the greatest caution and circumspection, lest he should trample on his diminutive companion. Thus, by mutual good offices, each seemed to console the vacant hours of the other: so that Milton, when he puts the following sentiment in the mouth of Adam, seems to be somewhat mistaken:

* Much less can bird with beast, or fish with fowl;
So well converse, nor with the fox the ape."

But perhaps the most interesting animal that comes in the book is Timothy, the tortoise. Many years after White's death, when he had become famous, a certain Mr. Buckland visited Selborne to collect information about the naturalist. "He met with little success. One villager spoke of him in words which might be applied to many others besides White. He was thought very little of till he was dead and gone, and then he was thought a great deal of." There was another old woman, who was eleven years of age when White died. She must have seen him on many occasions, but did not seem to preserve any very distinct recollection of the old gentleman. "He was a quiet old gentleman," she reported, "with very old-fashioned sayings; he was very kind in giving presents to the poor, and used to keep a locust which crawled about his garden." She was asked whether this might not possibly have been a tortoise, and replied, "Ah, that's what I mean."

Turning to the letters we find, in the seventh to Daines Barrington, some details about its way of life. "A land-tortoise, which has been kept for thirty years in a little walled court belonging to the house where I now am visiting, retires under ground about the middle of November, and comes forth again about the middle of April. When it first appears in the spring it discovers very little inclination towards food; but in the height of summer grows voracious; and then as the summer declines its appetite declines; so that for the last six weeks in autumn it hardly eats at all. Milky plants, such as lettuces, dandelions, sow-thistles, are its favourite dish. In a neighbouring village one was kept till by tradition it was supposed to be a hundred years old. An instance of vast longevity in such a poor reptile."

In the thirteenth we have a further account of its habits, "On the first of November I remarked that the old tortoise, formerly mentioned, began first to dig the ground in order to the forming its hybernaculum, which it had fixed on just beside a great tuft of hepaticas. It scrapes out the ground

with its fore-feet, and throws it over its back with its hind; but the motion of its legs is ridiculously slow, little exceeding the hour-hand of a clock. . . . Nothing can be more assiduous than this creature night and day in scooping the earth, and forcing its great body into the cavity; but, as the noons of that season proved unusually warm and sunny, it was continually interrupted, and called forth by the heat in the middle of the day; and though I continued there (on a visit in Sussex) till the thirteenth of November, yet the work remained unfinished. Harsher weather, and frosty mornings, would have quickened its operations. No part of its behaviour ever struck me more than the extreme timidity it always expresses with regard to rain; for though it has a shell that would secure it against the wheel of a loaded cart, yet does it discover as much solicitude about rain as a lady dressed in her best attire, shuffling away on the first sprinklings, and running its head in a corner. If attended to, it becomes an excellent weather-glass; for as sure as it walks elate, and as it were on tip-toe, feeding with great earnestness in a morning, so sure will it rain before night. I was much taken with its sagacity in discerning those that do it kind offices; for, as soon as the good old lady comes in sight who has waited on it for more than thirty years, it hobbles towards its benefactress with awkward alacrity; but remains inattentive to strangers."

In another place this tortoise does duty as one of the signs of the weather. "The thermometer," we read, "rose to 66° in the shade; many species of insects revived and came forth; some bees swarmed in this neighbourhood; the old tortoise near Lewes awakened and came forth out of its dormitory;"—and further on, when harsh weather succeeded,—"the insects withdrew, the tortoise retired again into the ground."

The fiftieth letter to Barrington gives us an account of his obtaining possession of the quaint animal and of the pleasure he anticipates in being able to watch it continuously.

"Dear Sir. The old Sussex tortoise, that I have mentioned to you so often, is become my property. I dug it out of its winter dormitory in March last (he is writing on April 21), when it was enough awakened to express its resentments by hissing; and packing it in a box with earth, carried it eight miles in post-chaises. The rattle and hurry of the journey so perfectly roused it that, when I turned it out on a border, it walked twice down to the bottom of my garden; however, in the evening, the weather being cold, it buried itself in the loose mould, and continues still concealed.

"As it will be under my eye, I shall now have an opportunity of enlarging my observations on its mode of life and propensities; and perceive already that, towards the time of coming forth, it opens a breathing place in the ground near its head, requiring, I conclude, a freer respiration, as it becomes more alive. This creature not only goes under the earth from the middle of November to the middle of April, but sleeps a great part of the summer; for it goes to bed in the longest days at four in the afternoon, and often does not stir in the morning till late. Besides it retires to rest for every shower; and does not move at all on wet days.

"When one reflects on the state of this strange being, it is a matter of wonder to find that Providence should bestow such a profusion of days, such a seeming waste of longevity, on a reptile that appears to relish it so little as to squander more than two thirds of its existence in a joyless stupor, and be lost to all sensation for months together in the profoundest of slumbers.

"While I was writing this letter, a moist and warm afternoon, with the thermometer at 50°, brought forth rroups of shell-snails; and, at the same juncture, the tortoise heaved up the mould and put out its head; and the next morning came forth, as it were raised from the dead; and walked about till four in the afternoon. This was a curious coincidence! a very amusing occurrence! to see such a similarity of

feelings between the two *ψυλλοί* for so the Greeks call both the shell-snail and the tortoise."

And besides all these accounts of animals we have letters on such various subjects as echoes and how to obtain them, geology, the weather, schemes for research in different branches of natural science. His remarks on worms are said to have induced Darwin to prosecute his studies on those reptiles. He discusses work that remains to be done by brother naturalists.

But I have given you enough examples of the varied subjects which Gilbert White treats and of his manner of approaching them. I ought now to give you in his own words his idea of what a naturalist should be and the manner in which he should pursue his study. He tells Mr. Barrington that he is an "out-of-door naturalist, one that takes his observations from the subject itself and not from the writings of others." That, I think, is what the members of this society aim at being. White is insistent on this personal observation, "autopsia" as he sometimes calls it. He is aware that it is a difficult aim. "The investigation of the life and conversation of animals," he says, "is a concern of trouble and difficulty and not to be attained but by the active and inquisitive, and by those that reside much in the country." And besides this activity he shows us that perseverance and method are required if one would attain any real results. In the third letter to Barrington he takes us into his confidence and gives us a hint of the pains he took to obtain his own wide knowledge of nature. "It was no small matter of satisfaction to me," he writes, to find that you were not displeased with my methodus of birds. If there was any merit in the sketch, it must be owing to its punctuality. For many months I carried a list in my pocket of birds that were to be remarked, and, as I rode or walked about my business, I noted each day the continuance or omission of each bird's song; so that I am as sure of the certainty of my facts as a man can be of any transaction

whatsoever." He believed in knowing a little well, in specialising and making sure of a limited subject matter.

Then he practised a sanity of judgment which kept him from extreme views and generally led him to the truth. He had an open mind and did not let himself be swayed by prejudice. "Candour," he says on one occasion, "forbids me to say absolutely that any fact is false because I have never been witness to such a fact." So we find that he is not obsessed by preconceived theories. He believed strongly in the saying that an ounce of fact is worth a pound of theory. Then, again, he is an enemy to inaccuracy and looseness of description, which seem to have afflicted some of the naturalists of his day. "The bane of our science is comparing one animal to another by memory." And finally he seems to wish to teach us the lesson of his own equable temper and to fill us with the calm reflective spirit that seems to become second nature with those who have spent much time communing with the fields and the woods. I have already quoted his words in the preface. Here is an instructive passage from the twenty-sixth letter to Pennant.

"I was much gratified by your communicative letter on your return from Scotland, where you spent, I find, some considerable time, and gave yourself good room to examine the natural curiosities of that extensive kingdom, both those of the islands as well as those of the highlands. The usual bane of such expeditions is hurry; because men seldom allot themselves half the time they should do; but, fixing on a day for their return, post from place to place, rather as if they were on a journey that required dispatch, than as philosophers investigating the works of nature."

Well, you are, I suppose, "philosophers investigating the works of nature," and aim at obtaining some of the philosophic spirit as Gilbert White understands it. It is plainly manifested in his own life, in all the characteristics which stand out so clearly from the pages of his book. It is shown in his meditative contentedness, his powers of observation,

imagination, comparison, in his gentleness and sympathy, in his industry and accuracy. And all these characteristics together gives us the ideal naturalist, the man whose being has been "subdued to what he works in," who seems to draw us irresistibly to lead the same devoted life and to love and study the nature which he loved and studied.

"Rura mihi et rigui placeant in vallibus amnes,
Flumina amem silvasque inglorius."

P. J. McC.



Coming into Line.

HEINE wrote some disrespectful remarks about the handsome capital of Prussia. The "long-stretching rows of uniform houses" and "the long broad streets" distressed him. They were uninteresting and meaningless; they told him nothing of the ways and thoughts of the people who lived in them. Only Sunday-school children could read a message in their depressing respectability. Elbow to elbow, "they strive to hold themselves rigidly aloof from one another, frigid with reciprocal antipathy." Once the newness of these terraces and crescents—as we should call them—is worn off, they become at once faded and decayed, mere "stone waste-paper." "Several flasks of poetry," he says, "are absolutely necessary if, in Berlin, one wishes to see anything else than dead houses and the Berlinese,"—an intellectual dissipation likely to result in a prosaic headache next morning.

In Italy there is a movement, very evident to the foreign visitor, which I may describe as "coming into line." In a hundred small ways and a few big ones the nation has been drilling itself to take its proper place in the ranks of the European powers. It has been wonderfully successful—too successful from an æsthetic point of view. The national dress is so completely disappearing that it seemed to me one met with it nearly as frequently in London as in Rome or Milan. The stone pines so characteristic of an Italian landscape are being replaced by the Austrian and other too-familiar varieties. The tall Lombardy poplar attracts attention chiefly because of its rarity. They are English gardens which surround the new town villas, with trim

lawns and geometrical flower-beds, whilst the villas themselves are first cousins of those built on the outskirts of our northern commercial towns. The Venetian gondola, as noiseless and graceful in its movements as a black swan, is giving place to the fussy steam launch. The newer streets in Rome and Florence and Milan might have been lifted bodily out of Paris or Berlin. On the outskirts of Italian towns may be seen tall chimneys and business-like shops, as prosaic, though not quite so dirty, as those of Oldham or Bradford. There was a strike in progress as we passed through a small town on the way to Milan—a dull, ill-tempered, twentieth-century strike. The march of modern progress is leaving behind it a trail as monotonous as a railway track. "Know'st thou the land where the citron blooms?" In a little while it promises to be as like the land of the turnip and potato as one sheep's face is like another. There will be a trilling variation of physiognomy and no more. Soon the traveller will find nothing distinctive in Italy save its antiquities and museums, its cheaper fruits and wine, its cities and villages built upon the rocks, its sunshine, and its curious name for a postage-stamp.

But, though it is dull and inartistic, this modernist policy is clear evidence of a healthy vigour and an intelligent ambition in the inhabitants of the country. Italy is not in any sense degenerate or played out. One cannot make a greater mistake than to think of the people as idle and indifferent. The *lazzaroni* must be a purely Neapolitan speciality; we saw nothing corresponding in any way to their description. The philosophers of the *dolce far niente* school in the parks and gardens were, for the most part, *forestieri*—not the hard-working tourists, but the dwellers *en pension* who flood Italy in the Spring-*trone*. The train has hardly left the tunnels and zig-zags of the Alpine district before the traveller awakes to the fact that Italian agriculture ranks with the highest in Europe. One sees that the peasantry has the genius of taking pains. The great

Lombard plain is everywhere cultivated with that neatness and attention to small detail which we associate with high-class market gardening. Every yard of the soil is brought into use. What look like hedges are low-sized trees, such as apples, olives, mulberries, maples and peaches, planted partly for their own sake, but also as supports for the trellised vines. It is said that the system of irrigation which makes the baked flats so fertile was planned and introduced by Leonardo da Vinci in the fifteenth century, but, to the casual observer, it suggests the newest experiment in agricultural engineering. The dykes and ditches, old as they are, have that trim look which means that they are in first-class working order. There was very little work going on in the fields as we passed—only a little hoeing and weeding here and there, but we did not need to see more of it; there was everywhere clearest evidence of that untiring, patient, intelligent industry which alone can get the best out of the land without impoverishing it. As a matter of fact we saw almost nothing of Italy at labour; we had experience only of its show rooms and public places. But we passed a tiny factory, almost daily, on our way from S. Anselmo towards that portion of Rome where the great classic remains are crowded together. It was a rope-walk in the open street, run by three men and a boy. The "prentiss han" was generally at liberty to be held out in vague hope of a *soldo* when strangers passed that way, but the men toiled unceasingly, heedless of the great heat, from the earliest morning till nearly sunset. They never suffered themselves to be distracted by the passers by. Apparently, they gave themselves no intervals of rest or conversation, and we never saw them taking a meal. They were ideal labourers.

Beggars are still plentiful in Rome, in spite of the efforts made to get rid of them. They are not tramps and vagabonds, such as we meet with on our English roads, but miserable-looking deformities, who have a "pitch," like our London crossing-sweepers, at the door of a church or near

some object of interest to foreigners. Crippled as most of them are, they make a very energetic business of their mendicancy. If Italy ever deserved to be called "a country of beggars"—it certainly does not merit the title now—the fact should not be construed as evidence of national laziness. We may see the tatterdemalions lying prone, in the grateful shade, on the stone flags or steps, in every posture of abandonment, but we have only to come near them to discover that, if they are dozing, it is, like dogs, with one eye open. They let no decent chance of an alms escape them.

The movement of coming into line certainly helps the foreign visitor to appreciate the admirable qualities of the Italian people. He sees them to be hardy, industrious and capable, a race which will surely hold its own in the march of nations. But, if he has ridden in a Testaccio tram, he will not need to have read the papers, nor to have followed the course of Italian politics, to be convinced that the present policy is not bringing happiness and content and prosperity to the country. And the reason is that it is costing too much and, as I think, is not worth the expense.

Take, in the first place, the new factories. The mills and workshops of Northern Italy are turning out goods which, not many years ago, Italians were used to purchase from England, Germany and other countries. It is an excellent thing undoubtedly to make all the things you need for yourself. It is an excellent thing for a city man to combine a little week-end farming with his business, and supply himself with the freshest of milk and eggs and vegetables, and the fattest of poultry and pigs, or, in a humbler way, to put up a greenhouse in the back garden and grow his own grapes and peaches—if he can afford it. Very often to grow or make things for oneself is an expensive luxury. This seems to be the fact with many, perhaps most, of the new Italian manufactures. In the beginning, all new industries are at a disadvantage, when competing with the older ones, because of the cost of buildings and plant, and the want of experience



and skilled labour. Yet the initial expenditure and loss, however great, is well worth the sacrifice if, after a few years, the rivals find themselves facing each other on even terms. But this is not the case with the Italian factories, and it never will be as long as they depend on coal for their motive power. With coal at more than 40 lire a ton—poor stuff at that, if one may judge from the grimy evil-smelling smoke of the railway engines—how can a cotton factory at Venice compete in the price of its goods with one at Preston or Oldham, or a steel-plate mill at Milan with one at Birmingham or Sheffield? Labour is cheaper in Italy, but not so greatly as to compensate for the dearth of coal and thus remove the handicap. Consequently, the new factories have to be bolstered up by bounties and protection. The foreign article has to be made dearer by means of a tariff, and the home-made one cheaper by means of a subvention. In other words the natural industries of the country are taxed to support the artificial ones. As private investments these latter are prosperous and successful; as a national investment they are a constant burden. Lord Brassey's *Naval Annual* tells us that now Italy not only produces all its own naval war material, but is able to compete with Great Britain, France and Germany in providing ships and naval armaments for other countries. But this is only "in great measure through Government encouragement and support."⁶ In other words, the nation pays the difference between the cheaper productions of the countries which have coal of their own and those of Italy. Of course, the matter is not quite so simple as it looks—no economic question ever is; such things as climate, national or individual temperament, political sympathies, the connection between one industry and another, and very much else ought to be taken into account; but the main fact remains that these new factories are a luxury rather than a national asset. And to my mind the cost of them to the nation would be

⁶ *The Spectator*, June 20, 1908.

justified only if it were somehow an advantage that the cotton fabrics, steel plates, and the rest, should be served up hot and fresh, just taken out of the oven or brought straight from the cow.

Brilliant from the spectacular point of view, with its highly trained *Bersaglieri* and its great battleships, the crowning glory of the patriotic movement and, for awhile, the surprise of Europe was the wheeling into line of Italy as a military power. In a very few years after the consolidation of the nation, the movement had been so successful that so hard-headed a politician as Bismarck welcomed Italy as a worthy associate in the famous Triple Alliance—not as a junior partner with a small share in the business, half-friend, half-servant, but with the standing and privileges of full membership. This is the one great triumph of the new policy,—a triumph which has done much to reconcile the people to the heart-breaking cost of the whole. Yet it is the disproportion of the army and navy to the requirements and resources of the country which is the primary cause of its financial embarrassment. But, at the present moment, there is no reason to suppose the nation regrets what has been done in military affairs. There are politicians who denounce and deplore the expense of it; but few, even of them, would go so far as to brand it as an act of folly, and no lover of Italy but in his secret heart is proud of its success. The peasant may have to go in rags, his gala-dress a frayed and soiled relic of former light-hearted days, but the *Bersaglieri* must have the most perfect of accoutrements and the most picturesque of black-plumed hats, whilst the navy must have bigger of ships and the heaviest of guns. The nation looks upon its army and navy not only as the safeguard of its independence, but as the manifestation of the genius of the nation. By this means it has recovered, without striking a blow, the rank and prestige in the councils of Europe which it considers to be its proper birthright, but which have been denied it, through long

centuries, because of internal discord and the consequent interference and domination of the foreigner. In all that we think and say about Italy we must take it for granted that it will never again be a kingdom divided against itself. There may be changes and revolutions, not only of policy and ministers, but of the Constitution. There may be bitter conflicts of class with class. Italy is the native breeding place of Anarchism and the tyrannies of secret brotherhoods. But it will fight to the death for the liberty of managing its own affairs, and a hint of the possibility of foreign interference would reconcile all differences and make all hearts beat once more in unison. As a leading Catholic writer wrote a few years back, "there will never again be Italians, no matter of whatever colour they may be, who will attempt to weaken the principle of nationality. And that the Italians are profoundly attached to this principle is proved to demonstration by the fact that the party enmities which divided one petty region or state from another—always at one time in a state of effervescence—vanished as though by magic at the mere conception of an independent Italy."* Granting all this an unpolitical visitor to Italy may yet be permitted to ask is there any likelihood of its independence being ever again in jeopardy? The threat of it might, likely enough, be hazarded, in bluff, by a foreign minister, should Italy interfere with the interests of another European state; war even might follow upon a studied insult to a foreign flag; but if Italy kept itself to itself who would wish to interfere with it? Its friendship is worth having, but it may surely bestow it or deny it at will, without offence offered or taken. It is rich enough to be an object of desire to other nations, but surely the conscience of Europe would not now countenance that sort of highway robbery among nations which in older days let the weak become the prey of the strong. I should say that no power, at the present time, has any designs on Italy, or that, if it has, it would never dare to disclose them or attempt

* *Essays* di Andrea Chiaro, 1891.

to put them into execution. The jealousy of the rest of Europe would forbid it. This same jealousy ought to make the Italians feel vastly more settled than either the Swiss or the Belgians, though they count themselves secure enough. Hence the huge army of more than two and a half millions, on a war footing, is a splendid extravagance. There is no internal necessity for it; and outside its own boundaries Italy has no responsibilities. It has no dependencies worth taking into account. Its recently-adopted colonial policy is admittedly a failure and at present is only a plaything—another of the costly vanities which have sprung out of the movement of "coming into line." No doubt any very serious diminution of Italian fighting power would cost the country its proud place in the Triple Alliance. It would lose the friendship of Germany. But, on the other hand, it would be relieved of a crushing burden. At the present time taxes are higher than in any other European country—so high that it is inconceivable they should ever be increased. Yet this is a time of peace when all expenditure is at its lowest. If then the resources of the nation are stretched to breaking point by the cost of its army on a peace footing, how could they stand the strain of a modern war?

I suppose Italy must have a powerful and efficient fleet, since it is a maritime country with an important trade. But it should be remembered that this efficiency would rapidly vanish in time of war. Our modern war-ships live on coal—a commodity which in war time cannot be stolen from an enemy and may not be purchased from a neutral friend. In a protracted campaign the fleet would soon have used up its motive power. As a naval power therefore, Italy need only be reckoned with when it is the ally of some coal-producing partner, and then it would be very nearly in the position of a mercenary, fighting for hire. Altogether, as it seems to me, just because of its great army and navy, the position of Italy is a precarious one. It is barely able to sustain its credit and meet its bills in time



of peace; a month's active war would see it bankrupt. The powerful armament it possesses is a menace to its liberty rather than a safeguard. It acts like a bad lightning conductor. Instead of carrying off the electricity, and removing the danger of a discharge, it is always likely to attract it. At any time, as a member of the Triple Alliance, Italy may be involved in a war which rightly should be none of its business. It may be struck by a bolt which should have fallen on the other side of the Alps.

The Opium Eater in one of his essays, introduces an Eastern fable, which he narrates with inimitable pomp and circumstance. I am unable, however, to quote his words, so the reader must be content with an unauthorised version of it. Once upon a time, there was a wise king who ruled over a wise people. They were a happy family, dwelling in peace and unity; each member so contented with his lot that envies and jealousies were unknown amongst them. Indeed, they seemed as little likely to clash or to come into conflict as the stars in the firmament. But there are disturbances at times even in the heavens; direful eclipses, comets like flaming swords, meteors that dart angrily from their appointed places. No earthly happiness will last for ever, and at last the spirit of dissension broke out amongst them. It all came of the discovery of a new spring. The waters of this spring were bewitched, so that all who drank of them became mad. Nevertheless one drank, and then another, and then many more, and each declared that the change which came over him was the New Wisdom. There were wranglings over it and bickerings, some doubting, some believing, some denying; yet one after another, for the fun of the thing, perhaps, or its novelty; or, again, out of curiosity or pique or perverseness; for the sake of science; for the love of religion; as a forbidden pleasure; as a painful duty; openly in bravado, or timorously in secret; in quest of singularity or following the fashion; for good reasons or bad reasons or no reasons at all, gradually, everyone was induced to taste of the insane

waters that take the reason prisoner, except the King and his Grand Vizier. These were so secure in their superior knowledge and established dignity that they refused to drink of the spring and kept their wits. But their mad subjects made things unpleasant for them. Whatever they did and whatever they said they were laughed and jeered at. If they stood up, it was taken as an excellent piece of fun; when they sat down people smiled and nudged each other knowingly. Rude boys pointed at them in the streets or called after them: "Madmen, madmen, where have you left your wits?" The King and his Vizier were made miserable and could not think what they ought to do. But the people assembled together and held a great council, and at last they summoned their wisest physician to advise them in the case. He came with all his paraphernalia, and after a careful scrutiny of the stars pronounced the two of them clearly beside themselves. Now he was a learned physician and he bethought himself at once of a cure. He ordered them a gentle corrective from the Eastern pharmacopœia, to wit,—a dose of fifty pails of water and a hundred strokes of the bastinado to be applied respectively to the upper and lower extremities of the body, each day, until they drank of the spring and confessed themselves mad. The medicine did not fail to operate in the course of time; and after they had drunk of the tainted spring, both they and their subjects lived in peace again.

Perhaps the reader has come across the story before, but, if not, he is advised to keep his logical faculty well in hand and not let it run on hastily to a conclusion. He might, if incautious, suppose the moral of the fable to be that his own and everyone's happiness and peace will depend on always "coming into line." But in so doing he will himself be qualifying for an asylum. Only in a mad world could the advice of the mad physician pass for wisdom; stripped naked, the moral would have us believe there is nothing so sacred or so true in itself that we should permit it to disturb

our peace. The Eastern sage may not have been aware of it, but this story of his has a continuation. After peace had been re-established in the land for awhile, a fresh cause of dissension sprang up in it. Another wonderful spring was discovered, and this time people said it had been bewitched by the Old Gentleman himself. Those who tasted of the waters, however, declared them heavenly, and they felt themselves impelled to preach everywhere their wonderful virtues; they called them the waters of Salvation and themselves the disciples of the New Religion. On the other hand, those who abstained from drinking declared the well to have its source in Hell itself; and they set a guard of soldiers over it, and put up a signboard forbidding the people to come near it under pain of death. But the devotion to it spread, so that there were those who gladly risked their lives to wet their lips with the cooling moisture. And when these in turn grew more numerous and came into power, they also began to be convinced it was their duty to use force and compel the abstainers to follow their example and drink, whether they liked it or not. So a bitter persecution ensued; and some were put in prison and delivered to the torture until they conformed and came into line, whilst others again, who refused to be persuaded, were delivered up to an ignominious death. The days of peace had passed away never to return; yet the world was the nobler for the strife; for men had learned, and were the better for the knowledge, that there are some things so good in themselves they are worth fighting for, and other things so sacred and so true they are worth the supreme sacrifice of life.

We may seem to have come to it in a roundabout way, but the one beautiful thing about the coming of Italy into line with Northern Europe is the spirit of sacrifice which underlies it. Say that the army and the fleet are as purely a vanity as the ancestral castle purchased by the successful soap-boiler;—say that the policy of colonial expansion is little better than a wild-cat scheme to make bricks

out of desert sand;—say that the North Italian factories are an unpicturesque advertisement of Italian enterprise, to bolster up Italian credit;—say that the desecration of Old Rome by the laying out of straight macadamized roads—so hot and dusty and dreary—and rows of uniform houses—so dull and pretentious and respectable—is a stupid concession to modern rule-of-thumb hygiene, which is terrified by a whiff of garlic but swallows complacently mouthfuls of street dust;—when everything is said there remains the fact that it has all been paid for by the sweat of the brow and by devoted self-denial. We may deplore the result; we cannot but admire the patriotic impulse which conceived and accomplished it. We may think of it as a mistake, the foolish barter of gold for silver, a waste of the national resources; but it is on such profitless, unselfish expenditure, sunk underground, great nations have been built. Two things, however, seem to me wholly to be regretted. The first is the hurry of the movement,—a haste which has left Italian genius no leisure to assert itself and show its originality, forcing it to adopt easy methods of slavish, almost puerile, imitation. The second is the consequent neglect of the interests of the Italian peasant. He has borne nearly all the cost of the movement with admirable patience. He has starved himself, eking out his subsistence with the wild nuts and fruits we leave to the birds and beasts, in order to meet the crushing taxation. And so far he has received scant recognition from the new rulers of the country. But it is to him we shall look for the salvation of Italy—when his importance is realised. The nation has many sources of wealth. It has marbles, sulphur and marvellous hot springs. But its real riches are its glorious climate and the fertility of its soil. As one of its economists has written: "La ricchezza vera e certa dell' Italia essere nell' agricoltura e non altrove." Italy will be itself again when it puts on one side its present playthings and devotes itself to the development of the land.

J. C. A.

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

CHAPTER IX.

The French Revolution.—(Continued).

At this time our Reverend Mother Prioress was taken ill. She got no relief except from blisters applied to her legs. They did very well, though she did not feel any pain from them, which alarmed us much; indeed, she had all the appearance of a dying person. But I believe we may attribute her recovery, under God, to the intercession of St Winefrid. We had with us a stone that came from her well, and Revend. Mother, though quite insensible, asked for it, took it into her hand and kissed it, and then told us we must make a Novena to St Winefrid. This we did, and not only that, but we assembled every day and said her Litany by her bedside until she was better. I must by her order here declare the solid comfort she enjoyed in her Community, from the indefatigable pains and tenderness they took in attending her night and day (two being obliged to watch by her every night for 5 or 6 weeks). She was so reduced as not to be able to help herself to anything; but their greatest anxiety was to get for her any little nourishment they could to support her weakness: hence her consolation was not derived from what they did for her alone, but from their patience and tranquillity in supporting

the deprivation of what she often knew was necessary for the weakness and infirmity of some of them. Each was eager to deprive herself of any little thing she had to assist another whom she saw in want. For during the Revul. Mother's illness several others fell sick, though not so alarmingly so, some with agues &c. &c., so that our little Tower was like an Hospital. We all had need of something more to support us, but the best we could obtain was a little tea without sugar and a bit of dry bread, for butter we could not get, and the small provision we had brought with us of sugar was soon used up. We had much trouble to get a little boiling water, but this we contrived to make over a lamp the Keeper was kind enough to let us have, on account of our night watchings. Here we found real Poverty.

We had not a plate to eat off or a cup to drink out of. At first the Keeper lent us a few, about half a dozen I think, so we used them one after the other; but the Keeper not liking to continue to lend us plates, we were obliged to buy an earthen plate and a little mug for each one, and this served us for all we took; we also got a hair broom to sweep our rooms. The Procurator of the Prison told us he would put the expense (which was about 36 livres) upon his bill to the Matron, and we should be repaid; but however we never were.

Before I proceed further, I think it right to mention the great changes that took place, within a fortnight after our imprisonment at Vincennes, by the death of Robespierre. It is not my design to speak of public affairs any further than as we were affected by them. But it was generally believed we were designed for Victims, like the great number in the same case as ourselves in all the other Prisons. For ourselves we could not feel a doubt of it, after all the speeches they had made to us; but though we saw clearly enough their designs, yet we knew they were not masters, and our hopes were firmly fixed on God, who is all powerful to deliver us from the wicked designs of men, when and how He pleases. In His

protection we were secure; be He ever Blessed. Of this great agitation at that time we knew nothing till the death of Robespierre was published; then the Keeper came up to us with tears in his eyes and told us the danger we had escaped. He said, that neither himself nor his wife had either ate or slept for two or three days past; that he had been solicited in the most pressing manner to enter into a Plot to Massacre all the prisoners; and that, if he refused, he and his guards should be the first to be attacked; but he replied they were determined to resist and defend themselves and the Prisoners, and would sooner lose their lives than partake in that wicked action. This is what he told us and it might be true; certainly he kept his place, whilst almost all that were then in that place were imprisoned and an immense number beheaded, amongst them the Administrator of the Prison of Vincennes, the person that had made the search of our effects at the last Visit, and another who was with him to assist in our removal to Vincennes. The Keeper at our own House (who was well known to be of Robespierre's party) was put in Prison, and I know not how his life was saved, but he was sometime after set at liberty. After the execution of so many of Robespierre's party, Prisoners began to breathe, and were treated with more mildness, at least in words; for ourselves we found very little difference. After a little time we began to hear from our friends, some whom we had left at Champs L'allouette, and who were now in good spirits and delighted with the milder treatment they met with from their new Keeper. M. Parker, Prior of St. Edmund's, who was himself a Prisoner, was in the greatest concern for us, knowing we were removed and not knowing where to. The good Prioress of the Carmelites, rae Chapon in Paris, came to see us. We had with us an English Nun, professed in her Community, who came to our House when they were turned out. Her Prioress would then have procured her liberty, but she could not bear the idea of being obliged to live in the town and obliged sometimes to go out;

she begged, therefore, to remain with us, though in Prison. This good Prioress, though she had difficulty to provide for her own Community which was numerous and dispersed in different places, yet she kindly brought us a bottle of excellent wine and other little things for Revnd Mo. Prioress, and gave us too Livers in Assignats. We saw her several times when we got to the Austin Nuns, where she came to settle about the journey of Str. Mary Magdalen Dunn to England, who, after she got there, with her consent and that of her Ecclesiastical Superior, joined the English Carmelites from Antwerp who were settled at Lanherne in Cornwall. The Administrators appointed to oversee the Prisons used to come to us occasionally, and we spoke to them of our many wants; they told us if we would write a petition for what necessities we wanted from our House, such as linen etc., and address it to the Persons in Office, they would speak for us: we did so, but obtained nothing. Many Prisoners now got their liberty, and among the rest the woman whom we found in these rooms when we came. She afterwards came to see us. The Keeper refused to let her in, but she would take no refusal and forced herself up to us. She told us she had been pleading for us, and that she could assure us we should be removed, that, though we could not return to our own House, we might choose which of the two English houses of Nuns in Paris we preferred to go to. We felt quite indifferent about it if we could not return to our own House. But before this removal we had another to make in our Prison. The tower in which we were locked up was far away from any other inhabitant of the Castle, except some in the room above us, such noisy, disagreeable, bad people that the Keeper even never went near them without armed Guards and a great Dog. We heard them disputing one day how many years imprisonment it was for such and such crimes; one said it was so many for murder; "no," replied another, "for I am in for that, and it is only for so many, &c." The Nation which was always forming new projects, wanting to

prepare the Tower for some other use, put men to work in the rooms below. They knocked down the division walls, and so shook our apartments that we heard the cracking of the walls and saw a cleft left in them; indeed the wall gave way so much we expected it would fall. We represented the great danger we were in and begged to be removed. They promised we should be, but were so dilatory about it that one morning, it getting still more alarming, Revnd. Mo. told the keeper that, if they would not remove us, they ought at least to leave us the keys of our rooms so that we might get out and not all be buried in the ruins. They, in consequence, came and removed us to a most miserable part of the castle. But we had great reason to praise God that we had got out of the tower, for they told us next day that the ceiling of the room above had come down and a Bed had fallen through into our rooms. We found ourselves much worse off in our new rooms. They were like two garrets arched at the top, and was what they call *Entre Sol*. One could hardly imagine anything more cold and uncomfortable. Our beds stood one beside the other in rows; there was a doorway between the two rooms, but no door. The cold was almost insupportable. We had a fire but there was such a draft of wind, from the badness of the Door and windows, that the warmth of it was quite lost. We however comforted ourselves in the hope that it would not be for long as we still expected our removal to Paris. This now we longed for, as we thought we could not support the cold of the place through the winter.

CHAPTER X.

To make this history quite clear, it is necessary I should mention a Lady who lived with us, and how she came to be one of our number. She was a Miss Lovegrove, had been in France from 9 years old, and had become a Catholic.

She came to our house for a little while by the desire of two great friends, the Miss Moores, who had the care of her. She afterwards lived as Pensioner amongst the French and entirely forgot her native language; but when the troubles in France began she was desirous of learning it again, not knowing but that she might be obliged to return to England. She applied to us requesting we would receive her for three months, thinking in that time, by constant practice, to be able to speak it. Revd. Mo. made much difficulty about it and would not hear of it till she had tried both the other English Houses who were in the habit of taking Pensioners. Neither of these houses had a place vacant, so with great reluctance we received her for three months; but it proved to be much longer, and I believe we may say Providence sent her to us, for she was of the greatest assistance throughout the whole time of our imprisonment. She came to us the 2nd of October 1793, the day before we were all made Prisoners; had she not been with us she would have been put in some other Prison, as all the English were. She spoke and wrote French perfectly, and Revd. Mo. found her very useful to her in that respect. She always took her with her when she was called for (which was very often) and, though the Prioress was obliged to answer herself any essential question they thought proper to ask, yet, Miss L. was never at a loss being very quick and sharp. She could often speak and reason with them as from herself, and could in her gay manner tell them truths they would not have taken from us. She was very clever with her pen, and was the writer of the numberless petitions we had to make for everything. They looked upon her as one of us, and when any allowance was made for us, she had the same.

The keeper offered to get Miss Longrove her liberty, at the time when many English got theirs, whilst we were still in our own house, but she was so happy with us she refused it, and he fancied her refusal proceeded from attachment to

himself and was not undeceived till he found she would go with us to Vincennes. She remained with us there till after our removal into the miserable rooms I mentioned in the last chapter. But these were so intolerable to her that she could not bear it. Besides, she thought under the present circumstances she could be of more service to us if she was at liberty. She accordingly got her friends to solicit it, and it was promised to be granted, but a curious reason caused much delay. Every one who had been in detention had at the time of their arrestation some cause for why written, some accusation whether true, or false. She had none and this caused the demur. She told them, if that was all for which she was detained, she could do something for them to make an accusation of. However it was at last settled and she got her liberty, and the first use she made of it was to try and get us removed back to our own house. She got a grant of this from the Person then in Office, and wrote us word of it, but, as there were so many Masters, arrangements were constantly counteracted, and so was this, though we did not know it at the time. Then, a few days after, they came with a covered cart to fetch us, and we, knowing nothing but from Miss Lovegrove's letter, thought we were going home. In the bottom of this cart there was straw and they made us get in till it was quite full; 4 walked with the Guards because there was no room for them. Whilst we were on our way to Paris the guards told us they had orders to take us to the English Austin Nuns at the Fossé St. Victor. Think what was our astonishment! We argued with them that it was a mistake; but they knew very well what they were to do, and poor prisoners had only to obey. About ten days before we left Vincennes the Keeper had been changed, but they behaved very civilly to us, particularly the new Keeper's wife. The wife of the former one, who had been ordered at our going there to take from us our Assignats, obtained leave (as we were so soon to be removed) to return them to us again, which was fortunate,

for though they took us free to Paris, we had to pay 3 journeys of the cart for our luggage. This cost us nearly 100 livres. At length we arrived at the Fossé (though with very heavy hearts) and were most kindly received by the Nuns there, who had been fortunate enough not to have been sent out of their own house, having had a Keeper who was a very civil moderate man! They took great pains to prepare us Beds and lent us all the bedding they could, but except two Bedsteads we were obliged to lay all our beds upon the floor, which being brick was very damp and cold. We got to the Fossé on the 7th of November 1794 and we hoped that this inconvenience of being obliged to lay on the brick floors would be a help to us to get a permission, not only for Bedsteads, but some other necessaries from our own house. We urged our request with the greatest earnestness, for it was the beginning of a most severe winter and we suffered much from the cold. On the Friday following our arrival, the other community of English Nuns from the Rue Charenton, faubourg St. Antoine, was brought here. Their house had been filled with other Prisoners, but they had been so favoured as to have none but Ladies. These had all now got their liberty except two Nuns, one of whom was an English Carmelite from the Rue Grenell of the name of Steward. She got her liberty soon after and left her Prison with great regret. She came over to England shortly after we did and settled with the Carmelites at Lanherne in Cornwall. She was the person to whom Revd. Mo. confided the care of our Silver Crucifix, which she preserved safe as well as some other things.

We were very well off at the Fossé for nourishment; there being no Prisoners there but 3 communities of Nuns. There was a Cook appointed to provide for us all, who had 3 Livres a day allowed him for each; he served us very well and made it his care to give us content. We had nothing to do but, at the time fixed, to fetch our dinners from his Kitchen, and he gave it to each Community apart, so that each dined in

their own rooms. But we all soon found that though we were well provided with victuals, we had nothing to supply our other necessities, our fire, washing, &c. Whatever else we wanted we had to pay for ourselves. The 3 Communities therefore jointly petitioned to have 3 Livres a day allowed for each, at our own disposal, and followed up the petition till it was granted. It was paid us monthly. We did not leave constantly petitioning for our effects, for we were really getting quite ill from the very severe winter and the sleeping on damp floors; besides we could not get wood to burn, everything being so dear. Miss Lovegrove was very active in this affair, and went from place to place to procure us the necessary permission. At last after much trouble she succeeded. They promised to send a cart to bring our goods, but after waiting sometime, we found them so dilatory and our distress got so urgent that Miss Lovegrove hired a cart from a neighbour. This cost us on the whole about 300 livres. We took what furniture we could into our rooms, and for the rest the Keeper gave us the keys of several apartments in the Nuns garden that had formerly been occupied by Ladies boarding at the Convent; here we placed the rest of our furniture. We put up the Curtains and wrapped ourselves up against the cold as well as we could; but what most benefited us was the being able to get many old broken things to burn, for the wood we had been obliged before to purchase was half ice, having been frozen in the river before they got it out, and though we broke off all the ice we could, instead of burning, the water used to run down from the fire about our room.

St. Benedict's Priory, Colwich.

ADDITIONAL DETAILS.

The readers of the *Journal* have been much interested in the very full and circumstantial history of the foundation and early struggles of St. Benedict's Priory, Colwich; a history that testifies to the devoted care bestowed by the religious on the compilation of their annals. By a curious coincidence Abbé Gaston, vicaire of S. Francois de Sales, Paris, in the course of his investigations into the history of the pre-revolution parish of Saint Hippolite⁶ has just come across some interesting details concerning this same English Benedictine Community in Paris. M. Gaston's Notes not only add some further information to the Convent narrative, but derived as they are from independent sources, help to show how trustworthy was the work of the Community's chroniclers. Any little memorials of a past of such trials and heroism must be precious to the Religious and their well-wishers, and may conveniently find a place beside the narrative of the Sisters in the pages of the *Journal*.

The Abbé first comes across the Convent in the *Archives Nationales* S. 4619 where the Convent is described as situated in the "Faubourg Saint-Michel au cul de Sac de la rue Saint-Dominique in the house of M. Le Hermant." He confesses however that he has not been able to find any record of any previous sojourn of the Community in Paris.

The Sisters' narrative would have informed him that this was the 5th house they had rented since their arrival in Paris, and that the rent was 21,000 livres.† The 6th and last move according to the narrative was made into the "Rue de Chant de l'Alouette." The Abbé has now discovered from the *Archives Nationales* that the contract for

⁶ *Acme du Clergé Français*. Mai 1908. † *Angli. Journ.*, May 1906.

the sale took place on March 26 1664. The house was sold by Noel Payen, bourgeois of Paris and his wife Agnes Poliac for the sum of 16,000 livres, to the "Dames Religieuses benedictines Anglaises."

It was a large house situated in Sainct Marcel-les-Paris, rue Saint Jean de Labran in the place called *Champ de l'Alouette*. It will be noticed that both accounts agree as to the sum of 16,000 livres as the price; the Sisters' narrative however make Mons. de Touche the buyer, and call the place "Rue de Chant de l'Alouette." According to the Abbé's Notes the title was "*Champ de l'Alouette*," and this seems to us more probably the correct one.

The Abbé has discovered that the establishment was authorised by royal letters patent in January 1664 and confirmed by new letters patent in December 1677.

Both narratives are agreed that an adjoining house and garden was purchased in 1686, the Sisters' narrative says for 8400, the Abbé for 8000 livres. The Abbé further adds that this property consisted of a house and stable and vegetable garden containing about an acre and a half, enclosed with a wall and situated in the same street, Saint Jean de Labran. The vendors were Jean Brement and Marguerite Boutron his wife.

The Sisters' narrative tells us how the Abbé Deplasse obtained 6000 livres from the "Clergy" to repair the old buildings that faced the street. From the *Archives Nationales* we learn further that the estimate for the repairs amounted to 9509 livres. By a resolution of the 11 Jan. 1784, a sum of 6000 livres was voted to the religious, the payment to be spread over four years. Was this sum voted from "La Caisse du Clergé"?

The Abbé Deplasse (des Places according to Abbé Gaston) made the following report of the end and object of this religious Community to the *Commission des Reguliers* in 1779.

"The object of the Institute of these Religious is to pray unceasingly for the Conversion of England. Thus their prayers, good works and the sacrifice of their liberty have for their object to draw down the blessings of heaven upon England and to obtain for their country the grace of conversion. Nothing can be more edifying than this monastery, and one can say with absolute sincerity that it contains as many Saints as religious. They have no dealings with anybody whatsoever; relegated to an extreme corner of Paris they are unknown by the world."

The following details of the accommodation of the Convent may be gathered from the Notes.

The information was furnished by M. Ambrose Robert Le Sieur, bourgeois of Paris, acting in the name of the Mother Prioress. The Convent consisted of the main building of three stories with a gateway opening on to the street, a gallery attached to the same block, a smaller block on the wings, a courtyard, two gardens one rising above the other, at the end of the second garden two detached buildings of two stories, in one of which was a gateway leading to the Chemin de Gentilly. On the ground floor was the Cloister, on to which opened the Refectory, the Kitchen and three parlours. On the first landing was the Chapel, divided into two parts by a grille, one of which was opened to the public, the other formed the Nuns' Choir. On the same floor were the community room, the chapter room, the infirmary, six cells, "in each of which was a bed, a cupboard, a small table and chair." On the second story were ten more cells, the wardrobe, and the library, of about 1000 volumes comprising Histories of France and of the Church; but the greater part of the books were English, and all of devotion. There are no manuscripts." At the French revolution the Convent was suppressed like the rest without regard to the nationality of the religious. In vain they protested that their property had been acquired by funds from abroad and that their annual support came from England. In spite of this their

convent was declared to be national property. After serving for sometime as a prison, it was sold on the 1st Brumaire an VIII (23 October 1799) to the citizen Pierre Boiveau, of 460 rue de Varennes, for the sum of 1,203,000 livres in assignats.⁶

At the time of the suppression of the monastery the religious of the Champ de l'Alouette numbered sixteen professed and six lay sisters. The officials at the time of the suppression were:

Sister Teresa Joseph Johnson du Saint Esprit, Prioress.

Sister Teresa Hagan du S. Coeur de Jesus, Subprioress.

Sister Anna Benedicta Jones de N. Dame de Misericorde, Depositarian.

Sister Anne Joseph Gee de la Sainte-Famille, Cellarer.

Sister Mary Placid de la Sainte Trinité, Counsellor.

These few Notes are not in themselves very interesting. They have however some little value from their connection with a past history of which we are greedy to have the smallest details. The story of the Sisters' exciting adventures in the dark days of the French Revolution may be read in the very full and circumstantial narrative given in the *Journal* for July, 1907.

⁶ For the benefit of our young readers we may state that *Assignats* was the term for an issue of paper money during the French Revolution, which the Government permitted to redeem from the sale of the goods of the Church. In course of time some 40,000 millions of this paper money was circulated, the Government of course were unable to keep their promise, and the assignats soon ceased to have any monetary value. This will account for the enormous sum of livres given for the purchase of the Convent.

Dr. Baines' Diary.

THROUGH the kindness of the Bishop of Clifton, we have been permitted to make a copy of a fragmentary Diary kept by Bishop Baines when at Ampleforth. It begins at the moment when he was removed from the Procuratorship to take up the office of Prefect of Studies. It is both of particular and general interest. The reader will notice, for instance, at the very beginning, how absolutely and confidently the authorship of *Waverley* is given to Walter Scott in the very year of its first publication, 1814. This is remarkable, as at that time the identity of the Author of *Waverley* is generally believed to have been a mystery. Certainly, even Lord Byron, who is reputed to have been among the first to detect the hand of Sir Walter in the novel, was not then, if we may judge from the "Conversations," in a position to express himself so precisely as Dr. Baines. The mystery remained a pleasant subject of literary discussion for some years after, and the carefully-preserved secret, as it was still called, though all the world then knew it, was only finally revealed in the year 1827. Dr. Baines' somewhat stilted comments on this and other works will be read with interest. But we reserve our comments on the Diary until the reader has it complete in his hands. We print the spelling and abbreviations as we find them in the MS. but add, in brackets, a few explanations.

1814.

- Sept. 19th. Spence, with Fox of Coxwold &c., began digging the foundations of the cowhouse and stable (the old farm-buildings near the Ball-place now pulled down).
22d. Laid the first stone of Do.

27. Sent an invitation to Mr. Duncomb (of Duncombe Park) to attend the examination—the first intercourse between the house and him.
28. Sent the same to Mr. Belasyse, first and Do. (of Newburgh). Finished reading *Waverley* by W. Scott, a most interesting novel, describing in a connected narration, under the characters of a few individuals, the manners and customs of the Scotch, both highland and lowland, 60 years ago. The character of the unfortunate Prince Charles Stuart is most amiable, and the account of the battle of Gladsmair is drawn with the usual skill of the author in describing battles. It is so clear and intelligible that the reader may imagine the whole scene actually before his eyes. The account of the brave highland chief Fergus Mac Ivor Vich Ian Vohr's execution is most pathetic. He speaks as usual with great liberality of the Cath. Religion, and, throughout the whole work, there is not a single passage or expression which could offend the chastest ear. It might safely be put into the hands of youth as a specimen of simple and pathetic narration.

Read Miss Edgeworth's *Castle Rackrent*. It is a caricature of Irish manners rather than a faithful picture, preserving, like the former species of representation, the distinctive features of the Irish character very strongly and strikingly marked, but very much outré'd. It is a work calculated very well to afford amusement and display the talents of the fair author, but adapted, at the same time, to strengthen in the minds of Englishmen the unjust prejudices they already entertain against the Irish.

The history of Sir Condy Rackrent is equally ludicrous and pathetic, and the honesty, fidelity and warmth of heart of old Thady is sketched by a great variety of masterly and affecting strokes interspersed through different parts of the narration. If there be a

circumstance unexaggerated, it is the mischief and oppression arising from the Landholders in Ireland residing out of the country.

- 30th. Mr. Belaysse and young Mr.— Howard called to apologize for not attendg. the examination and to thank us for the invitation. Mr. Robinson (the Prior) and myself were from home. Mr. Glover recd. them and shewd. them through the house.

I dined and staid all night at Mr. Coupe's (Fr. Jerome Coupe, at Oulston.)

- Octr. 1st. Took medicine on account of a pain in the gums and swelled face; went in the evening to Brandsby.
- 2nd. Read Eustace's^o letter from Paris. He gives a good account of the country in general, and of Paris in particular. Remarks that the streets are narrow, dirty and dangerous, on account of having no sidewalks. He compares the improvements made by Bonaparte with those which Louis the 14th made in Paris, and shews that the latter did much more than the former, and that, whilst he beautified the city, he contributed to its comfort and convenience; but that the improvements of the former aimed at nothing but shew. From the spirit of improvement manifested by Louis the 14th 15th and 16th he thinks that probably *greater* improvements would have been made in Paris, if the Bourbons had never been disturbed, than were made by Bonaparte.

He represents the character of the French nation as much deteriorated by the system of Atheism and irreligion, so publicly encouraged, and by the distresses brought upon the nation during the revolution and sanguinary wars of Napoleon. He shews that these atheistical and irreligious ideas, predominating chiefly amongst the military, rendered the French armies the most horrid schools of vice and profligacy that can be

^o Eustace, of the "Classical Tour," an old Gregorian student.

conceived, and, by the immense numbers of the youth trained up in those schools, spread their influence widely amongst the nations at large. He computes the number of the army at a million, and those connected with the army, either in military academies or by former service, at 2 millions, making in the whole 3 millions of the flower of the French nation, sufficient to corrupt the whole. He observes, notwithstanding, that there is a good deal of sincere Religion, particularly amongst the female sex, which he considers better suited for devotion than the other sex, first, because the female heart is more tender, 2ly because they are more exposed to meet with vexations and chagrin in their retired domestic occupations, which lead them to seek refuge in the comforts of religion.

He denies the assertion which some travellers have made that the protestant Religion has made advances. He says that in Paris there are only 3 Protestant *Temples*, as they are called, and these comparatively small and not much, he believes, frequented. There are 39 Catholic Parish or succursal churches, filled several times in the Sunday—and before the Revolution there were 220!

He observes that the Catholic Religion is so interwoven with the History, the Institutions, the habits of Frenchmen that it is always identified with Christianity, and no one ever thinks of becoming anything but a Catholic if he have any religion at all.

He speaks very undecidedly respecting the improvement of the French Government in point of Liberty, and thinks that probably, in time, something similar to the English Government may come out of the Paris (charter) admitted by Louis the 18th.

- 5th. The Examination took place and was attended by Mr. Cholmely; Mrs. French; Mr. Smith of Brandsby and his wife and sister; Mr. and Mrs. Fairfax, Charles and

the 2 girls; Mr. and Mrs. Worseley and daughters and sons; Mr. Combes and daughters; Mr. Duncomb and son, and a French Priest, M. Talier—Dr. Brewer came straight from Paris after the Exam. had begun, with Mr. Slater and 2 gentlemen from Bath—Mr. Middleton of Middleton Lodge; Dr. Lawson; Mr. Clarkson (Revd); * Mr. Burgess (Revd) † Mr. Coupe; ‡ Mr. Tarleton; || Mr. Brown, Hodgson and Briggs from Ushaw; § Mr. Glover from Stonyhurst; Mr. Hoggarth from Hapleton's [Appleton's Academy]; Mr. Shuttleworth; Mr. Molineux; ¶ Miss Hampson; Revd. Mr. Young.

The examination went off very ill in Latin, owing to an improper book (viz. Cicero's Tusculum Questions) having been given them to get up for the occasion; 2ly. from sufficient time not having been taken to prepare them well; and 3ly. from a hard place having been accidentally hit upon. The reading was also very bad and I understand Mr. Duncomb was heard to remark upon it that boys read as well in the commonest country schools. The Geography also went off ill on account of there being *only one book*, in which it was difficult to find anything. There ought to have been a synopsis or two amongst the company. A large black-board ought to have been prepared for marking the different towns and drawing out their maps. It was moreover not very well learnt. The Antient history went off *moderately* and no more.

Robt. Allanson's History of Engd. was admirably

* Rev. Alban Clarkson, O.S.B., of Holme.

† Rev. Bob Burgess, O.S.B., of Middleton Lodge.

‡ From Oulton.

§ Rev. Dunstan Tarleton, O.S.B., of St. Peter's, Liverpool.

¶ Rev. George Brown, afterwards Bishop of the Lancashire District and of Liverpool, and Rev. John Briggs, afterwards Bishop of the Northern District and of Beverley.

¶ Rev. Alban Molineux, O.S.B., of Aberford.

well learnt and chiefly supported the credit of the exhibition. The Hebrew appeared also to be well learnt and went off with eclat, but Mr. Duncomb and many of the company were gone before it began. It ought to have come first and the languages to have followed successively in order, and each of them to have been limited to time. The Greek went off also pretty well and gave satisfaction.

The French, the botany, the Zoology, the Geometry and Arithmetic were a confused examination when most of the company were gone.

Oct. 6. Mr. Greenough came and with him the two gentlemen from Bath returned. A partial examination took place. The first boys were briefly examined in all the Languages and in most other things and ansd. tollerably well. It went off much better than yesterday. Mr. Greenough's own boys were privately examined for the satisfaction of their father.

Mr. Briggs and Hodgson returned in the evening after dinner with Mr. Shuttleworth to Easingwold.

Mr. Brown had left us yesterday befor dinner.

Some good fireworks were discharged on the terrace this and last night, on a signal given from Gilling Castle. Mr. Kelly left his two boys. He brought with him for me from the Honble Robt. Clifford the following books: Sicard's Elemens de Grammaire, 2vs; Mortimer's lectures; Logique et principes de Grammaires, Mr. du Marsais; La vraie Manière d'apprendre une langue quelconque in 4vs; Universa Gramatica Græca, by A. Scott.

Mr. Glover gave the following account of the *Tunny fishing* on the coast of Sicily. Nets of 2 or 3 miles supported at the top with corks and fastened at the bottom with anchors are stretched across the (place) to the distance of 2 or 3 miles. This makes the expence great, 4 or 5 thousand £ being required to put down

and provide one net. It is placed in this form:

|	B	|
a	is the net ; c	the camera de mort.
The water	|	c
|	c	|

is very clear and the fishermen wait at the net till they see the fish in the camera. They sometimes wait a fortnight or 3 weeks. They then let down a net in front of the camera, and the fish are hoisted near to the surface of the water by a net previously placed at the bottom of the camera. They are then killed with darts and their blood flows in such quantities as to die the waters to a considerable distance. The King of Sicily was very fond of this fishing. News was always sent when the fish arrived, and the Royal barge with all the nobility and gentry went to attend the sport. Some Sicilian Nobility have no property but a piece of the sea for the tunny fishery. The King himself *resorts* a place for the sport. The fish is sold for about a halfpenny a pound English, and some is salted which is as good or better than salt salmon. It is sometimes eaten raw in this state by the Sicilians, particularly the sailors.

The houses in Sicily are built of stone in a good style of architecture, and the rooms are all vaulted with stone. Wood is very scarce.

- 11th. Wrote to Robt. Clifford requesting him to allow us to insert his name in the Directory in the number of those who are referred to as persons giving information resp. the college.

Dr. Brewer, Mr. Slater (*Fr. Bede Slater, O.S.B.*) and Mr. Greenough left the College; Mr. Slater for Gilling, the other two for York and Lancashire. Mr. Le Fevre came to see us with the two Miss Roses, and he stayed all night.

13. Read the Catholic Journal for Sept. It contains the Bull for the reestablishment of the Jesuits published at Rome—this year. The Pope mentions in this Bull that he had before, at the solicitation of certain

secular priests in Russia, who were seconded by a request to the same effect by the Emperor Paul, reestablished the Jesuits in that country in 179—, and afterwards upon the application of — King of the 2 Sicily he had done the same in his Dominions.

- 14th. Began an intended work on the *System of Education* pursued at the College of Ampleforth, in all its branches, adapted to the use of seminaries and individuals.
19. Arranged the boys into classes *pro tempore*.
21. Appointed the different Professors; viz. Placid (Metcalfe) Prof. of Latin, Anselm (Brewer) of Greek, Laurence (Burgess) of the extra classes, Cuthbert (Rooker) of Hebrew, Joseph (Glover) of History, Bede (Day) of Geography.
22. Assisted at a council of the house, in which it was agreed to get us a dancing, a drawing and a music master, also to ascertain the extent of our premises on the west, and if necessary to enter into a lawsuit with George Sootheran. A discussion also took place respecting the system of expenditure and the state of our finances, Mr. Robinson contending that the system of expenditure had been extravagant since it came out of his hands into mine and into Bennet's, and that the house was in arrears considerably—myself and Bennet maintaining that neither the one nor the other was the case to any serious degree and that, if there was any deficit, it was owing chiefly to the very wretched state in which the house and everything about it was when I got the management of its finances. Mr. Robinson said he now doubted whether so great an income could be obtained from Boys' pensions, as from the interest of the money which had been and would be employed in fitting up the college.

Oct. 24. Went to York from Brandsby and dined with Mr. Hall and slept there that and the following night. Bot. some books for the school &c.

25. Dined with Mr. Rayment (Rev.) and breakfasted with him and Miss Salvin, who gave me a print of the B. V. de douleur. Went with him to the nursery and saw W. Dunne, the 2 Miss Powers and Miss Maria Kelly. Executed a number of commissions.
26. Left York at 11 o'clock and dined with Mr. Coupe, and staid all night with him. Got home the 27th during Mass.
28. Ordered by Mr. Robinson to give him an account of everything I proposed to do as to the regulation of the boys' time and the occupations of the religious, before I executed it.
29. Saty. 7. Heard Latin schools with the boys, prepared a sermon for the next day, and went to Brandsby.
30. Preached at Brandsby, walked out with Mr. C. and Mrs. French.
31. Dined with Mr. Coupe in company with Mr. Allen Senr.; prepared a sermon for the next day; returned to Brandsby at night.

To be continued.

The Birds of Yorkshire.*

Some twenty-five years ago a portion of the *History of the Birds of Yorkshire* was published by Mr. Eagle Clarke in the Transactions of the Yorkshire Naturalists' Union. The work thus begun has been completed by Mr. T. H. Nelson, and we have now a record of the birds of the county based upon an exceptionally complete mass of material which comprises lists, notes, and observations from nearly all its leading ornithologists. "The scope of the work is comprehensive, and in the account of each species includes particulars of faunistic position, distribution, migration, nidification, folklore, varieties, and vernacular names, whilst at the commencement of each is given the Report of Thomas Allis, the earliest Yorkshire one, now published for the first time, which up to the year 1881 was the only complete list." Since that Report was written, in 1844, the rise of the manufacturing industries of South Yorkshire and the drainage of many of the marsh lands have had the inevitable effect of exterminating or diminishing the numbers of many species of birds which could formerly be reckoned indigenous to the county.

It is not surprising to find that many species which were once common are now extinct or seen very rarely. Indeed many of the larger and more interesting birds could hardly have been expected to survive the changes that have taken place in their favourite haunts even had they not been exterminated by the persecution to which ignorance and vulgar prejudice have exposed them. The Kite, formerly a bird of common occurrence in Yorkshire, as indeed throughout Great Britain, is now one of the rarest of the British breeding birds. In 1835 Charles Waterton, speaking

* *The Birds of Yorkshire*, By T. H. Nelson. 2 vols. Brown and Sons, London.

of the district around Walton Hall, near Wakefield, wrote that "of all large wild birds which formerly were so common in this part of Yorkshire, the Heron alone can now be seen. The Kite, the Buzzard, and the Raven have been exterminated long ago by our merciless gamekeepers. Kites were frequent here in the days of my father; but I, myself, have never seen one near the place." As a partial migrant, the Buzzard is still occasionally met with in spring or autumn. The number of resident birds of this species is stated by Mr. Nelson to be limited to one or two pairs in the unfrequented districts of north-west Yorkshire. But there seems to be some reason for thinking that others may have escaped his notice. They have been seen alive recently near Hambleton and near the same place there were at the same time two dead specimens hanging upon a gamekeeper's "gallows." The Raven, too, though still included in the list of residents, is now reduced in numbers and limited to a few localities in thinly-populated districts. Its disappearance can easily be accounted for by such entries as the following, found in Churchwardens' account books of the beginning of the eighteenth century:—"for 35 Ravens' heads . . . 5s. 10d." "In the North Riding, the history of the Raven is almost a memory of the past, though formerly there were numerous places which could claim it as a regular breeder. One of these was the Mausoleum at Castle Howard, where a pair occupied a conspicuous position up to the year 1836; in the Helmsley and Riveaulx district, up to 1850, it bred on White Mare Cliff and Reake's Scar, and also in an ash tree in Gowderdale; other sites were at Roulston Scar, Hood Hill, and in Bilsdale; in Newton Dale near Pickering there was always a brood, till about 1875, in a crag known as Raven's Cliff." The Carrion Crow is still generally distributed, although it has long been held in no higher esteem than the Raven, as may be seen from the first mention of this species in connection with Yorkshire, which occurs in the Churchwardens' accounts for

the parish of Ecclesfield, in payment of the expenses incurred in the destruction of vermin:—"1590. Item for vi crow heades . . . 1d," in accordance with an Act of Henry VIII, which provided for the extirpation of Choughs, Rooks, and Crows. The Hen Harrier was once fairly abundant and in 1844 is recorded as still breeding at Hambleton, and in the neighbourhood of Pickering. It is now classed by Mr. Nelson among the birds of passage, though it is sometimes seen during the summer near Hambleton and on the moors about Riveaulx and is well known to the gamekeepers in the district. The Marsh Harrier, the Hobby, and Montagu's Harrier were once common, and to complete the list of birds once resident in the county, the Shag, the Black Guillemot, Grey-lag Goose, Avocet, Ruff, Black-tailed Godwit, and Black Tern must also be added. Although there is no record of the eggs of the Bittern having been found, it was doubtless fairly abundant. In the seventeenth century the celebrated Ornithologist, Willughby, records that the drumming of the Bittern could be heard near Beverley and adds: "This, I suppose, is the bird which the vulgar call the Night Raven and have great dread of." It was also well known in the low grounds and marshes of East Yorkshire, where it received the name of Butter-bump. A farmhouse near the site of the old Meaux Decoy received the name of "Butter-bump Hall," from the continuous booming of these birds which bred on the adjacent marsh. The connection of the Bittern with Yorkshire is of great antiquity. The earliest allusion to it is in the provision made for the great banquet given at Cawood in honour of the "intronization" of George Nevell as Archbishop of York, in 1466. Amongst the delicacies provided for the feast were: "In Bittors, c.c. iiii." The provision made for the archiepiscopal feast also included:—"Swannes CCCC; Geese MM; Plovers iiiiC; Quayles C dozen; Of the Fowles called Rees (Ruff) CC dozen; In Peacocks Ciiii; Mallardes and Teales iiiiM; In Cranes

CC *iii*; Pigeons *iiii*M; Heronshoves *iiii*C; Fessautes CC; Partridges, VC; Woodcocks *iiii*C; Curlews C; Eggrites M."

There are several other records of this kind in the present volumes which are of particular interest to the ornithologist, as serving to give some information about the birds which once inhabited the district, and helping, in some degree, to account for their present scarcity in localities where they were once abundant. It may be open to question whether the birds are not more fortunate even in the days of the modern gamekeeper and collector than when it was ordained that the "price of twelve Fieldfares be twopence" or great nobles enacted that "Kyrlews" were to be bought at "xii *d.* for my Lordes own Mees, Pacokes at xii *d.* a pece and no Paybhennys to be bought."

Still, when all these losses have been taken into account the avifauna of Yorkshire is an exceedingly rich one, as will be evident when we say that Mr. Nelson claims for the county no fewer than 325 species of birds. Indeed it stands unrivalled, as he remarks, "not only in its numerical extent, but also—a circumstance of much greater significance—in the inherent richness which is shown by the number of species breeding annually within its limits." If we compare it with that of Norfolk we learn from the comparative lists which Mr. Nelson has drawn up that while Yorkshire has 123 species of either residents or summer visitants, Norfolk has 107; that while the Yorkshire list contains the names of 84 birds which either reside in this island during winter or are met with regularly as birds of passage the Norfolk list contains only 76. This comparative wealth is no doubt to be accounted for partly by the large extent of its acreage but chiefly by the varied nature of Yorkshire scenery and its geographical position. The largest county in the British Isles, with 117 miles of coast-line, it is also the most diversified in soil, climate and physical structure. From the great central plain, a broad and fertile tract of

agricultural land, much of it thickly wooded and traversed by the lower portions of most of the Yorkshire rivers, rise on the one side the south-western moorlands ending in the wild country of the north-western Fells and on the other the Cleveland Hills which occupy the north-eastern portion of the county and are no less wild and picturesque. The north-western Fells with their lofty hills and extensive moorlands, clear and sparkling streams, and beautiful romantic dales are still the haunts of many of our most interesting birds, the last refuge of the Buzzard and amongst the last of the Raven and the Peregrine; "the high moors are inhabited by the Red Grouse, Ring Ousel, Merlin, Twite, Curlew, Dunlin, Snipe, and Golden Plover, while the Dipper, Grey Wagtail and Sandpiper are abundant in the mountain becks." Here, and in the Cleveland Hills, in former years the Peregrine Falcon had its home and could be found in almost every locality suitable for its eyrie, enjoying a certain degree of protection while the sport of falconry was in vogue. Indeed the farmers in Newton Dale were obliged by the ancient tenures of their land to protect the Peregrines which bred in Killingnab Scar in order to secure them for the King's use. All this is now changed. When gamekeepers and sportsmen of a more enlightened age have come to regard the noblest bird we possess as "vermin," the Peregrine has a hard struggle to maintain a foothold in the county. Yet it has succeeded and its numbers seem to be steadily increasing. On the question of its present distribution in England Mr. Walpole Bond, the well-known Welsh ornithologist, writes that "whilst admittedly the bird is not common in the general acceptance of the term, an examination will show that it breeds in practically every county which can boast littoral cliffs of any altitude, including the dazzling precipices of Kent and Sussex; and also in the various groups of islands, as well as in some of their outlying islets." It is most abundant perhaps in Wales, the deer-forests of Scotland and in the Lake District. Amid the wild

grandeur of the Cumbrian Hills it is at home and seems made for its surroundings. There it is still possible to see it perched disdainfully on some inaccessible crag, to see and admire the outline of its perfect form clear cut against the sky, to watch the perfect ease and grace of its movements as it rises from its eyrie, wheels up into the air and then sails away on the wind or motionless pinions—the grandest and most powerful bird we possess. This noble bird may still be numbered among the residents of Yorkshire. The account given by Mr. Nelson of the vicissitudes which it has suffered in its struggle for existence is of great interest. On the Bempton Cliffs, between Filey and Flamborough, a brood was reared in 1876, but they fell into the hands of the rock-climbers before they were fully fledged. A pair of old birds returned to the same part of the cliff in 1879, when one of them was ruthlessly killed and the eyrie deserted. Up to the year 1906 occasional attempts were made to reoccupy it until in that year a pair took up their residence there, escaping notice until the climbers who hunt the cliffs for the eggs of sea-birds commenced work. On the 6th of June they found the eyrie, which they were persuaded or bribed by Mr. Nelson to leave unmolested, and the young were safely hatched and reared. In Upper Teesdale and the Swale Valley, too, they have attempted to establish themselves; it is stated [p. 260] that "this magnificent bird is now known to nest in another north-western locality, one eyrie having been occupied regularly for a quarter of a century, though very rarely do the birds succeed in rearing a brood; four pairs nested in 1901, and from the summit of a neighbouring hill six eyries may be pointed out on a clear day. The eggs are persistently taken, and from one spot three clutches were abstracted in a single season, there being an interval of about three weeks between each laying. In 1899 three eggs were taken on 11th April, and a second clutch was completed on the 30th; at the same place four eggs were taken on 16th April, 1902. Sometimes an old nest

is utilised as an eyrie, and in 1896 a clutch of Ravens was found, while later in spring three Falcon's eggs were discovered in the same nest. On one occasion an experiment was tried with a fledgling Peregrine which was introduced into a Kestrel's nest where it was reared."

It was stated above that the richness of the Yorkshire fauna was due principally to its extensive coast line, which commences at the mouth of the Tees and extends, a distance of 117 miles, to Spurn Point. The discovery of Cleveland ironstone and the consequent rapid rise of Middlesborough have done much to render the zoological riches of the Tees-mouth a thing of the past. To its former richness the following extract from the Cottonian MS. (1604) testifies:—"Neare unto Dobhoome (the port in the mouth of Tease soe named) the shore lyes flatt, where a shelve of sand raised above the highe water marke entertaines an infynite number of sea-fowle, which lay their egges here and there scatteringlie, in such sorte that in tyme of breedinge one can hardlye sett his foote soe warelye that he spoyle not many of their nests." The well-known cliffs of Speeton, Buckton, Bempton and Flamborough are still the most extensive and densely-inhabited breeding resort of sea-fowl in England. On these stupendous cliffs Guillemots, Puffins, Razorbills and Kittiwakes breed in countless numbers; Herring Gulls and Cormorants are fairly numerous; the Rock Dove breeds in great numbers; House Martins have their nests under the ledges of the cliffs and a few Swifts in the crevices, whilst along the summit the Rock Pipit and Wheatear and Stone-Chat may be found. In one of his essays Charles Waterton has described a visit which he paid to these cliffs in the month of May when he was allowed by the "Climmers," who for generations have farmed the eggs of the sea-birds, to descend over the face of the cliff. "As I was lowered down the grandeur and sublimity of the scene beggared all description, and amply repaid any little unpleasant sensations which arose on the score of danger.

The sea was roaring at the base of this stupendous wall of rocks; thousands and tens of thousands of wild fowl were in an instant on the wing; the Kittiwakes and Jackdaws rose in circling flight; while most of the Guillemots, Razorbills, and Puffins left the ledges of the rocks, in a straight and downward line, with a peculiarly quick motion of the pinions, till they plunged into the ocean The nests of the Kittiwakes were close to each other on every part of the rocks which was capable of holding them; and they were so numerous as totally to defy any attempt to count them. On the bare and level ledges of the rocks, often not more than six inches wide, lay the eggs of the Guillemots; some were placed parallel with the range of the shelf, others nearly so, and others with their blunt and sharp ends indiscriminately pointing to the sea. By no glutinous matter, nor any foreign body whatever, were they affixed to the rock: bare they lay, and unattached as on the palm of your outstretched hand. You might see nine or ten, or sometimes twelve, old Guillemots in a line, so near to each other that their wings seemed to touch those of their neighbours; and when they flew off at your approach, you would see as many eggs as you had counted birds sitting on the ledge." The right of gathering the eggs belongs to the farmers of the adjacent lands who concede this privilege to the men who work for them when egg-collecting is out of season. "Climbing," as the practice of climbing is called in the district, is a very ancient institution, having been in vogue for upwards of two hundred years. One family alone can boast of four generations who have followed this profession. Of the manner in which this hazardous pursuit is carried on Mr. Nelson gives a detailed description, illustrated by some excellent photographs. It may be remarked in passing that these volumes are profusely illustrated by a unique series of photographs of birds and their nests, many of high excellence, which greatly enhance the value of the work.

The writer and the Yorkshire Naturalists' Union, under whose direction the work has been planned and executed, are to be congratulated on the production of a work which must soon take a prominent place among such county monographs. More especially is this praise deserved for the thoroughness and sound judgment of those portions of the accounts of the different species which deal with the vexed question of migration. In these accounts are incorporated the results of a long series of observations made for the Migration Committee of the British Association at the principal light stations on the coast. The results of these observations have been hitherto inaccessible to most students of natural history; by their publication the problem of migration—one of the greatest puzzles of natural history—has been advanced one stage nearer to solution. It is coming to be recognised that if we are ever to understand fully the causes which determine the migration of birds it must be by means of a study of those species which spend that part of the year when they are absent from England in parts of Europe where their movements may be observed and where many naturalists are already watching them. As regards the influx of migratory birds, the advantageous position of Yorkshire is evident. "Not only does its coast lie opposite that of the continent, but Flamborough is on the same parallel of latitude as Heligoland, the island which is so renowned for the myriads of migrants which pass and re-pass it every spring and autumn. The observations made there by the late H. Gätke show that most of the birds passing over Heligoland in the autumn do so in a direction due east and west. Such a line of flight, if sustained, would land the stream of migrants upon the Yorkshire coast, and especially upon the prominent headland of Flamborough, which as a locality productive of rare birds has few equals." (Introd. p. xxxii.) The Reports show that with the exception of the Pied Flycatcher—a bird local in its distribution and confined almost entirely to Yorkshire—none of the

summer migrants land on the Yorkshire coast. The autumn arrivals are most numerous and consist partly of certain species of birds of passage which winter in the British area and emigrate to the north-east in spring, but chiefly of Larks, Rooks, Grey Crows, Robins, Goldcrests, Chaffinches, Greenfinches, Tree Sparrows, Starlings and Woodcock; and during the winter Larks, various Thrushes, and Lapwings. These species which were formerly considered resident are frequently observed coming in from the sea in large flocks for several consecutive days. The reason of this great autumnal movement is probably the growing scarcity of food. Many of these migratory birds are strongly built, and well fitted by nature to wander vast distances in search of food. But it is wonderful to see how some of them make these great journeys, which, to judge by their appearance and habits would seem quite impossible to them. What is it that prompts the Goldcrest, the smallest of British birds, to brave the storms of the North Sea in order to exchange the pine woods of Norway for those of England and Scotland in the winter? They cross from Holland, and land near Flamborough Head or Redcar, where they come into the fishermen's cottages and remain so long as there are sufficient flies to support them. They sometimes arrive in large flocks like swarms of bees, daily for a whole month, until the hedgerows and the grass on the sand-hills are positively swarming with them; they crowd the rigging of ships in storm and mist; and they have been known to find a restful carriage on the backs of companion owls. And when one sees these tiny travellers a few days after their terrible voyage, hears their sweet low whisper and catches a glimpse of their delicate olive green and white among the fir-trees, it is hard to realize that they are but transitory visitants, who will be off again in spring to brave once more the dangers of the Northern Sea.

What mysterious law rules this great yearly movement of the birds? It remains for some future naturalists to

collect and sift the evidence which has been gathered by many patient observers for a long term of years. Whenever the work is taken in hand, the records of facts relating to Yorkshire birds now gathered together will be found to be of great value; the writer of the *Birds of Yorkshire* will be found to have earned the gratitude of a future generation of naturalists as he has deserved that of the present by the publication of a work which should be in the hands of every young naturalist, and of those, too, of maturer age, to whom "the way of the bird in the air" has lost none of its wonder and mystery.

J. P. D.

Notices of Books.

HELPS TO LATIN TRANSLATION AT SIGHT. By THE REV. EDMUND LUCE, with an Introductory Note by THE REV. THE HON. E. LYTTELTON, M.A., Headmaster of Eton. Eton College. Spottiswoode and Co., Ltd. 1908. 6s. net.

Mr. Luce has chosen a title which is so modest as to be misleading. *Helps to Latin Translation at Sight* suggests a parallel work to Mr. Potts' excellent, but slender volume, *Hints Towards Latin Prose Composition*. Physically, the books form a contrast rather than suggest a comparison. In intrinsic worth the merits of both books may be said "to outstrip all praise," and make it halt behind them.

Mr. Luce's book may be divided roughly into two parts—the first containing an introductory chapter on "How to Translate at Sight," and six "Demonstrations," showing how the "Helps" are to be used; the second consisting of over two hundred passages for translation at sight, arranged so as to illustrate, in a connected form, Roman History from a.c. 753 to a.c. 44—(the author hopes to deal with the Augustan and subsequent periods in a second volume)—and some forty pages of miscellaneous passages, which are concerned with subjects of general interest and which "supply more verse passages than the historical character of the rest would admit." This historical arrangement of the passages makes the book, as far as we know, unique among selections for unseen translation, while it also secures the necessary graduation in difficulty; for passages which deal with early Roman History are from the nature of the subject-matter far less difficult than those which belong to later periods. The notes to the passages are also of a progressive character, the earlier ones giving direct help to the solution of difficult pieces, while the later ones are mainly historical. These

passages for translation are intended to provide material for a three years' course, and are suitable for average boys of about fifteen to eighteen years of age. This, we learn from Mr. Luce, is to be explained more clearly in the Preface to the Second Edition which is already in preparation.

To take the second part of the book first. The arrangement of this part is a fresh proof, if any were needed, of the reaction against that divorce of the study of what the Romans wrote from the study of how they wrote it, which makes Latin needlessly distasteful, and consequently much less profitable to the ordinary schoolboy. When the two branches of Latin study—the matter and the form—only one of which is generally interesting as well as valuable, are separated, many boys will master neither, for it is invariably the unattractive one which is presented to them first. The aim of Latin study can only be fully attained when the two are so interwoven that the interest attaching to the one is sufficiently emphasized to induce boys to study the other. It is not the least merit of Mr. Luce's book that it exhibits "continuity of plan as regards subject matter." The author has so chosen and arranged the passages that they form at once a connected series of *Anglice Reddenda*, and a readable collection of "Sources for Roman History," including legend, character-sketches, and descriptions of Roman life and manners. This arrangement of the passages, and the notes appended to each, also show that Mr. Luce has appreciated the fact, borne in indeed on every teacher of Latin, that for school-boys, at least, the knowledge of some of the subject matter is necessary in order to reach the rest—in order to translate. When the mention of the god Pan in the couplet

"Fortunatus et ille, deus qui novit agrestes,

Panaque, Silvanumque senem, Nymphasque sonares!"

only suggests—as it did to a boy in the writer's own experience—*Peter Pan*, any knowledge of mere analysis seems wasted. This case is no doubt an extreme and even

ludicrous instance, but what master has not had experience of the consternation that prevails in a class when he chooses one rather than another of different renderings verbally correct? What is the reason of this, but that the master knows what the author is talking about and the boys do not? Now, a boy soon tires of playing Dr. Watson to the master's Sherlock Holmes. Unless a passage is invested with considerable interest, and a clue to its meaning provided, the boy, weary of the labour of rendering detached passages, and feeling that Latin authors lived and moved and did their writing in universal chaos, takes up his pen and proceeds to write nonsense himself.

It is then in the manner in which the passages for translation are set that the peculiar excellence of this book lies. But Part I will also be found very useful. In it is a sound and, strange as it may seem to have to say so, a much-needed account of the preliminaries which must be gone through before the translation can be written out. In addition, there are in this part many useful hints as to how the ordinary difficulties may be overcome. The "Demonstrations" following the Introductory Chapter do more than any number of precepts to explain how a passage should be dissected and analysed, and to emphasise the importance of the preliminary spade-work. Seven appendices contain much useful matter, grammatical and historical, and otherwise helpful for translation.

The book, which, by the way, is admirably printed with that variety of type so beloved of the schoolboy mind, stamps its author as not only a sound scholar but a good teacher, and its adoption both by classical masters in public schools and by the solitary student preparing for a London degree, seems assured.

MAROTZ. By JOHN AYSOUGH. Constable 6s.

Do you seek a story made absorbingly interesting by its exciting movement—you will not find it in *Marotz*. But, if you wish to know somewhat of how the Sicilian

lives his life—what are his thoughts, his views on the great questions of life and death, you will read them in this book. It gives a picture of old-world life lived in modern times in parts far removed from the bustle of present-day civilization. It is a picture gallery in which the portraits present what we feel to be faithful descriptions. We see, for example, the filthy old shoe-maker, Maso; Zia with her money, the one pleasure of her life; the fine figure of the old feudal lord, San Vito. Their failings and their good points are shown us, and then we see them pass away in death; and their passing inspires confidence—suggests broad-minded and charitable views of other people's lives, and we agree with Hals when he says: "If God meant us to be alike He would not have made us all so different." The death of San Vito is a striking scene. The old Duke is resigned; "One must die, and there are certain things to do. Before I die the priest will have to come, and the doctor and . . .," "And someone else," whispered Marotz (his grand-daughter). "Yes, and He must be received properly. He is a King." And then we have the lord of the castle ordering the walls to be hung with the magnificent old tapestries, the huge candlesticks to be arranged through the hall and reception rooms to the chamber of death; costly carpets cover the floors and are strewn with bruised bay leaves and showers of orange blossom. "Between the candelabra were posted members of the great household, all the men in liveries and all the women, opposite, in black dresses and veils as if for an audience with the Pope." Then on that early October morn down in the "paese" the bells rang slowly and all along the street to the castello knelt the people in lowly homage as the procession passed.—The priest aspersed the room, then the Sacred Host was carried to the dying man, who received it with a feudal reverence. He had always been loyal.

As regards the story of the life of Marotz, it is somewhat

difficult at times to follow, as the author, after introducing the heroine to the reader, goes back a generation to explain at great length the events that lead up to the opening scene. Her story is also at times hard to image as real,—but it is the picture of a noble character, full of high aspirations, just in judgment, firm in fulfilment. We ought to be grateful for the delightful picture of the life in the Convent of the Reparation, where Marotz tries her vocation, and especially for making the acquaintance of "the Poor Sister." This holy nun, with her high spiritual wisdom, united to good common sense, ought to do much to cause prejudice to review its judgments of convents and contemplative life.

Marotz is a book that will be read with great pleasure, and, further, one which will certainly "serve the cause of the Church by describing what the highest kind of Catholic is really like."

WE PREACH CHRIST CRUCIFIED. By HERBERT LUCAS, S.J. Sands and Co. 3/6 net.

In this volume, Fr. Lucas, spiritual director of the students at Stonyhurst, gives us some more of the addresses delivered by him in that capacity. They are naturally enough especially adapted to the circumstances in which they were delivered, and although the full force of some of the examples and applications would be appreciated only by those acquainted with these environments, still they contain much solid and useful doctrine, brightened by a wealth of apt illustrations that will render the book of service to those, teacher or student, who may find themselves in like surroundings. We appreciate the fact that in a number of the discourses the author has dwelt effectively on the practical application of the Holy Father's instructions concerning frequent and daily Communion, for it is only by constant repetition of this teaching that the desired results will be obtained.

A TORN SCRAP BOOK. By GENEVIÈVE IRONS. Longmans and Co. 2/6.

Father Hugh Benson in his preface to this book says, "It is comparatively easy to lecture to Plato on philosophy, or to St. Thomas on theology, but it requires almost super-human knowledge and effort and skill to discourse effectively to children on any subject whatever." He proceeds to explain the difficulties—the imparity between the mind that receives and the truth to be received; the difficulty of language; the handicap of the teacher's mature experience. For religion, however, they have a natural aptitude; but still this, too, has to be presented to them according to their capacity. An essay in such work is found in this book, which takes the Paternoster—"a single jewel of seven facets"—and endeavours to show how the lessons of The Prayer may be brought home to little ones, by story, homely references, and the events of every day life. Even if the text itself is not used, the book will certainly prove suggestive as to the method of proceeding in this important work.

THE SCHOOL OF JESUS CRUCIFIED. From the Italian of FATHER IGNATIUS, Passionist. Washbourne, 1908. Price 2/6. pp. 334.

This book is intended primarily for the use of members of the confraternity of the Cross and Passion of Our Lord but will appeal to all classes of persons, for its object is to awaken in the hearts of all Christians the remembrance of the Passion. For this purpose the author lays down some simple rules, the observation of which will assist in keeping before the mind during the principal actions of the day the sufferings of Our Lord. Thus we are given a "practical rule of life for daily observance"; a "practical method of meditating on the Passion"; a series of meditations, one for each day of the month; short instructions for Confession and Communion, with a devotional set of prayers to be said

before and after the reception of these Sacraments; and a "practical method of visiting the Crucifix." There is also a method of performing the Stations, which is taken principally from St. Leonard of Port Maurice; a short account, too, is given of the Rosary of the Five Wounds, with the Indulgences attached and a method of devoutly reciting it. The eyes of the soul are in all directed towards the sufferings of our Lord. The Meditations, thirty-one in number, deal with different mysteries of the Passion. Very many should find them of real help. They are all the same in form; first a consideration divided into three points, next some particular "fruit" to be drawn from it and some devout practice in honour of Jesus Crucified. This is followed in each case by an example, applicable to the meditation, selected from the lives of the Saints.

The book is full of little suggestions and helps of which we may take the following as typical:—

Whatever mystery of the Passion you take for the subject of your meditation, you may always bestow attentive consideration on the following five points:—

1. The infinite greatness of Him who suffers.
2. The excess of suffering and ignominy which He endures.
3. How great is the love with which He suffers.
4. The infinite unworthiness and vileness of those for whom He suffers.
5. That His principal aim in all His sufferings is to be loved by men."

We have received two volumes of "Longman's Pocket Library," and recommend to our readers these neat little books, which may be obtained in leather at three shillings net, and in cloth at two shillings. The one entitled *University Teaching*, considered in nine discourses, is a reprint of the first part of Newman's *Idea of a University*. It is very appropriate at this time, when questions of education are so prominently before the public and the subject of so much

controversy, to have the true aims and principles published in a more convenient form. The second volume before us, *The Church of our Fathers*, is a reprint from *Historical Sketches*, volume II. It is well known as one of the most graceful of his literary productions. The story of SS. Basil and Gregory, Antony and Augustine, is told in its pages with a peculiar charm which makes them live again. We may add that Newman's *Apologia* is one of the many interesting books which form this "Library."

College Diary and Notes.

May 4th. End of the Easter Vacation. Five new boys joined the school, M. Ainscough, C. Cravos, J. and G. Heslop, J. Barton, H. J. Rochford and E. Cawkell have left. We wish them every success.

May 5th. Study commenced this morning. The ground was not quite fit for cricket and rounders were played in the afternoon.

May 6th. Voting for Captain resulted in the election for the third time of T. Leonard. The following are the School officials for the term:—

Secretary	J. Hope
Officers	K. J. Murphy
	F. H. Goss
Gamesmen	H. J. Williams
	G. Gaylor
Librarian of the Upper Library	A. Lightbound
Librarian of the Lower Library	A. C. Clapham
Librarian of the Reading Room	G. McCosack
Secretary of the Natural History Society	L. Williams
Editors of the College Diary	W. V. Clapham
	W. V. Clapham
	H. J. Speakman
	H. J. Speakman
	T. Leonard
Captain of the Cricket Eleven	H. J. Speakman
	H. J. Williams
	A. F. Smith

Captains of the Cricket Sets:—

Set I.—	T. Leonard, H. J. Speakman
Set II.—	R. J. Murphy, G. W. Lindsay
Set III.—	R. H. Backledge, B. Burge
Set IV.—	H. Weisenberg, C. Clarke
Set V.—	C. Sharpe, R. Robertson
Set VI.—	A. T. Long, J. Barton

May 7th. Colts' Match. All were out of practice and the ground was scarcely fit for play. The Colts were dismissed for 27, but made amends for this by getting the Elevs out for the very poor score of 39.

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May 14th. Cricket match v. Duncombe Park on the School ground. The ground was still on the soft side but the wicket had recovered sufficiently to give the bowlers considerable assistance. Under the circumstances it is not surprising the scores were so low.

Duncombe Park.

W. Hoggart, c. Williams, b. Hayes	6	Rev. P. Dolan, c. Turnbull, b. Hoggart	14
G. Bunney, c. Dolan, b. Collison	12	B. Collison, b. Hoggart	0
Le Frank, c. Speakman, b. Hayes	0	H. Speakman, b. Stevens	27
Stevens, b. B. Mason	0	Rev. B. Hayes, b. Hoggart	4
E. Treman, b. B. Mason	0	H. Williams, b. Hoggart	0
Dr. Blair, b. Hayes	0	A. Smith, b. Stevens	0
B. Cooper, c. A. Mason, b. Mawson	1	Rev. A. Mawson, c. Skilleck	0
Skilleck, c. and b. B. Mason	7	T. Turnbull, c. Hayes, b. Collison	1
T. Turnbull, c. Hayes, b. Collison	1	A. Lightbound, c. Blair, b. Stevens	5
A. Kieley, not out	3	J. Barton, c. Blair, b. Hoggart	0
Wilson, b. Smith	0	G. Gaylor, c. Cooper, b. Hoggart	10
Extras	3	Rev. B. Mason not out	1
Total	33	Extras	7
		Total	68

May 17th. The first meeting for 1908 of the Natural History Society took place this evening. The Headmaster opened the season with an interesting address. There were about fifty members present.

May 21st. Home match v. St John's College, York. We lost the toss and dismissed St John's on a rather wet wicket for 114. Fr. Benedict's slow bowling was very successful. As only a short day's play was possible we had no chance of getting the runs, and under the circumstances some of our earlier batsmen might have been more careful. It was an uninteresting match that ended in an inevitable draw.

St. John's.

Hutchinson, b. Hayes	0	Rev. P. Dolan, c. Faulley, b. Bastow	13
Stead, b. Hayes	4	A. Lightbound, c. Dally, b. Backhouse	6
Faulley, c. Mawson, b. Hayes	17	H. Speakman, b. Bastow	9
Lowy, c. and b. Hayes	4	Rev. B. Hayes, c. Faulley, b. Backhouse	1
Horanias, c. Dawson, b. Hayes	5	H. Williams, not out	2
Brown, c. Dawson, b. Hayes	23	B. Collison, run out	11
Auty, c. Gaylor, b. Hayes	13	Rev. B. Mawson (Law, b. Bastow	4
Backhouse, c. Mawson, b. Dolan	4	Rev. J. Dawson, not out	5
Tisdler, c. Lightbound, b. Collison	22	G. Gaylor, } did not bat	
Dally, c. Dolan, b. Smith	9	A. Smith, } did not bat	
Bastow, not out	12	J. Barton, } did not bat	
Extras	2	Extras	8
Total	114	Total (for 6 wickets)	61

May 24th. A meeting of the School was convened by the Captain. After the usual formalities T. Leonard tendered his thanks to the School for electing him Captain. He trusted that they by their support would continue to make the performance of his duties as pleasant as it had been in the past, but he was afraid the vigilance of P. Chamberlain might be too much for the newly incorporated members of the Government, unless they were very determined to maintain the traditions of the past. He said this not because he deemed them inefficient but by way of exhortation. P. Chamberlain, Leader of the Opposition, remarked that no greater tribute could be paid to a captain than re-election. T. Leonard had been twice re-elected. This fact spoke for itself, and his meed of praise could add nothing to the universal esteem in which the captain was held. He commended the captain's foresight in introducing new members into the Government—a necessity that former captains, having in view their own good rather than the common weal, had not always recognised. The meeting then dispersed.

May 25th. Feast of the Ascension. In the absence of Fr. Abbot, the Right Rev. E. C. Butler, O.S.B., Abbot of Downside, pontificated at High Mass. After Mass the Eleven drove to Castle Howard, the seat of the Earl of Carlisle, to play the Castle team. We lost the toss and Castle Howard batting on a perfect wicket scored 150. Fr. Basil bowled finely throughout the innings, taking seven wickets for ninety runs. We had plenty of time to make the runs, but opened rather badly, Lightbound being bowled in the first over and Fr. Placid leaving with the score at twenty. H. J. Speakman and Fr. Benedict took the score to ninety-five before the latter was given out leg-before-wicket to Helm's bowling. The cricket now became rather slow and the fielders crowded round the batsmen. Speakman was eventually caught for a useful and patient forty; and then Fr. Basil quickly hit up twenty-eight. When stumps were drawn we were twenty-five runs ahead of our opponents and had still a wicket to fall.

Castle Howard.		Ampleforth.	
S. Wheaton, lb. w. b. Smith	9	Rev. P. Dolan, c. O. Key, b. Ward	17
Helm, b. Collison	9	A. Lightbound, b. Byass	9
J. Byass, c. B. Mawson	59	H. Speakman, c. Ward, b. Orley	40
Rev. H. Ward, c. Speakman, b. Mawson	13	Rev. B. Hayes, lb. w. c. Helm	45
M. Smith, b. Mawson	7	Rev. B. Mawson, c. and b. Helm	18
G. Orley, b. Mawson	13	R. Collison, c. and b. Byass	28
H. Haggan, c. and b. Mawson	4	Rev. A. Mawson, b. Orley	5
F. Calvert, c. Smith, b. Dolan	21	H. Williams, b. Orley	2
T. Thompson, c. and b. Dolan	6	J. Barton, not out	3
J. Smith, b. Mawson	6	G. Gaynor, not out	5
Evans, not out	6	Extras	15
Extras	6		
Total	150	Total (for 9 wickets)	175

The members of the Photographic Society had cycled to Castle Howard to take photographs of the famous house and grounds, but we fear the attractions of the match proved a serious distraction to many of them. An interesting photo was obtained, however, of the front portion of the house, and a curious one of a swan sitting on its nest at the avenue end of the lake.

June 1st. Fr. Edmund left to attend the annual meeting of the Headmasters' Conference which is being held at Beaumont this year.

June 4th. The First XI went to York to play St. Peter's School. St. Peter's batted first to the bowling of B. Collison and A. Smith. When the score had reached twenty-two Collison gave way to Barton, who bowled Peters with his first ball. The remainder of the team found the bowling too difficult for them and the whole side were out for sixty-five. Chiefly through a fine not-out innings by Williams, we ran up a total of 119 for 4 wickets.

St. Peter's.		Ampleforth.	
Peters, b. Barton	4	H. Williams, not out	57
Sullivan, b. Barton	21	A. Lightbound, b. Ingham	9
Healdy, b. Smith	7	H. Speakman, c. Ingham, b. Sullivan	6
Wood, b. Smith	2	B. Collison, c. A. Phillips, b. Phillips	28
Ingham, b. Barton	8	J. Barton, c. Healdy, b. Phillips	10
Taylor, c. Speakman, b. Barton	4	A. Smith, not out	10
A. Phillips, b. Smith	2	C. Ansonough	5
Ferguson, b. Barton	2	G. Gaynor	2
Beaumont, b. Smith	2	F. Gross	1
Lacy, c. Martin, b. Barton	1	P. Martin	1
W. Phillips, b. Smith	5	T. Raddin	1
Extras	5		
Total	65	Extras	13
		Total (for 4 wickets)	119

The Second Eleven met at home and won easily. P. Murphy bowled remarkably well, and had the excellent analysis of eight wickets for 12 runs.

Ampleforth College 2nd.

G. Lindsay, c. Pick, b. Belmer ...	4	H. Belmer, b. F. Murphy ...	2
J. Beech, b. Belmer ...	12	F. Pick, b. F. Murphy ...	1
A. O'Dwyer, lb.w. b. Belmer ...	6	E. Foster, b. F. Murphy ...	1
J. Darby, lb.w. b. Belmer ...	6	K. Mills, b. F. Murphy ...	0
C. Kitchin, b. Lawton ...	9	T. Headley, b. F. Murphy ...	13
A. Goss, c. Kennedy, b. Lawton ...	6	F. Lawton, b. A. Goss ...	1
P. Chamberlain, ct. Belmer b. Belmer ...	13	G. Wills, run out ...	0
A. Clapham, run out ...	0	L. Kennedy, c. Murphy, b. P. Murphy ...	0
G. McCrossack, b. Foster ...	17	A. Henry, not out ...	3
A. Kelly, not out ...	15	G. Mills, b. Murphy ...	2
P. Murphy, c. Mills, b. Foster ...	11	C. Tennent, b. Murphy ...	0
Extras ...	19	Extras ...	3

Total 120

Total 47

June 6th. Last Saturday the Auto-Cycle Club held their trials up the well-known hill at Goremire, Sutton Bank. The more powerful motor cycles, we hear, went up at a speed of twenty miles an hour, but very many came to grief at the notorious "hairpin" corner. Towards the end of the climb a violent thunderstorm broke over the hills. Those who have stood at the top of Sutton Bank on a stormy day will appreciate the truth of the following description which appeared in the "Motoring Notes" in to-day's issue of *The Daily News*:—"Nature, who erected Sutton Bank for the confusion of men and motors, was at last gauded to anger at this noisy and impudent assault. Her widespread banners of indigo swept gloriously up behind the high Hambleton ridge; the sheer precipice of Koolston Scour looked down from those swelling folds in a pallor of pity or menace; the blue serene bosom of Goremire turned livid and trembled before the threat of revenge; from North to South of that regal range, from black Hambleton to where the high home of prehistoric Britons looks down on the Abbey of Ampleforth, the wrack gilded with the terrible white teeth of the demons of storm, and then, just as the luckless competitor started on his way—A Second Deluge."

June 8th. Whit-Monday. Home match v. Mr. Forster's XI. We won the toss and batted first. We lost two wickets for seventeen runs, but Collison and Lightson made a useful stand. The

feature of our innings, however, was a faultless fifty-five by C. Ainscough. He is not yet strong enough to score much in front of the wicket, but his leg-glides and late cutting was very pretty to watch. We declared our innings closed. P. Murphy, who had won for himself a place in the Eleven by his effective bowling for the Second Eleven, last Thursday, opened the attack with A. Smith. At first the match went altogether in our favour and we secured seven wickets for fifty-six. But then we had an anxious half-hour owing to some vigorous hitting by F. H. Sissons, who was not dismissed till he had made 84. We won by two wickets and thirty-nine runs.

Ampleforth.

H. Williams, b. Mayfield ...	11	Williams, b. Murphy ...	10
I. Barton, b. Boyd ...	3	Till, c. Speakman, b. Smith ...	10
H. Speakman, c. Sissons, b. Boyd ...	3	Dalling, c. Leonard, b. Smith ...	5
R. Collison, c. and b. Barton ...	30	Rawston, c. Gypnor, b. Murphy ...	8
A. Lightson, run out ...	7	Barton, b. Murphy ...	18
A. Smith, b. Mayfield ...	8	Tresson, b. Smith ...	4
C. Ainscough, c. Marr, b. Forster ...	55	Marr, b. Smith ...	0
P. Martin, b. Boyd ...	11	Sissons, b. Collison ...	84
G. Gayler, c. Barton, b. Mayfield ...	15	Mayfield, c. Speakman, b. Murphy ...	18
T. Leonard, not out ...	29	Boyd, b. Collison ...	11
T. Koulbin, not out ...	22	Askew, not out ...	0
F. Murphy, did not bat ...	—	Forster, b. Barton ...	6
Extras ...	25	Extras ...	4

Total (for 9 wickets) 229

Total 190

Forms I and II were satisfied to entrust the honour of the School against Mr. Forster's team to the Upper Forms, and under the guidance of Fr. Basil, the incumbent of Kirby, and one of his parishioners, took train to Sarningham whence they walked to Lasingham. Some declared the walk a pilgrimage. If so, it was a pilgrimage diversified by bird-feeding and other unholly things. "The snake fowles" in the vicinity of Lasingham must have sorely regretted the season was such as to "lengen folk to goon on pilgrimage." The beginnings of Lasingham are known to all—how the good St. Codd, at the request of St. Oswald, "did chose out a place to erect a monastery in the high and desert mountains"—how St. Codd spent Lent fasting on the spot, because "as he said the custome of them of whom he learned the trade of monastical life, was that in the new erecting of any monastery or church the places shoud be first consecrated to God with fasting and prayer"—and how St. Codd, governing both his

monastery and bishopric "at the length as he visited the monastery in the time of plague, falling sick there with other died." "He was first buried abroad," St. Bede goes on, "but after a church being there builded of stone in the honour of our Lady was taken up and layed at the side of the Altar. The bishop after his departure left the monastery to be governed of his brother Ceadda." This church of stone is still standing and St. Cedd's body still rests therein.

One need not possess any imagination to speed back to the days of St. Cedd and St. Chad, for, saving the little village that has grown around the church, everything is the same. The district appears to us as it did to St. Bede, "rather starting holes for thieves or denses for wilde beastes then mete mansion for men." But at this time the country was at its best, the freshness of spring having hardly mellowed into the deep green of summer, and altogether it was a delightful day.

June 11th. The return match with Castle Howard on the School ground. Our visitors brought a very strong team, including five members of the powerful Scarborough Eleven, and among them B. B. Wilson, who occasionally plays in the County team. Castle Howard batted first on a perfect wicket and, thanks to a fine innings of 103 by B. B. Wilson, scored 188. B. Collison was our most successful bowler and came out with the good average of six wickets for thirty-four. We had nearly two hours' batting. Fr. Placid and H. Williams put on 37 for the first wicket and then Williams and Speakman brought the score to 66, when the former was out for a well-played 42. At this stage the Rev. H. Ward was put on to bowl and his slow lobs proved very destructive. The eighth wicket fell with the score at 110; and half-an-hour to play! Fr. Basil, however, was batting steadily and Leonard managed to stay with him, though he had one or two rather fortunate escapes. When time was called we had still two wickets to fall and were twenty runs behind. Both sides were relieved to give up.

<i>Castle Howard.</i>		<i>Ampleforth.</i>	
Rev. H. Ward, c. Hayes, b. Collison	...	Rev. P. Dolan, b. Bradshaw	20
do	...	H. Williams, b. Boyes	42
O. Hayes, b. Hayes	24	H. Speakman, c. Calvert, b. Hayes	12
B. Wilson, c. Lighthound, b. Collison	103	Rev. S. Hayes, c. Boyes, b. Ward	45
W. Helm, b. Mawson	14	A. Lighthound, c. Calvert, b. Ward	0
F. Bradshaw, b. Hayes	1	B. Collison, c. Thompson, b. Ward	5
Rev. Loftson, b. Collison	5	Rev. H. Mawson, not out	35
M. Smith, b. Collison	9	A. Smith, c. and b. Ward	11
G. Odley, c. and b. Collison	5	J. Barton, c. Thompson, b. Ward	1
H. Haggan, not out	5	T. Leonard, not out	19
G. Calvert, l.w. b. Collison	4	G. Gaynor, did not bat	—
T. Thompson, run out	2	Extras	8
Extras	12	Total (for 8 wickets)	108
Total	188		

June 16th. Home match v. Pocklington School. Pocklington came to us this year with a greater reputation than ever. They were so far unbeaten, and one of their bowlers had been hailed in *The Yorkshire Post* as "the coming fast bowler for the County." We won the toss. H. Williams and A. Lighthound gave us a good lead, putting on 54 for the first wicket. Lighthound stayed with Speakman till the total was 62. Wickets fell more rapidly after this, and half the side were out for 100. Our team this year, however, has no "tail," and Gaynor, Leonard and T. Ruddin all gave Speakman useful assistance. We declared the innings closed with the score at 180 for eight wickets. Speakman, who went in at the fall of the first wicket, carried out his bat for an invaluable 59. Pocklington had an hour and twenty minutes in which to bat. They adopted the rather risky policy of putting in their rapid scorers first. As events turned out, they found B. Collison's slow bowling unplayable. Four wickets were down for ten runs. A short stand took the total to thirty-five, and the whole side were out for fifty-three. There was a scene of great enthusiasm when the last wicket fell. B. Collison bowled throughout the innings, taking six wickets for sixteen runs. P. Murphy took three for eighteen, and Smith, who was repeatedly no-balled, one for eighteen.

<i>Ampleforth.</i>		<i>Pocklington.</i>	
H. Williams, b. A. Anson	32	A. Anson, b. Smith	0
A. Lightbound, b. A. Anson	23	H. Anson, b. Collison	9
H. Speakman, not out	59	P. Wardroper, c. Lightbound, b.	0
B. Collison, b. H. Anson	2	Collison	0
C. Ainscough, c. Sterling, b. Anson	4	H. Barnes, b. Collison	0
A. Smith, l.b.w., b. H. Anson	13	H. Savery, b. Murphy	16
G. Gaynor, l.b.w., b. A. Anson	6	C. Peters, c. Leonard, b. Murphy	24
P. Maria, b. Sterling	2	C. Sterling, b. Collison	0
T. Leonard, c. Savery, b. Anson	6	W. Savery, b. Collison	1
T. Raddin, not out	13	R. Grayburn, b. Collison	1
P. Murphy, did not bat	—	F. Holdes, c. Raddin, b. Murphy	0
Extras	20	K. Sterling, not out	1
		Extras	1
Total (for 8 wickets)	180		
		Total	53

June 18th. Feast of Corpus Christi. The Procession of the Blessed Sacrament was confined to the Cloisters, owing to the unfavourable weather. Sincere congratulations to D. Long, R. Power, M. Ainscough, D. Fawcett, C. and S. Lancaster, and J. Barton, who had the happiness of making their First Communion this morning. Mr. and Mrs. Ainscough and Mr. T. Ainscough, and Mr. and Mrs. Lancaster were present at the boys' Mass in the morning.

June 20th. Sunday within the Octave of Corpus Christi. In the absence of Fr. Abbot, Fr. Edmund sang High Mass and carried the Blessed Sacrament in the Procession. It was a lovely morning and we were able to have the full procession out of doors.

June 25th. Home match v. Mr. C. Hines' Eleven. We batted first on a hard and fiery wicket. The bowling was good and five wickets were down for 83. But Collison was batting confidently and Leonard stayed with him while forty runs were put on. Afterwards Gaynor helped Collison to add 32 for the last wicket, when the latter was bowled for 59. He gave no chance in his long innings and his off drives were quite a feature of the match. Then began a most exciting race against the clock. We just managed to win with a few minutes to spare, thanks to the bowling of Fr. Basil and Collison, each of whom took four wickets. Two brilliant pieces of fielding by Fr. Benedict and G. Gaynor accounted for the remaining wickets. Fr. Benedict throwing down a wicket from extra-cover and Gaynor from square leg.

<i>Ampleforth.</i>		<i>Mr. Hines' XI.</i>	
Rev. P. Inlas, b. Thulson	13	R. Thulson, b. Collison	4
H. Williams, c. Young, b. Walton	6	A. Young, c. Collison, b. Mawson	28
H. Speakman, b. Spain	24	P. Thulson, l.b.w., b. Mawson	3
Rev. B. Hayes, c. Young, b. Walton	7	A. Hines, c. Collison, b. Mawson	8
	7	C. W. Hines, c. Mawson, b. Collison	9
B. Collison, b. Spain	59	run out	0
C. Ainscough, c. Wells, b. Spain	0	H. Gardie, not out	12
Rev. B. Mawson, l.b.w., b. Thulson	0	A. Brooks, run out	2
	13	G. Wells, run out	6
A. Lightbound, b. Thulson	0	J. Spain, c. Leonard, b. Collison	2
A. Smith, l.b.w. b. Thulson	0	P. Wainwright, c. Leonard, b. Mawson	0
T. Leonard, b. Walton	36	run out	6
G. Gaynor, not out	14	J. Walton, b. Collison	5
Extras	30	Extras	14
		Total	99

June 26th. The Government enjoyed the terminal half-holiday. The day was oppressively hot and the sun-beaten officials bethought themselves of the cool waters of the Fosse. There a pleasant afternoon was spent in the usual Fosse fashion. Only one incident calls for remark. The would-be fishers were just completing the preliminaries prior to casting for small fry, wherewith to lure the unwary pike, when it was discovered that not a single member of the School Executive had bestirred himself to obtain the vulgar worm—nor did the crust of the earth admit of probing for the same. *Dormiat Homerus!* They were compelled to join their fellows in even greater idleness.

June 27th. A meeting of the School was held in the Upper Library. The number of the complaints—eighteen—showed that the Captain had not without reason expressed his fear of the vigilance of the Opposition. Only nine were discussed, and a very warm debate resulted. On more than one point the judicial faculties of the chairman were sorely taxed. In the event of these, five were upheld as justifying complaint, and the most hotly contested, in which the late Leader of the Opposition was concerned, were still under discussion when the debate was adjourned.

June 29th. Feast of SS. Peter and Paul. Fr. Abbot sang Pontifical High Mass. The Certificate candidates spent the remainder of the morning in the study, some say *ad nutum imperatoris*. The "Pontifical Servers" through Fr. Abbot's kindness drove to Rievaulx

with the First M.C. and enjoyed a bathe in the Rye at the traditional pool, followed by an *al fresco* lunch. The bank from which they bathed was the boundary of a meadow, and a discussion commenced with the owner thereof, owing to the latter's impression that a prospective hay-crop was being diminished. The Pontifical Servers had much difficulty in resisting a claim for damages assessed at five shillings a head. We hear summons are to be issued!

Fr. Placid accompanied the Natural History Society to the Fosse Ponds—where a day of "simple life" was spent in fishing, bathing and looking for late nests. The Preparatory under the guidance of Br. Antony went for a sylvan ramble through Fry (*alias* Frye and Prior) Rigg, and on to Shallowdale. They returned home in triumph with a nest of nine young great-bits, which they hope to bring to adolescence. So many were away at the Fosse or at Rievaulx that it was decided to abandon the ordinary games. Instead, we had a walk to the nearest point in the river Rye, where we had a refreshing, if rather cold bathe. It was a pleasant afternoon but it was chiefly the novelty that made it such. Had we always to walk so far for a bathe, as our forefathers did, the pleasure, we think, would soon disappear.

July 1st. Goremire Day. There was an impression among the Certificate boys that a ukase had gone forth that they should spend the morning in preparing for the Public Examinations. Whatever the truth of this impression, with some foresight, the Higher and Lower Certificate classes remained behind till mid-day. The day was spent as all Goremire days are spent in scaling cliffs and exploring caves or loitering by the lake-side. After lunch the time-honoured ascents were made to Robin Hood's Look-Out, the White Horse, and the top of the Devil's Leap, and then a move was made for home. Hitherto Goremire Day has terminated with a refreshing bathe in the School swimming bath, and several of the Middle School hurried on to be in time for this, sublimely ignorant that Fr. Bede had availed himself of the opportunity to have the water emptied out and the bath thoroughly overhauled. As hot and tired and dust-stained they arrived on the brink and peered down into the void, their faces reflected the disappointment, if not the altruism, of mother Hubbard.

The Cricket Eleven had gone to York by the early train to play the Yorkshire Gentlemen. It was a very hot day, the hottest so far



of the season, and when we lost the toss we anticipated hours of fielding. This proved to be the case, chiefly owing to a great innings by Captain C. G. Luther—the Sussex County player—who was not got rid of until he had made 161. The Yorkshire Gentlemen declared at four o'clock, leaving us two hours to bat. There was, of course, no hope of winning the match, but we just managed to save it, thanks chiefly to Fr. Basil (not out 53) and Speakman (36.)

<i>Yorkshire Gentlemen.</i>		<i>Ampleforth.</i>	
A. O. Joy, b. Mawson	... 82	Rev. P. Dolan, b. Ballock	... 20
B. White, c. and b. Mawson	... 18	H. Williams, run out	... 0
Capt. Luther, c. Collison, b. Mawson	... 161	H. T. Speakman, b. Wailes	... 36
son	... 161	R. Collison, b. Ballock	... 21
H. G. Wailes, b. Collison	... 20	Rev. R. Hayes, b. Ballock	... 19
R. W. Rost, b. Mawson	... 20	T. Leonard, b. Ballock	... 0
R. Lawson, b. Mawson	... 9	Rev. R. Mawson, not out	... 53
A. Forbes, b. Smith	... 0	A. Lightbourne, b. Ballock	... 0
W. Ballock, b. Smith	... 11	A. Smith, b. Forbes	... 23
Maj. Keadcliffe, not out	... 3	G. Gaynor, b. Wailes	... 4
Capt. Edmisto, } Did not bat		T. Keadin, not out	... 0
R. C. Kattford, }		Extras	... 18
	Extras	...	29
	—		—
	Total (for 8 wks.)		342
			Total (for 9 wks.) 194

July 4th The Second Eleven went to York by the mid-day train to play Bootham School Second Eleven. Bootham, who batted first, were unable to do much with the bowling of G. McCormack and F. H. Goss. We passed the Bootham total with the loss of four wickets, but our remaining batsmen played carelessly and, with the exception of P. A. Martin, gave the fielders very little trouble.

July 6th. "In such a night as this." The opening lines of perhaps the most beautiful scene in any of Shakespeare's plays have been frequently on our lips during the last few days. The remarkable "ruddy glows" have attracted attention in many quarters and, we learn from *The Times*, have been seen over an area extending as far as Berlin. We doubt if the effect anywhere has been quite so wonderful as that obtained in the view of our own valley from the end of Fr. Sumner's terrace. On several nights last week, as late as ten o'clock, the lines and details of the valley, the Lion Wood, Fairfax's, Gilling Castle, and even Murray's Farm stood out with quite extraordinary distinctness in the northern light. At a quarter-past ten,

on the night of July 1st, it was possible in this afterglow to read a book with comfort in the Sixth Form room; and we saw in the local paper, two days ago, a letter from a correspondent who was able to read *The Yorkshire Post*, without inconvenience and without artificial light, after twelve o'clock on the morning of July 2nd. Though it baffles enquiry why anyone should waste "such a night as this" in perusing a newspaper! "How sweet the moonlight sleeps upon this bank!" Or is it sunlight? The cause of these ruddy glows does not seem to have been determined as yet. The subject is so interesting that we quote at length a short article on "The Recent Nocturnal Glows," which appeared in *The Times* on July 4th:

"There is considerable difference of opinion as to their nature. Some hold that they are auroral; their colour is quite consistent with this view, and there is also the fact that Professor Fowler, of South Kensington, predicted auroral displays at this time from his observations, which showed great disturbances in the sun's prominences. These violent disturbances in the prominences were also described by Mr. Newbegin at the Meeting of the British Astronomical Association last Wednesday, the latest disturbance noted being on the morning of that day. There was a slight, but plainly marked, disturbance of the magnets on Tuesday night, and this materially strengthened the auroral theory, as the two phenomena are very closely correlated. However, this was shaken on the following night, when the glow was quite as strong, but the magnets were exceptionally quiet. This convinced many who had before been inclined to the auroral theory that the phenomenon was simply an abnormal twilight-glow; this is supported by the fact that nearly all the observers agree that the glow was vertically above the position of the sun, and moved with it from north-west to north-east during the night; a further argument is that the glow was always near the horizon, whereas auroræ may be seen in any part of the sky.

"It is well known that there is some twilight so long as the sun's depression below the horizon does not exceed 18 deg.; in other words, we have no real light in London when the sun is more than 20½ deg. north of the equator, or from May 23 to July 21. It is only necessary to suppose that some temporary condition of the atmosphere made this twilight much brighter and redder than usual.

"We may recall the circumstances of the wonderful glows which were seen in this country in the autumn of 1883, and which were due to the dust scattered in the upper atmosphere by the terrific outburst at Krakatoa at the end of August. Those glows had many points in common with the recent ones; (1) the deep, lurid colour, suggesting a distant conflagration (many were for some time doubtful whether Tuesday's glow was not due to this cause); (2) both glows were seen at a much longer interval after sunset than ordinary sunset glows, and the latter had already faded before the abnormal glow began. This indicated an extraordinary height for the dust causing the glow, and consequently the extreme fineness of the latter; by charting the places and dates of first visibility of the glows in 1883, it was found that the dust was carried westward by a previously unknown upper current at a speed of some 80 miles an hour; it did not reach the British Isles till its third circuit of the globe, each circuit having a wider range in latitude. We thus see that distance is no obstacle in vast cosmical phenomena of this kind, which are absolutely world-embracing. No volcanic outburst of abnormal violence has been reported lately; there have, however, been some moderate outbursts in the Pacific during the spring, and it is possible that the dust may have reached us from these, or from some unreported eruption in some little-known region of the world."

July 7th. Match v. Mr. Swarbrick's Thirsk Eleven. This has now been an annual fixture for nearly thirty years and has produced many an exciting finish, but perhaps none so close as that of to-day. A heavy thunderstorm broke over the valley at dinner time and the start was delayed until a quarter past three. We had to field on a very soft wicket and with a slippery ball. At a quarter to five Mr. Swarbrick declared his innings closed. We had an hour and a quarter in which to make 133. Fr. Placid and Williams began well, the former scoring freely from the commencement. Ninety runs were put in for the first wicket in forty minutes, when Williams was bowled for 37. Fr. Placid was caught on the boundary shortly afterwards for a well-hit 64. The remaining batsmen were under orders to score off every ball. In the process Fr. Basil was bowled and Collision run out. We wanted fourteen runs and had six minutes to play. A. Smith scored eight, with two fine drives off successive balls. In the next over, Leonard added two; and off the first ball of the

last over, A. Smith made the winning hit off a short pitched ball. The next ball clean bowled him. It was two minutes to six!

Mr. Swarbrick's XI.

J. Lee, c. Gaynor, b. Collison ... 25	H. Williams, b. Wray ... 37
L. Hansell, c. Speakman, b. Collison ... 12	Rev. P. Dolan, c. Lee, b. Wray ... 64
W. Wray, not out ... 53	Rev. B. Mansson, b. L. Hansell ... 8
K. Bolton, c. Gaynor, b. Collison ... 20	A. Smith, c. F. Hansell, b. Hansell ... 11
F. R. Hansell, not out ... 26	T. Leighton, not out ... 2
E. R. Foot, ...	H. Speakman, ...
W. W. Hall, ...	Rev. B. Hayes, ...
W. Swarbrick, ...	A. Lightbound, ...
Rev. Docker, ...	G. Gaynor, ...
C. K. Jolliffe, ...	T. Ruddle, ...
F. L. Jones, ...	
Extras ... 8	Extras ... 5
Total (for 3 wickets) 132	Total (for 4 wickets) 135

A meeting of the School was held in the evening. The discussion of the complaint against Mr. Williams was resumed. He restated carefully his case, alleging that he had been credited with doing that which was beside his intention. After some debate the Chairman said this was a case that had evidently not yet been provided for by any legislation in the Statute book. He then made a ruling concerning the duties of the gamesmen. Two other complaints were discussed and one was given against the Government.

July 11th. Feast of the Solemn Commemoration of St. Benedict. Fr. Abbot sang Pontifical High Mass.

The Choir had the privilege of having lunch at the Fosse and of spending the afternoon on and in the lake.

The School XI journeyed to Pocklington to play the return match. We were anxious about our hitherto unbeaten record and looked forward to a hard game. Pocklington won the toss and went in on an uncertain wicket spoilt by rain. A. Smith and Collison bowled, but after a few overs the latter, who is best suited by a hard wicket, gave way to Murphy. The first wicket fell at 15 and the second with the score at 42. Smith, who had taken some time to find his length, at this stage began to bowl very well. The 3rd, 4th and 5th wickets all fell to his bowling when 50 was on the board, and the whole side were out after an hour and a quarter's play for 81. Smith took eight wickets for thirty-seven. Williams and Barton opened

our innings. We began badly, Williams being bowled when he had scored two by H. H. Anson. Speakman and Barton took the score to 54, when Barton was l.h.w. to the same bowler for a good innings of 27. The luncheon interval was then taken. Shortly after the resumption of play rain began to fall and the players were driven to seek shelter. For a time it seemed as though the game would have to be left down, but at last the sky cleared. Speakman and Collison continued the innings. The score rose slowly to 60, when Collison was out l.h.w. The game now seemed safe as we were only twenty-one runs behind and had seven wickets in hand. But the Pocklington bowlers proved that their great reputation this year was no false one. The 3rd wicket had fallen at 60. Without a run being added the 4th, 5th and 6th wickets fell, H. H. Anson bowling Collison, Smith and Ainscough with successive balls, and Gaynor being "run out" in the next over. 6 wickets for 60. Lightbound was the next batsman. He was content to keep up his end and let Speakman do the run getting. He batted for forty minutes, scoring only a solitary single, but his innings was invaluable under the circumstances. When he left we had equalled our opponents' total. Ruddle kept up his wicket until Speakman made the winning hit in the last over of the match. Speakman carried out his bat for 48 runs, made out of a total of 81.

Pocklington School.

H. A. Baines, b. Murphy ... 19	H. J. Williams, b. H. H. Anson ... 2
P. N. Wadsworth, b. Smith ... 10	J. Barton, l.h.w. H. H. Anson ... 27
C. S. Sterling, c. Collison, b. Smith ... 15	H. J. Speakman, not out ... 48
C. A. K. Peters, l.h.w. b. Smith ... 6	B. Collison, l.h.w. H. H. Anson ... 3
A. H. Anson, b. Smith ... 10	A. F. Smith, b. H. H. Anson ... 0
H. M. Savory, b. Smith ... 0	C. Ainscough, b. H. H. Anson ... 0
H. H. Anson, b. Smith ... 2	G. Gaynor, run out ... 0
K. C. Goyfman, l.h.w. b. Smith ... 5	A. Lightbound, c. Sterling b. A. H. Anson ... 1
C. Davies, not out ... 8	Anson ... 0
F. H. Power, b. Smith ... 0	T. Ruddle, b. H. H. Anson ... 0
H. G. Sterling, run out ... 3	P. A. Martin, not out ... 0
Extras ... 3	P. Murphy, did not bat ... 4
Total 81.	Extras ... 4
	Total (for 8 wickets) 83

July 12th. The Rev. Sir D. O. Hunter Blair, O.S.B., and Mr. J. Raby spent St. Benedict's with us. This afternoon Fr. Abbot blessed the new Stations of the Cross, erected by Mr. Austin Ferrers Bateman in

the Church he has built at Helmsley, preached to a large congregation, including many Protestants, and afterwards gave Pontifical Benediction. The School Choir drove over to Helmsley for the ceremony.



We have one change to record in the School staff. In the regrettable absence, through illness, of the Rev. Sir D. O. Hunter Blair, O.S.B., M.A., who has for several years presided over the destinies of the Ampleforth Hall at Oxford, the Rev. Anselm Parker, O.S.B., M.A., has given up his teaching to take temporary charge of the Hall. We trust the School is only temporarily deprived of Fr. Anselm's services. As many of us may claim to know Fr. Oswald, may we, through the *Journal*, wish him a speedy recovery to health.



With the addition of the five small new boys who came at Easter the Preparatory has become a new division of the School under the special charge of Fr. Aelred. The old Infirmary Dormitory has been given up to their use, and temporary apparatus for morning toilet, which takes place under the supervision of the matron, has been set up in the room adjacent. The "Priest's Room" has been transformed into a play-room, and that next door, which in its time has served various purposes, is now the theatre of youthful wrestles with the multiplication table and the vagaries of English orthography. The growth of this part of the School is perhaps the most striking development of the last year. Rumour says that the present arrangements are only the prelude to more important changes in this direction.



Gerald Farrell, who paid us a visit this term has had three stained glass medallions placed in the Study—one of St. Gerald, and the other two bearing his initials and crest respectively. Messrs. Hardman have executed the design with their usual taste and skill.



There have been so many rumours of building and no fulfilment that we had ceased to believe them any more than rumours. Now we are

able to say a new infirmary is actually in process of construction in the garden at the back of the Old Monastery. Delay no doubt has been due to the difficulty of choosing a site suitable for the purpose—a difficulty considerably enhanced by our situation. Somewhat procuratean methods have been employed to force nature into compliance, for the new site has involved a great deal of excavation and the practical destruction of the old garden. This loss we all lament for "a good garden," as Johnson informed Boswell, "is not so common as you imagine," but as we are situated even those who, with the philosopher, believe "gardening a greater perfection than fine building," rejoice that it has been recognised once and for all that development in this direction is inevitable. Of the building itself nothing can as yet be said for, as we write, there are little more than foundations. We trust that as its beginnings were entrusted "to Argos with his hundred eyes," its completion may rest with "Briareus with his hundred hands," and that it will be ready for use next winter. A prolonged course of uselessness will be its most happy inauguration.



The Librarians acknowledge the following books that have been presented:—

To the Upper Library—*Cyclopedia of Practical Quotations* (J. K. Hoyte); *The Oriental Eastern Church* (Adrian Fortescue); *Wayside and Woodland Blossoms* (Edward Step).

To the Lower Library—*The Real Siberia* (J. Foster Fraser); *The Wreck of the Grosvenor* (C. Russell).

To the Reading Room—*Stories from Wagner* [J. Walker McSaiden]; *Gulliver's Travels*.



The Curator of the Museum begs to acknowledge the following gifts:—A suit of armour of the time of Flodden Field, presented by Fr. Noblett, O.S.B., and a funerary statuette of Osino, god of the Dead, from the Temple of Karnak (Thebes), of about 2000 B.C. This was obtained from the Curator of the Cairo Museum from a collection in his possession.

"O! King Stephano! O peer! O worthy Stephano, look what a wardrobe here is for thee!" Once more the School Dramatic Society desires, through the medium of *The Journal*, to thank many kind friends for their generous help in enabling us to stage *The Tempest*. We are under a great debt of gratitude to Fr. Abbot for continued financial aid, but outside assistance is also necessary for a green-room. We are especially grateful to the Misses Powell for Ariel's fairy costume, and for the outfit of the "imps"; to Miss Ilyne for a set of dresses for the Naiads; to Miss Smith for Prospero's, and to Miss Blackledge for Ferdinand's dresses. The preparation of the elaborate musical part of the play is in the capable hands of our skilful music master, Mr. J. Eddy and the Rev. M. D. Wilson. In our next issue it will be more fitting to speak of this and other *Res Dramatis*, but we cannot postpone a word of thanks to Mr. H. P. Allen, who has kindly consented to lead the orchestra on the night of July 27th.

* * *

Billiards is not a summer game among us, and we have nothing noteworthy to record. Advantage has been taken of the season to have both tables thoroughly overhauled by Messrs. Burroughes and Watts. Both have been newly covered, while the Lower Library one has also been recushioned.

* * *

R. Blades, late professional at Scarborough, has been our cricket coach this year, and the successful results of the team during his first year's teaching must indeed be flattering to him. At the time of the writing of this note we have played eleven of the thirteen matches on the First Eleven fixture card, of which we have won eight and drawn three. Of course the double victory over Pocklington School must be regarded as the "head and front" of our success. We have been playing them annually for seven years, and up to this season had not gained a single victory, though we have only lost to them three times on our own ground. The School team is absolutely without "a tail" this year and several of the eleven are quite good batsmen. The eleventh man, by the way, has so far this year not been called upon to bat in the inter-school matches. In addition, the team possesses three quite good bowlers in A. Smith, R. Collicson and P. Murphy. We would not say it of ourselves, even if we thought it, but it is

gratifying to know that we have won the reputation this year among our opponents of being the "best school team in the county." We wish the team luck in their remaining two matches, and hope in the next issue of the *Journal* to speak of the unbeaten record of the cricket season of 1908.

* * *

Some water polo has been played this term though not as keenly as was the case last year. Only five of last year's club were left—J. Darby, T. and L. Ruddin, G. Dwyer and G. Mories. Five more qualified for admission by swimming ten lengths—about 330 yards—in ten minutes, viz. G. W. Lindsay, J. Robertson, W. Darby, G. Kelly and R. Blackledge. T. Ruddin is the only one up to the time of the writing of this note who has gained his swimming "colours"—the condition for this being twelve lengths in ten minutes,—but nearly all the club will try for them before the end of the term. At the Exhibition the club will hold the following races:—

Open Swimming Race	...	...	Prize—Silver Cup.
Diving	...	...	Prize—Silver Medal.
Learner's Swimming Race	...	...	Prize—Swimming.
			(Badminton Library.)

* * *

Although during the summer months the length of the grass on the course compels the members of the College Golf Club to lay aside their clubs, yet it may be of interest to many to hear that the Golf Club is in a vigorous and (save for some absence of capital) flourishing condition. We are pleased to be able to say that the past season was one of exceptional activity. Many new members were welcomed, and members of older standing seemed more keen than usual—some of these latter, indeed, did not miss their daily round for several weeks together. During the summer in past years the putting greens have been allowed to grow wild. This year, however, we have been able to provide for their being cut once each week. When the autumn comes we shall appreciate the advantage of this care. Putting, always a difficult thing, will not be made unnecessarily so by coarse and unkempt greens. Another improvement is the top-soiling with sand (if we may so speak). This has been recommended as making the green drier and the grass of finer texture. There are

rumours of a slight change in the course for the coming season. It is proposed to utilize the field to the south-east of the Gas Works. If this is done we shall avoid the danger of playing in the field below the bounds wall, where there is so much School-traffic. Towards the close of last season we received a challenge from the Helmsley Golf Club. We were, unfortunately, unable to accept this, but we hope to be able to meet them next year. This will be the first "outside" match in this branch of Ampleforth sport. We must express our gratitude to Fr. Abbot and to Mr. W. J. Taylor for their generous gift of golf balls on several occasions. The old "guttie" balls have, by the way, almost entirely disappeared from our course. The favourite ball now seems to be Spalding's B., and W. Experience shows that this travels much better than any other ball and at the same time stands any amount of hard usage.

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Without crediting any of the School with the highly technical knowledge of that doughty Greek (or Roman) who "having divers kinds of hens could tell which had laid certain eggs," we cannot refrain from remarking upon the extraordinary interest manifested in Natural History by almost the whole School. As possessing little or no knowledge of the life of the coope and the hedgerow, saying that which must perforce be gleaned by constantly hearing others talk, we are perhaps not competent to speak, but the naturalists' enthusiasm this term has been borne in upon us in more than one way. In spite of the fact that the interest is mainly in subjects ornithological, the fame of one Brown, of Woivercote, Oxford, a retailer of reptiles, reached the School, and the result has been the ingress of a number of harmless, though in some cases vicious, grass snakes. These specimens by order found their way into the safe-keeping of the Curator of the Museum—but one is said to have made good its escape, and members of the Sixth declare that at night strange scaly sounds are heard overhead. Other less harmless reptilia were slaughtered on the rocks at Goremains, and are now preserved in spirits of wine for the delectation of our naturalists.

The Preparatory are as keen as any in the pursuit of Natural History, and excel in hunting the grasshopper, impaling the beetle and the butterfly, and certain other primitive branches of entomology.

Their ambition, however, soars above these commonplaces of youth, and they possess a Society—"a real Society," as one informed us—in which Br. Antony imparts knowledge to them of bird-life and other kindred subjects.

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We venture to say that the return of Fr. John Carew to the Monastery has effected material saving to the procuratorial purse. By his genial enthusiasm in the cause of slope-making he has enlisted volunteer and unpaid gangs for the removal of a vast deal of mother earth to shape the second slope below the Monastery. Siren-wise, Fr. John, always at his post, surrounded by implements of various shapes and sizes, draws all to himself, and those that come to scoff remain to toil. Every "quarter," afternoon and evening, boys large and small are to be seen working willingly and well. Were all captains of industry to combine with their gifts of directive ability, common to Fr. John and themselves, some of his eloquence in giving orders, and his capacity for affording entertainment concomitant with honest work, a solution would have been found of many of the vexed questions between employer and employé. We offer our congratulations to Fr. John on the work he has accomplished.

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At the Headmasters' Conference, held at Beattmont, on June 2nd and 3rd, the Rev. J. B. McLaughlin, O.S.B., read an interesting paper, by invitation of the Committee, on "The Imparting of General Information at School."

Our late Prefect, Canon W. B. Hayes, O.S.B., gave the annual Retrial, last Easter, to Downside School.

Many congratulations to the Rev. H. D. Pozzi on obtaining the degree of Doctor of Divinity (D.D.) at the Benedictine College, San Anselmo's, Rome. Fr. Dunstan is now a member of the School staff.

Congratulations to C. E. Rochford on his recent success in Respon- sions, and to Angus J. Smith on his passing the Medical Prelim. Glasgow University.

R. J. Farrell (left, 1897) has been appointed Secretary to Mr. John Fraser, Auditor-General for Canada.

John Dwyer (left, 1896) late Captain in the East Lancashire Regiment, has been obliged to resign his commission owing to continued ill-health. He has joined his brother Francis (left, 1904) who is ranching in Canada. Our best wishes for his speedy recovery to health.

Bernard Rochford (Ampleforth and Exeter) has been President of the Newman Society, Oxford, during the last Term.

J. M. Buckley (left, 1907) was a welcome visitor at the Ampleforth Hall, Oxford, during the Summer Term.

We regret very much to learn that Henry Rochford, who left the School last Easter, has had to undergo a rather serious surgical operation. We trust that his recovery will be rapid and complete.

In *The Stonyhurst Magazine* we see that Basil Marwood (left, 1901) and Cyril Marwood (left, 1902) were members of the Plessington Golf Team that defeated Stonyhurst on April 2nd, and that both won their matches.

From *The Tablet*, Saturday, May 30th 1908: "A marriage has been arranged and will take place next September between Harry Joseph Mary, only son of Mr. John Charles King, Assistant Colonial Secretary of Gibraltar, and Mrs. King, and Connie Evelyn, youngest daughter of Mr. Edward Tancred Agius, Private Chamberlain to His Holiness the Pope, and Mrs. Agius, of Belsize Grove, Hampstead." Congratulations to H. J. King (left, 1898).

G. W. Farrell (left, 1897) paid us a short but welcome visit at Whitenside when over in England from his home in Canada. We have since received a copy of *The Halifax Herald*, one of the leading Canadian papers, on the front page of which, under the heading "Achievements of a Halifax Boy," appears a remarkable article on "G. W. Farrell, the new Managing Director of a Powerful Corporation." As many of our readers have not access to the Canadian journals we take the liberty of reproducing the article:—

"Halifax boys are notably good sportsmen. They can shine in athletic performances on field and track. It is good to know that these men not infrequently show themselves possessed of the material that makes of them also good business men. We have several notable examples.

"One of these is G. W. Farrell, the Managing Director of the Royal Securities Corporation, under its new control. He is making a mark in the world of finance, but Halifax people know G. W. Farrell best as a sportsman who was ever able to take a place in the front. He is an authority on English Rugby and when the Canadian Football Team went to England to show the people there how we played the game he was the team's vice-captain. He was captain for a couple of years of the W.A.A.C. Football Team. And when the Gentlemen of Ireland team came to Canada G. W. Farrell scored the only 'try' that was made, and in doing this helped to win the only match that fell to the Canadians against the Irish visitors. The Canadians Cricket Team that met the Americans in an international match at Philadelphia, in 1901, found him one of its members. He played hockey for the Wanderers. In the Maritime championship games at Moncton, Farrell made a mark of 2/02 in the half mile, the fastest since George Tracey's great record. This shows what a good all-round man G. W. Farrell was in sport. He is a good rider and during the South African War he went to the field as a Lieutenant in the 2nd Canadian Mountain Rifles and was present at the Hart's River engagement.

"In the field of finance Mr. Farrell has already done good work. He was instrumental in bringing about the amalgamation of the Robb Engineering and Robb-Mumford companies and other important enterprises. He has spent much of the last two years in England, where he has been instrumental in bringing to Canada considerable English capital. The business on this side for J. and A. Scrimgeour, of London, who are one of the oldest houses in England, is transacted by him. It is for them Mr. Farrell is acting in the 5,000,000 dollar Winnipeg bond issue.

"Halifax has reason to be proud of young men like G. W. Farrell, who can 'do things,' whether on the athletic field, in the world of business, or in both—as in this case. Mr. Farrell comes by his good qualities honestly—he is the son of the late Dr. Edward Farrell, whose good works in Nova Scotia will long be fragrant in the memory of the people of this province."

W. J. Marsh, who is engaged in cotton-growing in Texas, and whom some of our readers will remember as a prominent musician in the

School in the "nineties," gave his first public organ recital in the early summer in Fort Worth. The local press was loud in its praises. The *Fort Worth Star* aimed at giving a picturesque account of the young organist. We quote a few lines which will interest at least those who were Marsh's contemporaries at Ampleforth. "... In private life this young Englishman is affable, amiable, and convincing. He looks at you steadily from a pair of clear blue eyes. His countenance is open and frank, his forehead wide and intelligent. . . . But seat him at a piano or an organ and the characteristics of the Society man are lost. He becomes at once transformed into the creative musician, the artist that he is by temperament and education. With the pianoforte his fingers have formed a long and intimate acquaintance, cemented by an innate love of harmony which finds expression in the whole personality of the man."



We have received the first Fixture Card of the "Old Amplefordians' Cricket Club," and congratulate the Committee and above all the Secretary, Mr. Allan Hanson, on its ambitious character. We had the pleasure of wishing the Club *ad multos annos* in our last issue, and now have the satisfaction of telling our readers that a successful first season has been half completed. The "get up" of the Fixture Card and the official note-paper is most striking. Admirers of Mr. W. de Morgan's novels will recall how Joseph Vance attributed much of his prosperity to his wonderful "Board," announcing his occupation. We regard the Secretary's announcements as a happy augury for the future of the Club! There are several matches to be played in August, and the Committee hope to have the assistance of those members of the School Eleven who will be within easy reach of London during the coming vacation. Any Laurentian desiring to play should communicate with Mr. Allan J. R. Hanson, 27 Alfred Place West, South Kensington, S.W. We have received the results of the matches played, but hold them over till our next issue, when it will be possible to give an account of the whole season. In the meantime, our readers may see the results of the weekly fixtures in the Wednesday issue of *The Sportsman*.

The London Old Boys' Club is of course no rival of the Craticeulæ—the now firmly-established Vacation Cricket Club. They are stars that scintillate in separate spheres—here we will spare our readers the myth of Er, though the temptation is strong—and the result is Harmony with *Alma Mater* as the *primus mobilis*. Mr. G. H. Chamberlain, the Hon. Secretary of the Craticeulæ has arranged a formidable programme for the coming vacation. Appended are the fixtures. We wish the Club success.

Craticeulæ Cricket Club—Season 1908.

DATE	TEAM	GROUND
Aug. 3rd,	Garston	Garston
" 4th,	Sutton	Sutton
" 5th,	Rev. F. Smith's Valrow XI	Garston
" 6th,	Preston, ex XI	Preston
" 7th,	Liverpool Second XI	Aigburth
" 8th,	Ince Blandell	Ince Blandell
" 10th,	Rainhill	Rainhill
" 11th,	Oxton, ex XI	Oxton
" 12th,	Demokirk, ex XI	Demokirk
" 13th,	Old Caversham	Upton
" 22nd,	Ince Blandell	Ince Blandell

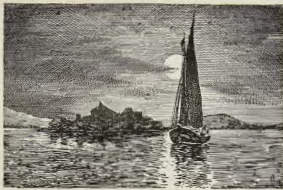


THE NEW CRICKET GROUND.

The note on the New Cricket Ground in the Easter issue of the *Journal* seems to have led to some misunderstanding. Our present Cricket Ground has been declared by expert authority to be incapable of any further extension, owing to a variety of geological conditions, and chiefly to the presence of the large bank at the east end of the field. It was absolutely necessary to find a new and better ground for middle and lower school, and our eyes turned towards the promised land south of the swimming bath. The contract for stripping the turf, removing the ridges, and relaying the sods on this field, including of course the necessary drainage, etc., has been given to Messrs. Backhouse, and they have nearly finished their task, though the dry summer has necessitated the completion of the work being postponed to the early autumn. We hope that next summer it will be possible for the lower sets to begin to use the ground, but obviously much more time and

labour, and hence money, will have to be spent before the new ground is in sufficiently good order to admit of matches being played on it. In the meantime the subscription list still remains open. The following donations have been received up to the date of our going to press. To all our sincere thanks.

£ s. d.		£ s. d.	
F. W. Liversy, Esq.	1 1 0	T. R. Mowson, Esq.	1 1 0
Vtry Rev. P. Wilson, D.S.H. 1 0 0		C. W. Hines, Esq.	1 0 0
Mrs. Rochford,	1 1 0	H. Fawcett, Esq.	1 1 0
F. J. Heywood, Esq.	1 0 0	S. A. Nockett, Esq.	1 1 0
J. J. Murphy, Esq.	1 1 0	P. A. Smith, Esq.	1 1 0
J. Barton, Esq.	2 2 0	T. G. Radford, Esq.	2 2 0
W. A. Lindsay, Esq.	2 2 0	J. Martin, Esq.	1 1 0
J. W. Rylance, Esq.	1 1 0	W. Taylor, Esq.	5 5 0
Mrs. Richardson	1 1 0	Revd. J. M. Crow, O.S.B. 1 0 0	
G. Fisher, Esq.	1 0 0	R. H. O'Dwyer, Esq.	1 1 0
P. McCauley, Esq.	4 0 0	W. A. Bradley, Esq.	1 4 0
I. Lancaster, Esq.	3 0 0	J. Dunbar, Esq.	2 2 0
T. S. Orendien, Esq.	2 0 0	Mrs. Dawson,	1 0 0
T. Anonough, Esq.	1 0 0	Donations of Under a	
J. Ainscough, Esq.	1 1 0	Sovereign	6 2 6
R. A. Cannack, Esq.	1 1 0	From the School	12 17 6



MUNKHOLMEN, NORWAY.

Notes.

So, once again, some rooks have built their nests in the ball-place trees—this time hatching out their young in security. We are glad of it, for their sakes as well as for our own. One does not think of them as bold pioneers or pretentious rebels, but as pitiful outcasts, shunned by their tribe for some heinous taint or physical infirmity, sent into Coventry for some stupid misunderstanding, driven into exile like disgraced politicians, or persecuted for some innocent heresy. Certainly, up to the present year, those solitaires have shown a timidity which we do not associate with quarrelsomeness or the spirit of adventure. We were almost afraid to look at them, and we never ventured to go near them, for fear of driving them away. Yet they invariably deserted their nests before they were finished. Perhaps our very avoidance of their neighbourhood was a matter of suspicion to them. They may have thought, like one of our old prefects, that when boys are quiet they are always up to mischief. However, be its origin what it may, whether it was begun as a penal settlement, an

The following score was unfortunately omitted from p. 95.

<i>Biotham Second.</i>		<i>Ampleforth College Second.</i>	
L. Levin, h. F. Goss	6	F. Goss, h. Levin	14
O. Fickard, v. Murray, h. A. Goss	11	G. Lindsay, h. W. & Levin	7
T. Walpole, h. F. Goss	3	F. Martin, not out	41
S. Watson, c. A. Goss, h. F. Goss	11	C. Roebuck, h. Brockbank	3
J. Goodbody, c. Robertson, h. McCormack	2	A. O'Dwyer, v. Levin, h. Brockbank	4
R. Brockbank, h. McCormack	0	J. Brett, h. Walpole	4
F. Clark, h. F. Goss	2	McCormack, h. Walpole	5
D. Milner, c. Robertson, h. McCormack	6	Morley, h. Walpole	0
T. Cohen, c. and h. F. Goss	6	J. Robertson, c. Levin, h. Brockbank	0
E. Bart, h. F. Goss	9	F. Chamberlain, h. Walpole	2
L. Bigland, not out	1	A. Goss, h. Walpole	6
Extras	0	Extras	6
Total 52		Total 85	

asylum, a refuge for the destitute, or a new scheme of colonization we wish the little community peace and prosperity.

We have never detected "a sound of woe" in the cawing of the rook. Though he is clothed in a "customary suit of solemn black" there is nothing of the undertaker about his cheerful gossip. He does seem to be always grumbling and disputing, but it is in the most contented fashion. If he were really in the dumps we know he would show it by his silence and not by crying out. And in the twilight of autumn or winter when "Light thickens and the crow makes wing to rooky wood," is there any sound in nature that speaks to us more poetically of the fireside and the rest after the day's work, as the myriad cawing of the homing flock, coming out of the sky over our heads.

* * *

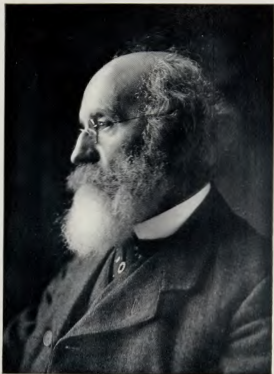
Dr. Baines tells us in his "Diary" that the planting of the trees on the west side of the pasture was begun on November 26th, 1814, and that he himself planted the first of them. Tradition has not preserved the memory of Bishop Baines' tree. But, doubtless, it has disappeared long ago. It would be a curious coincidence if Dr. Rooker, who no doubt had a share in the work, planted those now taken possession of by the rooks. Is it not difficult to believe that our ball-place trees are ninety-four years old? Yet they, undoubtedly, are what is left of the plantation on the west side of the pasture.

* * *

We are pleased to be able to give our readers so excellent a presentment of our good friend, Mr. Boddy. We spoke of his retirement in our last number. Those who, like ourselves, have known him so long, will not need to have his portrait before them to keep alive his memory. He is associated with so many of our best years and pleasantest thoughts. But we are glad to have it as a memorial of a friendship and esteem which has withstood the chances and changes of more than half a century. We assure him once more of our warmest sympathy.

* * *

A new stained-glass window, the gift of Mr. Philip McCann, of Manchester, is being fixed in the Sanctuary of the Church. It will



Mr. Boddy.

be in its place before the Exhibition. It is a handsome present and we are very grateful for it.

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Congratulations to Fr. Dunstan Pozzi on the successful termination of his studies at S. Anselmo. He has taken his degree and received his doctor's cap.

♦ ♦ ♦

Here are two extracts from the *Lait's Directory* of 1828 and 1833 respectively. The first is an advertisement of the College during its days of its first prosperity, and is the curtest and briefest of business notices. It presumes that everybody knows about Ampleforth and its education and terms, which are "the same as usual," and gives a few addresses which would save parents trouble. The second is written after the "break-up"—it is dated in the year itself, 1830—and shows most clearly the anxiety of its writer to make people believe the establishment is as good as it ever has been, and better. But the "puff" is so pronounced and unconcealed that it betrays the anxiety of that troubled time. We wonder if a simpler statement and a calmer assurance would not have been more effective.

From *The Lait's Directory* for 1828.

Ampleforth College, near York.

The Rev. Thos. Burgess, Superior.

The system of education and the terms of admission are the same as usual, and may be had by applying to the Superior; to the Rt. Rev. Dr. Baines, Coadj. V.A. Bath; to the Rev. Thos. Brindle, Bath; to the Rev. John Birdsall, Cheltenham; to the Rev. Thos. Robinson, Liverpool; or to the Rev. Michael Lozymer, 39 Gloucester St., Queen's Square, London.

Letters to be directed, Ampleforth College near York; on parcels to be added, "to be forwarded by the Helmsley carrier, or Helmsley post-boy."

From the same for 1833:—

Ampleforth College. It is unnecessary to dwell long upon the merits of an Establishment which has so long received the support and patronage of the most distinguished Catholic families in England and Ireland. Suffice it to say, that the studies will be directed to the

same objects as formerly. All the masters who have hitherto had the immediate direction of the different departments of science, and who have gained the confidence of the pupils and approbation of the parents, will continue with additional assistance to conduct the studies for the ensuing twelve months; no change having taken place in this Establishment, except in the general superintendance of it. The languages will be taught as usual, viz. : Hebrew (and Arabian if required) Greek, Latin, French, Italian, Spanish. To these will be added a thorough knowledge of German, for the service of those, who, from their mercantile or literary pursuits, may wish to be acquainted with a language, which, on account of its own intrinsic value, as being one of the original languages of the universe, and on account of the innumerable productions of art, of science, and of taste, with which it abounds, is ranking amongst the most fashionable languages of the day. The other subjects of learning, such as history, geography, and mathematics, in all their branches, will claim their due share of attention. But the chief object to which the masters will direct their exertions, will be the laying a solid foundation of classical learning in the minds of the pupils: the many and great advantages of which in every department of life; whether it regard the bar, the senate, or pulpit; or any branch of literature, or the enjoyments of retired independency, it would be superfluous to enumerate. It must not, however, be imagined that the English language will be lost sight of in the acquisition of Foreign learning; on the contrary, it will be cultivated with the greatest care, and the classics rendered subservient to a perfect knowledge of our native tongue.

Order, cleanliness, and good breeding will be most earnestly impressed on the minds of the pupils. As to religion and morality, they need not be mentioned; it being well understood, that these hold the first place, and constitute in reality, the only foundation, on which such Establishments as this are erected. With these pledges before the public, we trust that this College will continue to receive that approbation and support which it has for many years enjoyed; and which the public have of late renewed in professions and actions the most gratifying and encouraging: for which, as well as for past favours, we hereby tender our warmest acknowledgments.

Ampleforth College, August 3, 1830.

Rich. Towers.

Students are received for the ecclesiastical or regular state: the age of admission for the latter is from ten to fourteen. Clothes, books, paper, medical attendance etc; also music, drawing, dancing, fencing, and military exercise are extra charges. Pension 50 guineas, to be paid half-yearly in advance. Each young gentleman to bring with him a silver fork and spoon. There is one vacation of a month after the general examination. It is wished that parents would avoid, as much as possible, taking their children home, and on this account there will be no additional charge to those who leave them at the College during the vacation. At other times, no student can be allowed to leave his studies; and parents are requested not to ask it. Application to be made to the Very Rev. J. Birdsall, Cheltenham; and the Rev. R. Cooper, Bath; Rev. T. Robinson, Seel Street, Liverpool.

Letters to be directed to the Rev. R. Towers, Ampleforth College, near York, on parcels to be added, "to be forwarded by the Helmsley coach," which runs three times a week, within a mile of the College to York, on Mondays, Wednesdays, and Fridays, and returns the other three days from the "York tavern," at two o'clock.

* * *

The following notes reach us from the Ampleforth House (Hunter Blair's Hall), Oxford.

Sunday, May 2d, the Feast of the Invention of the True Cross, was a day of triumph for the Catholics of Oxford, when the new chapel for the well-known collection of relics bequeathed by the late Mr. Grissell was solemnly opened. The Jesuit Fathers of St. Aloysias' worked hard to provide for these treasures a suitable and permanent resting-place, and we feel sure that the Shrine has been designed and decorated in a style after the heart of the kind donor who spent thirty years in his labour of love, and succeeded in forming a collection which is without doubt the largest in England. The existing baptistery has been formed into a delightful little chapel, with a mosaic floor, coloured roof-light, and wall-paintings copied from those of the Catacombs. The entire body of St. Pacificus, Martyr, lies under the Altar, and above it is a beautiful replica of a Madonna by Sassoferrata, known as "Our Lady of Oxford." The

altar furniture and cases containing the precious remains, are almost as they stood in the little private oratory of Mr. Grissell, in High Street. His official position as Chamberlain of Honour to three Popes gave Mr. Grissell special opportunities of collecting local relics and in particular those of early ages, from the Catacombs. English relics, too, are numerous and there are some of particular interest to Oxford, such as those of Blessed Edmund Campion, once a Proctor of the University; Saint Edmund Rich, of Abingdon, once undergraduate and don at the University; and Blessed Thomas More, who studied at Canterbury Hall, now incorporated in Christ Church.

The papers of authentication of the relics are numerous, but we trust that the time will be long before the many little incidents connected with the relics and curios, so often and so fondly related by Mr. Grissell, will be lost.

Many other things of interest besides relics were bequeathed,—liturgical books; vestments, chiefly of late Renaissance style; chasubles, designed by Pietro da Cortona; a great cope, ornamented with the Arms of Paul III.; autograph letters of Saints; and a fine wooden crucifix with our Lord clad in the robes of a Jewish High Priest.

High Mass *intra muros* was celebrated in the morning, and a sermon was preached by Fr. Anselm, Rector of the Franciscan College, near Oxford; in the evening the solemn "Osterio" of the relics took place, a ceremony well known to generations of the young men at Oxford, who frequented Mr. Grissell's chapel. In the solemn procession the relics were carried by Jesuits, Franciscans and Benedictines, the Bishop bearing a relic of St. Chad, Patron of the Diocese.

Among other items of interest during the term we may refer to the Hibbert course of lectures delivered at the Unitarian College by Professor William James, of Harvard, at the invitation of the Principal, entitled "The Present Situation in Philosophy." From more than one point of view the lectures were disappointing. One hears much nowadays of Pragmatism and the Pragmatist School, but after all the present existing systems of philosophy—including Scholasticism, an "obsolete system" which deserved only a few words of cold contempt from the learned Professor—had been swept aside

by a magnificent flow of language, it was disappointing to hear so short an exposition of Professor James' own position. We were pleased to notice that he recognised some distinction between Oxford and American audiences, and assumed an apologetic tone for using language which to some might appear somewhat sacrilegious.

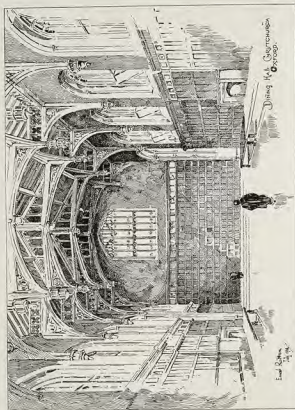
Mr. Haldane certainly met with an enthusiastic reception when he came to explain to Oxford men his scheme for the organization of the Forces of the Crown, and to call upon them to bear their part in a great national undertaking by responding generously to his appeal for an adequate supply of officers. There was need of men better educated and more efficiently trained than of old.

The rather wholesale distribution of honorary degrees to gentlemen whose deserts are by no means immediately apparent has latterly caused a good deal of comment, but no critic could raise his voice against the conferment of an honorary D. Litt. on Dr. Ulrich von Wilamowitz-Moellendorf, for few have a better title to honour from Oxford than the foremost classical scholar in Germany. During his short visit he showed an energy which would put to shame most holders of not wholly honorary academical positions. From his last lecture in the "New Schools" he went almost straight to a meeting of the Philological Society and took part in the discussion on the newly discovered fragment of the *Hippolyte* of Euripides. From this assembly of savants mere laymen were barred, but they flocked to the public lectures on "Greek Historical Writing" and "Apollo" which Dr. Wilamowitz-Moellendorf courageously delivered in English. The first of these seemed for long to be a criticism on Greek and other historians for allowing the subjective element to appear, but turned out to be an appeal for, and defence of, that practice. The second lecture was more serious. Short shrift was given to modern anthropology. The comparative method was at a discount. It was comforting to the ordinary student to learn that so great a scholar finds it difficult to unify the very diverse aspects under which, even within the Hellenic period and the Hellenic area, Apollo appears.

Another distinguished visitor to Oxford from Germany was Dr. Krüger, a disciple of Dr. Harnack, and Professor in the University of

Giessen. Under the aegis of the Unitarians of Manchester College, he delivered a lecture on "History and Dogma," in which he gave the views of his school (that of the most heretical of German "theologians") on what Christianity was in the beginning and ought to be now. "Dogma" was quietly swept aside as something obsolete and unworthy of credence of the enlightened modern mind. It had had indeed a value of its own as a beautiful vesture in which past generations of Christians had clothed their religious experiences; but the garment was now worn out. Are we to say, then, with Strauss, that we can no longer consistently call ourselves Christians? By no means, says our modern theologian: we must take history as our guide, and seek Christianity at its fountain-head, before it became obscured by "Dogma." With the aid of "history" we proceed to abstract from Christianity all that is characteristically Christian. The notorious Lewis MS. of the Gospels (which states that our Lord was the son of Joseph), together with a few passages wrenched from their setting in the Sacred History, are sufficient evidence that the doctrine of the Virgin Birth was a belief which arose later in the minds of the early Christian—some time early in the second century. By an "historical criticism" such as this, which carefully ignores the overwhelming evidence on the other side and depends solely upon arbitrary limitations, we arrive at the "truth"—that the "historical" Christ, a mere man, was a great and enlightened teacher; and that, though the assertions of "Dogma" are unhistorical, there yet remains that which is of permanent worth in Christianity, namely the teaching of purity and holiness which Jesus proclaimed. Such conclusions may satisfy M. Loisy and the German school to which Prof. Krüger belongs; but surely this is criticism run to seed.

The most interesting meeting of the Newman Society during this term was that at which Mr. Hilaire Belloc, M.P., read a paper to the Society. The title of the paper "Modern Thought" was somewhat vague and we rather expected to hear some opinions on Modernism. In this, however, we were disappointed, though not in the paper itself. Mr. Belloc treated the subject in his own inimitable way, and the thread of quiet humour that ran through the paper seemed to commend itself to the undergraduate audience.



The object the lecturer had in view was to deprecate the absurd way in which even educated people nowadays will readily believe that to be a fact which has no sounder basis for belief than that it is a dogma of "modern thought." In every age, we were reminded, there has been some authority to which appeal might be made in the last resort, and beyond this appeal there was no other: confirmation by this authority practically constituted a dogma. This infallible authority to-day is "modern thought." Mr. Belloc gave us a long series of what he considered modern dogmas. He instanced in particular the question of the Congo atrocities. He defied anyone who believed in the truth of these supposed outrages to mention the name of any one individual who had incurred mutilation. He had issued this challenge even in the House of Commons, but it had never been taken up. Because the papers gave lurid accounts of supposed cruelties, these "Congo atrocities" had at once passed into the wide domain of modern dogma. Very few persons took the trouble even to examine the accounts they read, fewer still tried to reach any firsthand authority. "Modern thought" said the atrocities took place, so of course they must have done. Mr. Belloc exhorted his audience to beware of being taken in so easily. The Press was the chief culprit in the origin and spread of "modern thought." Never believe unreservedly what you read in the papers,—test it, try to get at some firsthand authority. Failing this, withhold your judgment. On the whole, we think Mr. Belloc's paper may be taken as a protest against the shallow thinking and the credulity of the present age.

Mr. Hilaire Belloc was present in Oxford on another occasion this term, the annual dinner of the Palmerston Club. He was one of the principal guests and speakers, the others being Mr. Ryland Adkins, M.P., and Lord Fitzmaurice.

Of matters of more immediate interest to the Hall we have little to chronicle. Fr. Hunter Blair was well on his way to recovery when the last issue of the *Journal* was published, and we are glad to say that he has now almost entirely regained his strength. Fr. Antony Richardson and Br. Ignatius Rice have undergone the ordeal of "Finals" in Modern History and "Literae Humaniores" respectively. The results are not yet known but during the period of suspense we can assure them of our sympathy and high hopes.

We are sincerely grateful for a donation towards the expenses of the Library received from a kind benefactor who desires to remain anonymous. Gifts of this character are always extremely welcome in our Oxford house, where we ever feel the necessity of a good library, equipped with the best and latest books upon the various subjects which the brethren are studying.

* * *

[Jottings from the missions.]

Some of the readers of the *Journal* may perhaps be interested to hear of the following recent changes among the missionary fathers:—Fr. Bernard Gibbons has left Canton for Seel St., Liverpool, to take the place of Fr. Maurus Carew, who has returned to the Abbey. Fr. Aelred Clarke has succeeded him at Canton. Fr. Elphege Hind has taken Fr. Clarke's place at Merthyr Tydvil. Fr. Theodore Kylance has been transferred from St. Alban's, Warrington, to the neighbouring mission at Orford Lane. Another priest has been added to the number of those already working in South Wales, Fr. Thomas Noblett, who has gone to Dowlais.

Fr. Clement Standish has made a useful improvement and addition to the Priory at Workington. With this extra accommodation he has been able to obtain the services of a fourth priest to cope with the growing needs of the Mission. Fr. Theodore Turner is there at present.

Après of buildings and extensions, we have witnessed the partial transformation of the Presbytery at Easingwold, whose name, too, we expect will soon be transformed from merely the "Catholic Church" into that of the "Priory of Easingwold."

We are glad to hear of the erection of a handsome and useful building close to the Church at Merthyr. The Girls' Guild will thus have more ample accommodation for the work they are carrying on under the organization of their able and energetic President, and the large hall will adequately supply a long felt want for holding bazaars, meetings and entertainments.

The Sunday within the Octave of Corpus Christi was celebrated with great festivity at Brindle, where Fr. Abbot preached and carried the Blessed Sacrament in procession. There were over a thousand people present at the ceremony.

On Trinity Sunday Fr. Abbot visited Warwick Bridge for the purpose of blessing and erecting Stations of the Cross, lately presented to the Church. After a short instruction on the nature of the devotion of the Stations, and having thanked the donors for their gift, the ceremony was proceeded with and this was followed by Benediction of the Blessed Sacrament. The Stations are quite unique. The frame is cruciform and contains in the centre the picture or representation of the subject of each Station. They are the work of M. Bonaert, of Bruges. To Mr. and Mrs. Charles Liddell, of Warwick Hall, and their daughter, the Mission is indebted for this great addition to the beauty of the Church.

The congregation of Helmsley, which is served by Fr. Maurus Powell, was favoured with a similar ceremony on Sunday, July 12th, when Fr. Abbot solemnly opened the Stations, which had been erected in the Church, and preached and gave Benediction.

Fr. Roulin, always full of zeal for the interests of Catholicism at Fife, has planned another attraction. He has announced for Aug. 11th, 12th, and 13th an exhibition of nearly a hundred pictures by Spanish artists and a display of Spanish national costumes. He has the wishes of his brethren for a complete success.

Fr. Bernard Gibbons has been the recipient of the presentation of a chalice from the members of St. Mary's congregation, Canton.

Fr. Hickey has again been busy in an excellent work. Perhaps he is engaged on yet another volume of sermons, but we refer now to the Retreat which he has been giving to the Magdalens of the Good Shepherd Convent at Hammersmith, and to another given to the penitents, nearly two hundred in number, in the same house.

* * *

Fr. Maurus Carew has been recruiting in the Monastery, but his zeal in the improvement of the Abbey grounds has been indefatigable. Many of the younger members of the School have caught his spirit of energy, and the extension of the Flag Walk, we are sure, will soon be completed.

* * *

We ask the prayers of our readers for the repose of the soul of Sir J. Percival Radcliffe, for many years a vice-president of the Anpleforth Society. The cricket match with the team from Kudding

Park has been looked forward to and enjoyed for many years, and his generous hospitality when an Ampleforth team has visited Rudding Park will not easily be forgotten. Our sincere thanks to Sir Joseph Radcliffe for the gift to the Abbey Library of a large number of Geographical Journals.

♦ ♦ ♦

We beg to acknowledge with thanks the receipt of the *Adelphian*, the *St. Augustine*, the *Austral Light*, the *Beaumont Review*, the *Bulletin de S. Martin*, the *Downside Review*, the *Georgian*, the *Oswotian*, the *Ratcliffian*, the *Raven*, the *Stonyhurst Magazine*, the *Rivista Storica Benedettina*, the *Studien und Mittheilungen*, the *Ushaw Magazine*, and the *Revue Benedictine*.

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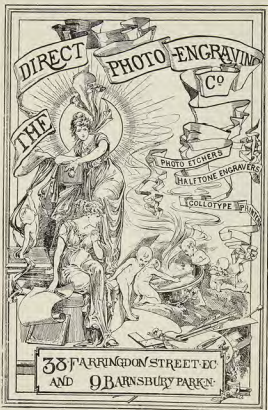
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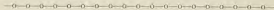
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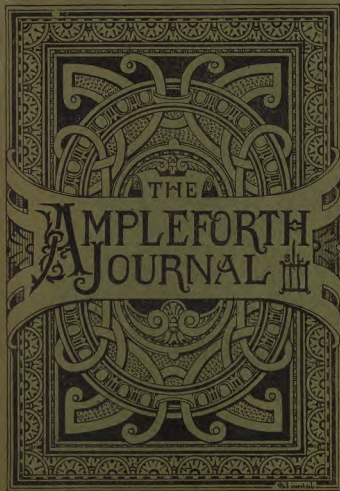
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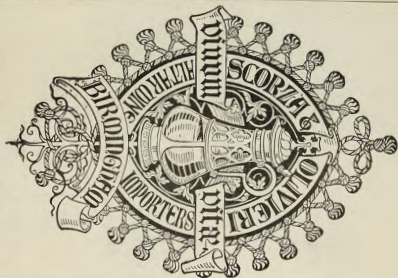
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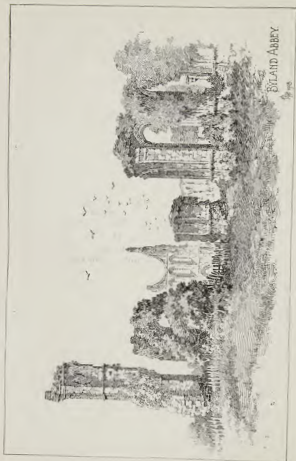
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THE AMPLEFORTH JOURNAL.

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PART II.

A Byland Bishop.

TURNING over one day the pages of an old Chronicle I came across the following story which, as being in some way connected with the Ampleforth neighbourhood, may interest the readers of its Journal. It is a true tale, more romantic and uncommon than edifying, a genuine human document out of the twelfth century. Somehow or other, possibly because a little scandalous, it seems to people the Byland cloisters with something more natural than ghosts, and shows that those who lived there in bygone days were not all "plaster saints," but were sometimes erring men of human passions with a full share of human frailty.

The story comes to us on the authority of William of Newburgh, whose Chronicle lends literary distinction to the old Augustinian Priory at Coxwold. Born about 1136, and coming as a boy to Newburgh soon after its foundation, William became a Canon there, and later on wrote the Chronicle which bears his name. Barely a couple of miles away is Byland, another foundation of Roger de Mowbray,*

*This noble founder of some thirty religious houses retired in his old age to Byland, and was buried there under the arch in the south side of the Chapter House. His tomb, rediscovered in the early part of last century, was effaced, and the

between which and its neighbour at Newburgh, both owning the same princely founder, a good deal of fraternal intercourse existed. The chronicler tells us that in his youth he had "often seen at our Byland" the maimed and broken hero of this romance; and it was probably from his own vainglorious lips that William learned the story of these "outrageous adventures." Likely enough they lost nothing in the telling, but enough confirmation occurs in other annals to enable us to accept the tale as substantially true and not as the fictitious adventures of a boastful old man.

The sorry hero of our story is a certain Wimund who was born in England in the early years of the twelfth century. That he was of lowly parentage seems to be undoubted, and is a fact of importance. The boy had brains, however, and aspirations. Receiving his early education in some monastic school he became a clever penman, and when his parents' poverty or his friends' charity failed, he eked out an honest livelihood during some further years of study as a copyist—the type-writer of the period. Something led him to religion—we should not hesitate to say the desire for a higher life, were it not that his subsequent escapades throw doubt on the genuineness of his vocation. Joining the fashionable Order of the day he became a Cistercian soon after the introduction of that reform into England. We next find him a monk at Furness, distinguishing himself by his diligence, his ability, and his eloquence. He must have been a good talker, smart and plausible, and probably an able administrator. With these gifts he speedily won the confidence of his brethren; and when a new monastery was to be started in the Isle of Man, where the Norwegian king Olaf had given lands for the purpose, Wimund was chosen to lead the party and begin the foundation at Rushen.

remains carried off to Myton by Martin Stapleton, Esq., in 1879. The intention doubtless was good; but surely after 600 years his bones might have been left to repose in the hallowed soil of his favourite abbej, with perhaps some worthy monument to mark the spot.



The new abbot soon became as popular with the Manx as he had been with the monks. His tall handsome figure and commanding presence attracted general admiration; he was pleasant and ready of speech, had engaging manners and an authoritative mien; is it surprising that before long, when the episcopal see fell vacant, the admiring islanders should choose him as their bishop? The diocese of Sodor and Man⁹ comprised, besides Manxland, the more southerly islands off the west coast of Scotland; its inhabitants were mostly Norsemen who owed an uncertain and divided allegiance, generally to the distant king of Norway, sometimes to the nearer king of the Scots.

In those troubled times, among the wild islands of the western sea, bishops had strange duties thrust upon them, so we need not be shocked at some deviation in Wimund's case from usual episcopal routine. Fighting was pretty general throughout Britain during King Stephen's reign; David of Scotland had taken a hand in the fratricidal strife, and against him an archbishop of York had led an army and won at Northallerton the Battle of the Standard, 1138. Bishop Wimund had plenty of precedent for military operations; he had a turbulent diocese to deal with, and if his earlier expeditions were in defence of his people or the rights of his See, then he had better excuse than many of the fighting prelates of his age. Before long, however, success or ambition carried him beyond all bounds. He could hardly plead the needs of his diocese when he took to leading his hardy islanders on marauding expeditions to the coasts of Scotland, then usually at feud with the Norsemen. The facility of his first

⁹ The name Sodor is derived from the Norse word for South. The Cathedral of the diocese, dedicated to St. Germain, was at Peel, in the Isle of Man, within the precincts of the Castle whose picturesque ruins are doubtless familiar to many. In those days the bishop owed temporal fealty to the king of Norway and spiritual to the archbishop of Trondhjem, both of them a long way off.

[†] Exchanging the crozier for the lance he began to fleece his neighbours' flocks instead of feeding his own.

successes or the fascination of adventure must have turned the man's head. The monk had already been lost in the bishop, the bishop was now lost in the pirate. Giving out that he was a son of the Earl of Moray,—this low-born child of an English peasant! he laid claim to that earldom; and by way of strengthening his pretensions, he married the daughter of Somerled, thane of Fife, and aspired to found an hereditary and semi-independent principality. His ambition was not so preposterous as it might appear now. It was an age of successful adventurers, when almost any goal seemed attainable to enterprise and luck, when bold men were carving out kingdoms and dukedoms anywhere along the coast-line from Britain to the Peloponnesus and Palestine. Among the heroic band why should Wimund be outdone by Bohemond or Tancred? But it was a strange rôle for the lowly Cistercian of Furness!

"The best laid plans of men and mice
Gang aft agley,"

—as a poet sang, whose native Ayrshire, in an earlier age, Bishop Wimund had often ravaged. That the warrior-prelate made many enemies,—that he even scandalised a generation not easily shocked, can be well believed; amongst his foes not the least formidable was the royal saint who then wore the Scottish Crown. "A sair sanct for the croon," too, as thrifty king Jamie called him, with an eye on royal manors bestowed too freely upon the Church. Both as king and as saint, David would dislike this fighting bishop that was raiding his coasts, particularly when he claimed an earldom that had lapsed to the Crown! Possibly also David bore in mind the Yorkshire bishop who had thrashed him so soundly at Northallerton, though Wimund had never the excuse, if he had the example, of the patriotic Thurstan. So it was decided to suppress the bishop of Sodor and Man as a public nuisance, nor was it long before he fell into his enemy's power. Whether emboldened by success he had penetrated



too far from his ships, whether he fell into some cleverly devised ambush is not quite clear. It would almost seem from the Chronicle as though he had been taken prisoner twice, and that only after a second rebellion and defeat did final retribution overtake him. Discrepancies in the story may be due less to the Chronicler's inaccuracy than to the bishop's varying versions of his catastrophe. One account makes him ambushed by a brother bishop whilst ravaging the lands of his old monastery. Furness was never in king David's dominions, though he claimed the Cumbrian earldom and actually died at Carlisle; on the other hand neither was Wilmund very particular whose lands he plundered. Somehow and somewhere he was taken prisoner and handed over to David, though when he got him the king hardly knew what to do with him. An ordinary upstart or criminal would have met with short shrift; but here was a bishop after all, if he wasn't an earl, and the royal Saint hesitated to execute him as a pirate! With his wild schemes, however, and boundless ambition he couldn't be set free to plot and plunder again; so they kept him in prison, put out his eyes, and took effectual precautions against a revival of hereditary claims "*pro face regni Scotorum non propter regnum celorum*," as the quaint old Chronicler significantly puts it!¹⁹ Roxburgh Castle was the place of the bishop's incarceration; but when after some years the fear of further trouble had passed away, the maimed and blinded warrior was contemptuously dismissed, and suffered to find an asylum among his Cistercian brethren at Byland.

It is in these latter days, the quiet evening of a tempestuous life, that we catch through the eager eyes of William of Newburgh such vivid glimpses of the old reprobate, who

¹⁹To be quite accurate it is not certain that St. David was responsible for Wilmund's mutilations, which may have been inflicted by those who first captured him, and then handed him over to the king for safe custody. Wilmund's adventures must have taken place between 1140 and 1150.

makes nevertheless a sufficiently pathetic figure, dragging out his days in seclusion and darkness, the untamed spirit fretting under helplessness and defeat. We seem to see him stumbling along unfamiliar corridors, pacing slowly the monastery garden, sunning himself in the warm cloister as he recounts to grave seniors boastful anecdotes of his wild career. Novices cannot be allowed to hear such disedifying stories, though the Canon, William, who sometimes strolls over from Newburgh and is so curious to hear strange tales, is only a young man; but then he's a Canon, and perhaps he's already taking notes and dreaming of lively pages in the Chronicle that is to make his name famous!

One wonders what the young religious thought of this fierce old man so hardly resigning himself to his fate. In his grandiloquent way he used to boast that "it took God Almighty to beat him in battle,"—it was a brother churchman who defeated him at last; and that "had his enemies only left him the eyes of a sparrow he would have bested them even yet." These actual phrases which William records don't suggest deep penitence or a humbled mind! But the schemes and dreams of the fallen bishop were soon to end. Age and misfortune must have tamed the unruly spirit at the last; and in the quiet cloister, amid his unreproachful brethren, the gentler memories of early life would surely calm his fierce temper, and in the end would still "the wild pulsations that he felt before the strife."

Byland in its present evil days wears a neglected and desolate air, the precincts of its ruined facade encumbered by shapeless mounds of fallen masonry over which time has drawn a grassy veil. It is a pity that no systematic excavations have been made that might yield interesting relics, and would at least beautify a hallowed spot. One would like to identify if possible the grave of this erratic personage, than whom, among the generations that sleep within its quadrangle, none had a stranger or more wild career. In front of the choir, beneath the arches whence the great tower once rose, a



prelate's grave may still be seen ; but it is unlikely to be that of our fallen hero, and is more probably the tomb of some honoured abbot buried in the fulness of years and the respect of his brethren. Outside the abbey church, however, near by the cloister-wall, lies a broken slab of stone, engraved with a crozier but nameless. This, if anything does, may mark the resting-place of the mortal coil that once harboured the unquiet spirit of Wimund, monk, bishop, and warrior, of Byland.

J. I. C.

From the German of R. Volker.

THE heavens hang heavy with their load of cloud,
The grey sky gathers in a misty shroud,
Sad streams of rain fast falling,
The tireless flow that fills my ears
Sinks swallowed like a dirge of tears
In ocean's depths appalling.
For what the sun draws heavenwards with his kiss,
Thrust weeping back again, the sea's abyss
Is ever more recalling.

ANGUS COMYN.

A Glance at America before Columbus.

A FEW years ago the leading States of two great Continents were beginning to celebrate the Ter-Centenary of the greatest event in the history of the physical world: namely, the discovery of America by Columbus and his followers.

This discovery has long been accepted as the most important epoch in the history of humanity, from a secular point of view.

It is needless to dwell upon the stupendous and far-reaching results of those memorable voyages which have been duly set forth in every form of eloquence. The sudden heating of the imaginations of men, the opening up of new facts and new ideas, the stimulus to navigation and its allied arts, the long stream of emigration and colonization, the introduction of new materials and new fields of industry resulting from the discovery of America have been made familiar to men's minds; and to call in question its beneficial nature would sound in our ears like contesting the theory of gravitation or the rotundity of the globe. And yet I venture to claim your sympathy for those teeming races and ancient civilizations of America which so quickly melted away before the fierce greed and impatient zeal of Europe, just as the promise of Spring often withers under a late and lingering frost. It is well sometimes to look at even the greatest benefits from the point of view of those peoples who have paid and suffered for them.

What, then, was the position and distribution, what the stage of progress, the past history, the mutual relations and governments of those swarming communities (amounting to perhaps 80,000,000 men) who covered the vast continent which, with its beautiful groups of islands, spreads over more

than 120 degrees of latitude, and constitutes nearly half the habitable Earth? What, in fine, was the state of America, as a whole, before the arrival on its coasts of the little ship, "Santa Maria," and its attendants in October 1492?

The popular view is probably that America was a rich, fertile, unreclaimed desert of boundless extent,—roamed over by a few savages, and only waiting for the overflow of the old world.

The first scientific fact which strikes us, in considering the subject as a whole, is the unity of stock of those numerous and scattered peoples—forming, from north to south, a definitely marked off race of man. This is established by the testimony of language and by racial tests. However much their tribes were divided by climate, natural boundaries, modes of living and degrees of development, or even by the sound and vocabularies of their 400 forms of speech, still, in effect, they all belonged to the same type of humanity and the same family of mankind.

This great fact points to a common, though vastly remote, origin for all these many nations stretching from the Arctic to the Antarctic Seas, and from the Atlantic to the Pacific Oceans.

Almost every stage of human progress was amply represented. There were fishing tribes, agriculture tribes, wild and unsettled islanders, peaceful and gentle inhabitants of cultivated plains, and tribes delighting in war. Or again there were many highly-organized communities governed by complex laws and customs and in possession of institutions which are worthy objects of study.

The next great fact which strikes the student is the extraordinary isolation in which tribes and nations had come to live. They appear to have had no knowledge of each other, no transactions with each other, no idea of America as a whole. About the outer world, and of the great world itself, they had no information and no curiosity.

Round all this mighty continent, and along a coast-line

The Red Men have been divided into eighteen or twenty large divisions, and into countless tribes:—Algonquins and Delawares; Dakotas, Crees, Chippeways, Blackfeet, and Choctaws; Comanches and Pawnees, and scores of other names which are "as household words" to readers of adventure and romance.

They were, for the most part, warlike yet cautious, hunters and fishers, serious in all their views of life, grave and indifferent to pain, hospitable to strangers, but terribly revengeful of affronts and injuries. They were as a whole of fair intellectual capacity, and were possessed of a fund of beautiful and inspiring traditions. Though skilful in the chase and daring in war, they had shown themselves capable of being collected into organized communities, supported by agriculture and commerce. We find here and there vast mound-built cities constructed on regular plans, or the ruined towns of the cliff-dwellers, which have lost even their names. And again, we have many mysteriously painted rocks with inscriptions of which the key is lost, showing that the settled civilization of the Red Men reached an extent far beyond the limits covered by their descendants within the historic period.

On the arrival of the first colonists in the territory of the Red Men, there can scarcely have been less than 15,000,000 within the present United States; they now possibly reach 300,000.

Their general character was surely of a favourable and promising kind. In those exceptional cases in which they have been approached by missionaries, unaccompanied by the fire arms of the freebooter, or the rum of the trader, (as in the French Missions to the Huron, and the "Vanished Arcadia" of Paraguay), or in which the peoples fell into the hands of a firm and kind government, the Red Men have proved themselves to be tractable and docile, and open to the reception of Christian truths and Christian morality.

III.

The next great group which invites attention is that of the Aztec and Toltec communities.

Even the baldest description of the great Empire of Mexico as first seen by the Spanish invaders appeals strongly to the imagination.

The Empire was then in a state of order and material prosperity at least equal to that of an European State. The country was, however, under the political rule of an allied tribe which was unfortunately addicted to a cruel superstition which called for frequent human sacrifices. The bulk of the people, however, were of mild and courteous manners, and the progress made by them in the arts of life may be shown by a few instances.

They cultivated maize and cotton, and had many beautiful textile fabrics. They understood how to fuse metals, and to polish the hardest stones; they made pottery and constructed noble roads, and built magnificent temples, palaces and cities whose ruins still amaze the visitor. Their civil organization was very complete, and they had even a kind of postal service so efficient that the landing of the Spaniards was known in the capital in a few hours time.

The first rudiments of literature had been developed, although nothing can now be known of the numerous hieroglyphic manuscripts destroyed by the invaders in their hasty zeal.

Women lived in honour and respect, not in servitude, sharing in the occupations of men. This is the greatest test of civilization, and both sexes were taught reading and writing and cyphering. Nor were the lighter arts neglected. Fruits and flowers were skilfully cultivated; music, chorus singing and dancing were learnt. Some knowledge of astronomy had been attained to; a calendar had been constructed and was in use.

to advance from art to art. They had brought into cultivation many cereals and edible roots which have now spread to Europe. In the absence of horses, cattle or sheep they had domesticated the Llama and Alpaca. They brought the science of government to a high state of perfection. An elevated Nature-worship and the possession of a few animals suitable for food and for sacrifice, preserved them from the bloody rites which defiled the fair cities of Mexico. They had not only acquired the arts of weaving, pottery and masonry, but understood mining and working of metals. Songs and dramas (some of which have been translated and published) lightened the steady industry which was their leading characteristic and which still marks their unconquered descendants.

The lofty mountains were terraced into cultivated steps, and irrigation was widely used. Roads worthy of the Romans ascended the Andes and traversed the valleys, uniting all their provinces with a centralised seat of government. But the strangest feature of this strange state was its socialistic basis. The same communism, in respect of land, which generally marked the American races, was here systematized and regulated. Every man, as he reached the years of full responsibility, had his rights in the soil, equal to that of his neighbours and fully respected.

Certain grades of rank were recognized and were allowed adequate means, for they knew that a certain inequality is the stimulus of exertion and the patron of the elegant arts; but no man might be a pauper or a slave, while at the same time industry was expected from all and became an ingrained habit. Sir Clement Markham is responsible for the statement that "the bulk of the Peruvian population is composed of the aboriginal Inca Indians, whose language is still spoken. Peru is still the country of the Inca people," who still retain the honesty, the self-respect and the many virtues of their remarkable race.

VI.

One further step to the south and we find ourselves opposite to those tracts of Guiana which were, a few years ago, the subject of arbitration between Great Britain and Venezuela, and which yield evidences of another lost civilization.

Throughout these regions, on the slopes of the mountains and amid the rocks of the rivers, immense stones are found which bear elaborate inscriptions, of the origin or meaning of which no theory has been accepted. They are surmised to be Phœnician, or Egyptian, or what not. One, Dr. Macaroni of Paris, after careful study of the skulls found there, says that they are similar to those found in Egyptian tombs, but craniology is not so well-established a science as to be entitled to speak decisively on this subject, without any evidence from the hieroglyphics. It seems more probable that the latter are allied to the remains of the Maya Race in Nicaragua and Yucatan.

VII.

Leaving many peoples and races without any special remark, I cannot quit this part of the subject without noticing the noble and still existing race of the Araucanian Indians, in the Southern part of the Republic of Chili.

They are remarkable for the stubborn War of Independence fought by them against the Spaniards for 250 years; throughout which long struggle they retained not only their freedom, but the respect and admiration of their enemy—with whom, after long warfare, they are at peace.

Allied with these were the Abipones—the objects of the interesting missionary experiment of the Jesuits, whose first efforts were declared to have been baffled by the unsparring greed and the licentious lives of the Spanish colonists.

Let us turn, therefore, for a moment to the condition of those European civilizations with whom the American communities were brought in contact.

Rude indeed was the state of society in Europe during the fifteenth century,—one which held out little promise to the teeming races across the Atlantic. Human life was little valued, and law itself knew nothing of mercy, but was for the most part an instrument in the hands of the despot. The headsman and the hangman, the rack, the wheel and the stake, the dungeon and the galley, were at constant work. Desperate wars succeeded each other—the Wars of the Roses in England, the Wars of the Huguenots in France, the Wars of Extermination in Spain, Dynastic Wars everywhere. Meanwhile strange epidemics with strange names,—the "falling sickness," the "sweating sickness," the "Black-death," and the "Great Plague"—the result of an ignorance of all sanitation—swept away from time to time half the inhabitants of great kingdoms. The oppressed revenged themselves by terrible uprisings—the "Jacquerie" in France, and the Peasant Wars of Germany, in which 150,000 peasants were killed. What must have been the off-scourings and the outcasts of such a chaos as this, because such alone were the comrades and tools of the stately Captains who sailed away to the Conquest of a New World? The crews of Columbus himself were chiefly convicts and criminals. The inhabitants of a score of beautiful islands, to the number of about ten millions were exterminated with a haste that has no parallel, carrying with them their records and traditions. As they disappeared, desolation spread over the face of Nature. The water-courses became swamps and morasses. The luxuriance of the tropics covered up all traces of culture, and a great solitude was made, which was supplied with human labour by the long-enduring horrors of the slave-trade.

On the mainland itself, the civilized societies of which I have spoken met with as little consideration—except as they found it in their own resources. The zealous and saintly

Bishop Las Casas, who gave the labour of a life-time to befriending the native races, was, at length, in time to protect the residue of the Peruvians; but otherwise the invaders thought only of power and gold.

A liberal curiosity hardly touched their minds, and manuscripts were thrown into the flames. With them, the literatures, the modes of government, the social economy, the histories and perhaps the earliest records of their origin have gone down into the silence of night.

But if, in imagination, and with humble submission to the designs of Providence, we could cancel those famous voyages which have been so widely commemorated, what would a well-wisher of his kind have desired in the best interests of both great Hemispheres? He would probably, while admitting his ignorance of the immediate wants and hidden dangers of our race, have wished to defer that great discovery to some later and happier date—to a time of "milder manners and purer laws," when an equal zeal might have been accompanied by a gentler discipline, when an eagerness to learn as well as to teach might have preserved for us some part of our irreparable loss, and when through all the stages of the great Conquest the Mission-Cross might have gone before the Sword.

M. S. W.

Dr. Baines' Diary.

(Continued.)

- Nov. 1st (1814). All Saints. Preached (at Brandsby) and returned to Ampleforth for dinner.
- 2nd. Mr. Coupe came in the evening and stayed all night.
- 3d. Mr. Armstrong came to assist me in staking out the new plantation in front of the house and on the two sides.
- 5th. Went to Brandsby and preached. Walked out with Mr. C. and Mrs. French, and read in the evening Dryden's famous translation of the ——^o Ode of Horace, in which the sublime passage occurs: "What I've had, I've had, &c."
12. Recd. from York a parcel of books containing Chironomia, Edgeworth's Education, † White's Selborne, Smith's Botany and a number of classical Books. Dr. Brewer arrived.
13. Brandsby. *All monks*; preached on the festival; read in the evening by Mr. C. . . . "The patient Griselda," a very

* Dr. Baines, though he omits the number of the Ode translated or rather paraphrased by Dryden, must have meant the 29th Ode, Book IV. There is nothing very suggestive of sublimity in the words: "What I've had, I've had," etc. He was apparently quoting from memory from Stanzas viii. of the translator which runs as follows:

Happy the man and happy be alone
He who can call to-day his own;
He who, secure within, can say
To-morrow do thy worst, for I have lived to-day,
Be fair, or foul, or rain, or shine,
The joys I have possessed, in spite of death are mine.
Not heaven itself upon the past has power:
But what has been, has been, and I have had my hour."

In some editions of Dryden this Ode is numbered by mistake Book I.

† *Practical Education*. By Maria and Richard Lovell Edgeworth. Lond. 1798.

- beautiful poem, translated from the French by Gregory *Whey* or *Way*. It describes a great Lord marrying a poor girl and trying her patience and fidelity by a variety of cruel and barbarous ways, and at last rendering her doubly happy by restoring the children he had taken from her from their infancy, as she thought, to murder them. The poem is intended to draw an edifying and finished picture of the fidelity, patience and unalterable affection of a good wife.
14. Said Mass at Brandsby, served by Mrs. French.
17. Thursday. Called with Dr. Brewer at Gilling and saw Mrs. Fairfax. Lord Liverpool's Father, Jenkinson, married Lady Cope with a great fortune.
25. The new gardener — came.
26. Began to plant the trees on the west side of the pasture; planted the first myself; covered in the out buildings as far as the cowhouse.
- Sund. 27. Dr. Brewer returned home with Mr. Robinson to York. I came from Brandsby to meet him at his request and he was gone.
28. Mr. Robinson returned from York. Brought news of Mr. — priest of Scarbro' and eleven other persons being lost in coming over from France in an open boat.
- Dec. 5th. Got the cows into the new cowhouse. Used the barn first time.
- 8th. Got the pigs into the new sties. Wrote an introductory lecture to a projected work on Grammar, &c. Bad headache and very unwell.
9. Took medicine.
25. Sunday; said Midnight Mass at Brandsby; saw Mr. Fairfax at Brandsby.
26. Went to York on Mr. Coupe's horse.
27. Met Mr. Marsh returning from France with young C. Gastaldi at Mr. Rayment's. Took tea at Mr. Gage's

- and went afterwards to the exhibition of Automata and Phantasmagoria.
28. Dined at the Convent. Said Mass there on this and yesterday; returned in the afternoon to Mr. Coupe's; staid all night with him. News of peace with America.
29. Returned home on foot with Mr. Coupe on horseback after saying Mass at Craike.
- Jan. 1st. 1815.
Brandsby; Sunday; preached; read in the evening Lord Byron's *Giour* (?)^o with the last additions—some of them extremely beautiful.
- 2d. Returned home and brought along with me Edward French who passed the day and staid all night, returning 3d. in the evening.
On the 2nd Mr. Robinson went to Liverpool.
- 4th. Wrote to Bennet (Fr. Benedict Glover, who had gone on the Mission) at Liverpool, Mr. Weld at Stonyhurst, and Mrs. Waterton, Woodlands, nr. Doncaster.
The extra class began Latin. John Duvivier and Walter Kelly, the decuriones, taught by Laurence.
- 5th. Went in the evening to Mr. Coupe's. Robt. Nihell returned with Placid from York—from London.
- 6th. Preached at Brandsby.
7. Dined with Edward French at Craike; prepared a sermon in the evening.
- 8th. Preached at Brandsby. Wrote to Bp. Smith about Mr. Ginnasi, who came to visit us Dec. 31st and was suspected by some to be a spy. Recd. from Willy Ratcliff for some poor person in Mr. Prest's factory £10. Gave it to Joseph (Glover) on the —.

* The poem spoken of was apparently "The *Giour*." Dr. Baines writes the name of the poem indistinctly, and as far as it is possible to decipher the word spells it "Giour." It went through six editions in the first year, with additions and alterations each time. It was first published in 1815, and dedicated to Samuel Rogers, the poet.

- 9th. Wrote to Mrs. Waterton and my brother, agreeing to be godfather to his next son. Recd. a letter from Dr. Brewer desiring me to meet him at Aberford. Went in the afternoon to York and staid all night at Rose's. Met there Mr. Rayment and Mr. Fitzpatrick from Dublin. Arrived next mornig. the 10th for breakfast at Hazelwood, where I met Charles Stourton just returned from his travels. He had been presented to Bonaparte in Elba and remarked particularly the quickness of his eye. Dined at Mr. Chew's (Fr. Alexis Chew, then at Hazelwood) where I met the Dr. and Mr. Robinson and Mr. Marsh, also Mr. Burgess, Molineux and Hodgson. Molineux was going on a commission from Mr. Stone to receive Mr. Lesley's, the ex-Jesuit's, renewed vows. Had a discussion with the President, Mr. Marsh and Mr. Robinson on the affairs of the house. Slept at Sir Thos. Vavasour's and breakfasted.
- 11th. After breakfast went to Mr. Marsh's (Aberford) and called on Miss. Neville. Returned to dine at Sir Thos.'s and staid all night. Said Mass the next morning and returned to York. Went by the coach on 12th. to Easingwold; on foot to Craike; after dinner to Brandsby; Saturday night.
- 13th. Returned home and called at Gilling to see the young Fairfaxes who were returning to College.
Read lately part of Deverall's Discourses on Hieroglyphics and promised to give Todd an article on it for his next Catalogue. The following may do.
A very curious work, designed to illustrate the amazing power of imagination and the endless associations that may be formed to aid the recollection in the more intricate branches of science. The well-known principle of associating the unknown with the known and the more difficult with the easier branches of science is exemplified in a novel manner by associating some parts of geography or maps of the moon, &c., with

different pieces of poetry, the signs of the Zodiac, &c. These observations will serve as a key to this truly curious performance. ♀

- 21st. Snowed all day very hard. I returned in the morning from Gilling Castle, where I had staid all night.
22. Rode to Brandsby. The snow on the road east of Maschall's 3 feet deep and a way cut through it.
23. Walked out after prayers with Mr. Cholmeley towards Stillington.
24. Mr. and Mrs. Flinn brought their son. Brought me a letter from my Brother. Thos. informed me that he had a son born to whom he had made me Godfather, and called after me (Peter) on the 13th inst.
25. Wrote by Mr. Flinn to my mother, brother and Bennet and Miss Brittagh. Went to see Mr. Moore at Nunnington; the snow 2 ft. deep. Opened in the evening my private reading society.
- Feb. 3. Mr. Turner came.
- 6th. Took medicine. I had been unwell for some time.
- 8th. Lord Athery came and dined here with Mr. Hodgson; brought W. Waddle, Lord A's. cousin to school. Took medicine this evening—3 grains calomel.
- 9th. Brasil salts.
14. Called to Spence; reconciled him to the Catholic Church.
- 20th. (?) Gave him Baptism conditionally, Absol. and Extr. Unction.
- March 1st. Went with Mr. Turner to Gilling. Introduced him to Mr. and Mrs. Fairfax and staid dinner. Mr. Cholmeley called and also staid dinner.
- April 18th. Dr. Brewer, Mr. Marsh, Mr. Talbot of Ormskirk and Mr. Cooper of Wrightington came to the College.

* The notice of this book in Lowndes' Bibliographer's Manual is as follows: Deverell, Robert, M.P. Discoveries in Hieroglyphics and other Antiquities, Lond. 1813. 8vo, 6 vols. This erudite work, illustrated with plates and wood cuts, was suppressed by the author's friends after a few copies had been sold.

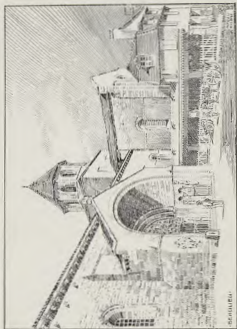
The 3 last went away on the 20th and Dr. Brewer staid till the 25th; with him went to York J. Polding and Jenkins on their return to Downside, and Mr. Turner to see his friends in Lancashire.

- 26th. Mr. Hargitt the music master came for the first time.
- 30th. Mrs. Waterto's butler came to fetch away from the College her nephew W. Waddle.

The Diary ends abruptly with this entry. Evidently the future Bishop tired of it and lacked the methodical habit of mind which can find satisfaction in recording the trifles of everyday life. He needed an audience to stimulate him to self-revelation. He could have had no thought that a hundred years afterwards every word would be valued, and each entry closely scanned for those tricks of thought and expression which show the man as he was in the privacy of his chamber. In this respect the fragment we have printed is far too short to be satisfactory. It records a few facts of local interest. It shows him to have been a man who was not over critical or fastidious in his literary tastes. Intellectually one would suppose him in an early stage of his development. But he has vigour and self-confidence. Perhaps the most striking thing about the Diary is its omissions. It covers the period when Ampleforth was most talked of for its educational initiative. Von Feinagle was there introducing his system—J. Polding and Jenkins, who came from Downside to learn it, are spoken of as just leaving when the Diary closes—but he is not mentioned. One naturally supposes he was not one of Dr. Baines' discoveries. The future bishop may or may not have been chiefly instrumental in the introduction of dancing, drawing and music masters. They came in his time. But he gives us no reason to think him anything more than one of many masterful prefects of studies, and a Brandsby missionary.

There is a long note appended to the Diary which is of some little public interest. It begins with a sort of hieroglyphics—is Mr. Deverell's book responsible for them?

—untranslatable in these days, but which clearly refer to an examination of the school, undertaken by himself which set the professorial bench in a state of indignation. He says afterwards; "I had before been obliged to give up the plan I had made out for conducting the examination and adopt one drawn up by the religious themselves; owing, however, to the bad manner in which the Latin went off, I was obliged during the examination to change that order a little. Oct. 19th, I examined all the boys in the school and gave them places till the next examination. In the evening Laurence (Burgess) came to my room and complained heavily of the arrangement which he said was imprudent and unjust; and requested me to change it. He repeatedly told me I was not capable of judging, that I had not given the boys sufficient examination, &c., &c." But there is no need or use to give the whole story in Dr. Baines' words. The matter is of no consequence to anyone in these days. There is only one significant fact in connection with it, and that is told us in the last sentence. "This was the third step I had taken as prefect of studies and the third which had been publicly and violently complained of. The first was condemned by Anselm; the 2nd by Joseph; and the 3d by Lawrence."



Beaulieu en Correze.

To speak of the Monastery of Beaulieu simply and without further specification would lead to confusion. There are many Beaulieu Abbeys or Priors in France and elsewhere. The name was a favourite one, in ancient days, and we, in our days, call it an appropriate one. Monastic sites are famous for their picturesqueness. The grey walls of the old ruins seem always to be planted just where they would best complete a picture. We never look to find them except amid beautiful surroundings. A traveller, who desired to make a tour of the beauty-spots in our North Yorkshire, could hardly do better than pick out the valleys where the remains of the great abbeys—Rievaulx, Jervaulx, Fountains, Bolton, Mt. Grace and the rest—are to be found. But he would be quite wrong if he supposed the monks had gone in quest of *beaux lieux* when they settled down in these places. The charters of foundation show us that they had little or no choice in the matter. A pious patron gave to certain monks a bit of his estate—not always an eligible plot of land for building purposes—for the erection and endowment of a house of their Order. They were men of good knowledge and judgment, admirable builders and excellent landlords. They did their best with what was given them and could afford to take their time over doing it. Consequently, their best, in most cases, could not well have been bettered. Hence it would be truer to say of the old monks that they did not choose *beaux lieux*; they created them.

When St. Rodulf (Raoul), archbishop of Bourges, determined to found a monastery with his inheritance, we may be quite sure he did not prospect for a picturesque site. His estate consisted of a number of houses and small

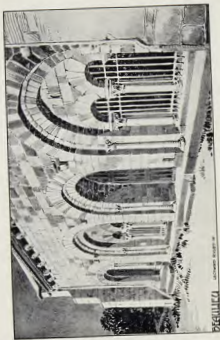
holdings in Limousin and Quercy. Seeking upon it for a suitable place where he could erect an abbey, he settled upon a village whose name (Latinized) was Vellinus, a small collection of dwellings famous, at that time, for nothing in particular—not even as a *beau lieu*. (There were some really picturesque spots elsewhere on his estates, but he passed them over.) Vellinus, however, had certain prosaic advantages. There was a river, the Dordogne, stocked with fish; there were good springs, there were woods and meadows and vineyards, and pasture and plough fields; there was a flour mill and, as we may judge from the condition of the abbey church, now nearly a thousand years old, good clay for tiles and the best of building-stone,—in fact St. Rodulf found there all he needed to erect a Beaulieu to his taste. The situation was not actually unsatisfactory from an aesthetic point of view. A recent writer describes the present town as “agreeably situated on the banks of the Dordogne, with a surrounding of high hills covered with vineyards, in a well-cultivated valley,”—a quite pleasant place evidently to live in, but one which a holiday-maker would shun as uninteresting. Yet, though there was never any possibility of the place being called Beaulieu by popular acclamation, the holy founder, in his charter or testament, shows good reason why he should have changed the name Vellinus into Belluslocus. This document has so many points of interest that we give our readers a detailed resumé of it.

The writer begins with the phrase “Mundi senio sese impellente ad occasum”—an interesting reference to the belief that the end of the world was close at hand; a belief that a century later grew into a panic—“it is proper,” he says, “that we should erect an edifice constructed of gold and silver and precious stones—our good works, to wit—which not being made of combustible materials, like wood and hay and straw, *mortalium videlicet operum*, is likely to be found standing, when we are on our trial at the divine judgment.

... Wherefore I, Rodulf, bishop of Bourges, carefully considering how I may be able, out of perishable earthly things, to construct a tower, by climbing which after having shaken off the contaminating dust of mortality and been cleansed from the manifold filth of sin, I may be deemed worthy to enter within the supernal city:—We (he here changes into the more episcopal plural) select the Lord and Saviour of us all as our heir to all that our property in the canton of Limousin, in the vicariate of Puy d'Arnac, upon the river Dordogne, which place called by the peasants Vellinus in now re-named by us Belluslocus, together with all those houses, tenements, buildings, meadows, fields, vineyards, pastures, waters, streams, flour-mill, moveables and immoveables, &c. . . . and I therefore deliver to Bernulf, abbot of our monastery of Solignac, as to the representative of Christ, (in vice Christi) and to Cunibert, abbot of the same monastery, also to Frannarius, Bernard, Gairulf, Flotgis, Rigald, Rainulf, Silvius, Rainer, Girbert, Umbert Abraham, monks (making up the canonical number of twelve required for the erection of an abbey), for the purpose, to wit, that the said Cunibert, abbot, or the aforesaid monks may build in that place a house for monks living under the Rule of St. Benedict, in honour of St. Peter, the most blessed Prince of the Apostles: that, leading there a true religious life, they may, by constant prayer, strive and beseech the divine clemency for the faults of our king and our parents and for the welfare of the Universal Church” . . . Then, after some folios of particulars of the donation, which is to be “in eorum (monachorum) usibus vel stipendiis in futuris generationibus, absque ullius hominis contradictione, firmissima libertate,” he expresses a wish that some daily charities be given to those in want, and says that he has caused to be inserted in this testament the clause that the monastery be subject to no one, “not to myself, nor to my relatives, nor to the courts of the king's grandeur, nor to the yoke of any earthly power, but that the aforesaid monks, in

accordance with the Will of God and the Rule of St. Benedict, may choose for themselves and from among themselves an abbot, pastor or rector, and be possessed of full and free right of election without the interference of any authority whatsoever." Then, as security against molestation by bad and wicked men, he demands the *mainbourg* (mundiburgium) or personal protection of the king. Further he begs, and this humbly on bended knee (poplite flexo), a grace of all kings, bishops, counts, vicars and every sort of commonwealth officials, and demands it of the faithful of the holy Church of God, beseeching and adjuring them with all his might, "per individuam et inseparabilem Trinitatis majestatem," that, if any enemy of God should infringe this our dearest act of devotion, kings should not disdain to make use of their potent authority, "fortiter illos comprimendo"; nor bishops to exert their sacred powers "a coetu fidelium et ab ecclesia Dei separando ac anathematis vinculo colligando"; and that the rest of the faithful should do their utmost against them whether by compulsion or entreaty. Then the good bishop waxes eloquent in a powerful anathema on his own account, calling down the wrath of God and threatening, in addition, a heavy fine upon any one who impugns or interferes with his bequest, which is to "remain undisturbed for all time." The deed is signed by himself and a large number of bishops, counts, priests, abbots, and other minor officials. It is dated November, in the sixth year of the reign of the most serene King Charles, Indiction XV.

We have to blame some one, a copyist is the most convenient person, for a confusion or an obscurity in a most important point of this charter—its date. The sixth year of the reign of King Charles and the fifteenth Indiction is a very precise statement, but apparently a quite impossible one. There were two Kings of Aquitaine, father and son, named Charles, living in the second half of the ninth century, who might be the most serene highness in question, but the sixth



year of the reign of Charles the Bald was A.D. 846 and that of his son Charles the younger was A.D. 861, neither of which dates coincide with Indiction XV. The commentators take it for granted that the year of the reign is right and the Indiction wrong—why, I do not know. The VI is just as likely to be a mistake as the XV. Moreover, there were at that time such rivalries between rulers, such frequent disputes about territories, such unnatural jealousies, brothers contending with brothers and children with parents, that which was the sixth year of anybody's reign might easily be a point on which there were two or more opinions. Beaulieu was then in the Kingdom of Aquitaine. Charlemagne had snipped off this province from his empire as a regal bauble for his infant son Louis (le Débonnaire) to play with, in the year 781, when the aforesaid Louis was three years old. He was solemnly anointed first King of Aquitaine in that same year by Pope Hadrian I. Through the death of his brothers he succeeded to the empire, but, imitating his father, he divided it between his sons, giving Aquitaine to Pepin, the second of them, in 817. This latter was succeeded by his son Pepin II, who, however, joining Lothaire in a war against his uncle Charles the Bald, was defeated at Fontenay and deprived of his Kingdom in the year 841. He was restored in 845, but five years afterwards was again deposed and retained as a prisoner in a monastery until his death. Charles the Bald, his victor, bestowed Aquitaine on his own son Charles the Younger, who was anointed King by St. Rodulf himself at Limoges, in 855.

It is evident that the King Charles of the Beaulieu charter was either Charles the Bald or Charles the Younger. Mabillon and some others had no doubt it must be Charles the Bald, and for this reason they date the charter of foundation of a monastery, actually begun in 855, in the year 846, the sixth year of his possession of Aquitaine. Deloche, the editor of the Cartulary, proves to satisfaction that Mabillon's date is too early; the signatories of the document had not then,

all of them, the style and titles, bishop, abbot etc., by which they describe themselves. Assuming, therefore, that the most serene King Charles must be no other than Charles the Younger, the editor post-dates the charter 861, six years after the year of the foundation. He finds himself, however, in a similar trouble to that of Mabillon. The charter bestows the gift on the abbots of Solignac, Bernulf and Cunibert, whilst Gairulf, the first abbot of Beaulieu, is described in the document, and signs himself, as a simple monk. But Gairulf had been elected and consecrated abbot in 859, as we know from other sources, and the abbots of Solignac had no longer any connection with the place. Deloche makes an ingenious effort to brush aside this difficulty by supposing that Gairulf, though abbot, "having been quite recently a simple monk at Solignac, effaced himself before the heads of the illustrious community from which he himself had sprung. This act of modesty, so natural, proves nothing against the date we assign to the charter." One may ask, however, why this "act of modesty, so natural" should have inspired Gairulf to efface himself, not only before the good abbots of Solignac, but before three other abbots, some counts, a number of priests, a deacon, a levite and two clerks? In the body of the document his name appears undistinguished in the midst of the names of the monks, and his signature is the last and lowest of all—"Gairulfus monachus."

Would it not be better to begin with the supposition that the Indiction XV is right, and then see how the sixth year of the reign of the most serene Charles could be explained? Indiction XV coincides with the year 852, three years before the beginning of the Abbey in the year 855, just about the date when one would naturally assume the preliminary charter had been drawn up and signed. Then, if we suppose that Charles the Bald gave Aquitaine to his son Charles the Younger as soon as it came finally into his possession, though the "sacring" of the latter did not take place till 855, we shall have no difficulty in reconciling the Indiction with the year

of the reign. November, 852, might be reckoned to fall in the sixth year of the reign of a King who entered into full possession some time in 850. He could, and very likely did, date his accession some little while before,—from the moment in fact when he asserted his claim and marched with his army to enforce it.

This discussion may not appear to be of general interest, but the satisfactory settlement of the date of a foundation charter gives to its wording and provisions that clarity and sharpness of definition which enables us to see the meaning and value of the small details. For instance, if instead of 852 we were to assume, with Deloche, 860 as its date, St. Rodulf's earnest demand (*exposcimus*) of the *mainbourg* of the king would have no significance. At that date the abbey had already been enrolled, by special charter, among the royal monasteries, and the Saint would have been demanding what had already been promised and granted in the fullest and most liberal shape. In 859 he had met Charles the Bald at a Council, sitting at Toul, in Lorraine, to remedy ecclesiastical abuses; and he had brought back with him the king's privilege, in which not only was the royal *mainbourg* promised to Beaulieu but the abbey built by Rudolf, *proprio sumptu*, and endowed *subtiliter honesteque* with his hereditary possessions was declared to be gifted with the immunity which belongs to those monasteries which "We or our Predecessors have built out of our personal property." No tax-gatherer nor common judge had the power to levy a rate on the boats of the monks, nor on their stock, nor on their waggons, nor in any other way. He gave them, also, the privilege of a market in Sioniac and forbade the monks and their belongings to be in any way interfered with. Such a privilege, together with the decrees of the Council directed against alienation, would, we should think, have assured St. Rodulf of the security of his gift to God.

The charter gives us what I take to be precise knowledge of the prevalence and extent, up to that time, of the great

ecclesiastical abuse—alienation. We find mention, among the items of St. Rodolf's private estate, of a "church consecrated in honour of St. Stephen martyr," with glebe and



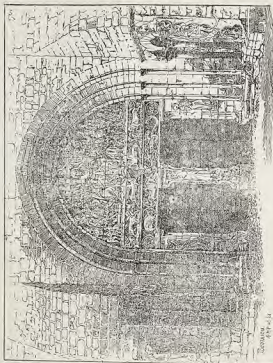
and houses; a village called "Ad Sanctum Genesium," with church and property attached to it; another village with church and lands called "Es-rivalis"; and a church with property in the vicariate of Puy d'Arnac,—four churches with their endowments which had come into his possession—by inheritance or purchase—not as bishop, but as the son of the Count of Turenne. In other deeds he bequeathed other churches and church lands, and indeed they figure in most of the donations to Beaulieu, though the donors were mostly laics. One is led to think that nearly all the church property in Limousin and Quercy had fallen into the hands of laymen and women. In this one cartulary of Beaulieu there is record of 61 churches, 9 chapels and 2 oratories, all but a dozen of them the property of laics, which were bestowed

by deed or testament upon the abbey. It was not a transfer of advowsons, but a real cession of ownership, a gift of glebes and manns and church structures. The lay owners, no doubt, kept a priest with a portion of the revenue, but the remainder was their own to do as they liked with it. How they came to be in legal possession of ecclesiastical property we can only surmise. In more than one instance the donor resigns to the monks "quicquid habere videtur iuste vel iniuste" in the church and lands, a suggestion that the derivation of the title would not bear inquiry; but too much stress should not be laid on a conveyancing phrase. However, it was a sad state things when, as Deloche says, "churches and chapels were classed as goods held and transmitted by similar titles and in the same way as ordinary properties,"—inherited by children, bequeathed to widows, presented as dowries to daughters, or mortgaged and sold in the open market. The handing over of so many parish churches and benefices to the Benedictines suggests that they were not secure in the hands of the secular priests, or, at least that they were safer in the hands of the monks. But, of course, a very sufficient reason why they should have been bestowed upon the abbey was that they might serve as a portion of the endowment, and a very handsome one.

It does not appear that the abbot ever attempted to administer the great estate—a third of Lower Limousin with a large portion of Quercy—in his own person. The use of the word "vicariate," *in vicaria Anasene*, in the charter of foundation shows that a certain administrative organization was already in being which rendered this unnecessary. "Vicarius" and "Vicaria," in some French charters and deeds, are not ecclesiastical but legal terms, and perhaps our nearest English equivalents of them would be "bailiff" and "bailiwick." All the Beaulieu property was divided into vicariates, administered by vicars, who, as deputies of the abbot, were legal commissioners and petty magistrates. They were always laymen and, what is a surprising fact, at

Beaulieu they were serfs. A deed in the cartulary (circa 972), which re-arranges these vicariates, decrees that the vicars on the abbey estates shall be taken from the village of Chameyrac—some exchequer lands given to the abbey by the king—that they should have a house given them in their appointed vicariate, and receive certain doles in kind and money from the inhabitants, and have a third part of the court fees. Their office and benefice was to become hereditary, but only as a fresh gift of the monks to each holder, who took an oath of fidelity to them. It is assumed that these exchequer-serfs (*fiscalini*) were a step above the ordinary serfs of the other villages. But there was a clause inserted in the deed expressly intended to prevent either the vicars or their descendants from ever gaining their freedom.—“No one of them,” says the deed, “nor of their posterity, shall become a soldier, nor shall carry shield, or sword, or arms of any kind, except the pike and a single spur; neither shall he have his garment divided before or behind” (for convenience of riding on horseback). Doubtless, as a serf, though raised above his fellows and holding a benefice which was the equivalent of a freehold, he was so much in the abbot's power that he would not dare to be untrue to his trust. If he did it would be taken from him.

One feels glad to learn that gradually the vicars succeeded in emancipating themselves, though it was only after the lapse of centuries. In the twelfth century we find mention of the *servus vicarius* as distinguished from the *vicarius* who had gained his freedom, and later still the *servus vicarius* has disappeared altogether. I suppose that a similar enfranchisement was asserting itself in other places and other offices. It is not pleasant reading, in these old charters, to find the “*mancipia*” bought and sold like moveables, or transferred with houses like fixtures. Here is an item in a purchase by St. Rodull: “We sell also our serfs, masculine, to wit, and feminine, whose names are Domedrammus, his wife and their two children, Ragambaldus, Boso with infants III, Adrebertus,



Aldefredus with wife and one son, Unaldus, Magnane with her children, Unsidune, Benedict with one infant, Alitrude with her three infants, &c." Perhaps these serfs were not unkindly treated and were as happy as, we are told, were the slaves of the Southern States of America. But it grates on one's sense of justice to find the law of the land and even monastic charters tying these families up in legal fetters so that they may never escape from their servitude, and forbidding them marrying outside the estate to which they belong, for fear of complications of ownership either in themselves or their offspring. There is a deed, undated but probably of the twelfth or thirteenth century, which forbids the men of the soil of St. Peter (Beaulieu) to take to wife strangers from outside the property, provided there are women in their own village with whom they may be mated—"dum in ipsa curte inveniri poterint esse feminae cum quibus jungantur. Similiter et de feminis sit, dum in ipsa curte inventi fuerint homines cum quibus jungantur legaliter."

Beaulieu was born with a golden spoon in its mouth, and it was very rich when it came to the years of discretion. I mean, of course, the time when the wealth of an abbey brings it to the flamboyant period of its development,—when, as at Beaulieu, the abbot has his separate estate, and palace and table, and when kitchen and sacristy and altars have large independent endowments, and there is the revenue from 425 houses and lands, said to be equal to £1570 per annum at the present day, set aside for the preservation and beautifying of the cloisters—"ad claustra ornanda." Such a period means invariably relaxation of discipline within the monastery and trouble from without. The external disturbance at Beaulieu came from the institution of an official, unknown, I believe, in England, the *abbas miles*. The rich estate needed and could afford to pay for an armed protector. At first, he was merely an *avoué*, a sworn advocate and friend, then he became a sort of protector or suzerain, afterwards he developed into a soldier-abbot, with his settled portion of the

monastic revenues. In this last stage the office was held to be hereditary and the lay abbot exerted a certain amount of jurisdiction within the cloisters. The second half of the tenth century introduces us a certain Gerard, a lay abbot, associated with the claustral abbot in the government of Beaulieu. Then in 984, we find Hugues, one of the local nobles, somehow in possession of the abbey, and presenting it to his son Bernard, a monk, afterwards bishop of Cahors. When Bernard, the abbot-bishop, died, the monks elected an abbot from among themselves, but a second Hugues de Castelnau, a laic, nephew of the Bishop, caused himself to be put in possession of the abbey and drove the monk's candidate out. He relied for his title on his relationship to Bernard, the abbot-bishop. This is what happened at Beaulieu and was the sort of thing likely to happen anywhere and everywhere, when the *abbas miles* had become an established institution.

But the self-intrusion of Hugues had a happy result. A little later, in 1031, a Council assembled at Limoges and the monks made an appeal to it. Hugues was commanded to present himself and answer for his doings. He did so. The Council heard the charge and said: "It is a perilous matter for the blind to lead those who see, and for the fool to pretend to teach the wise. In such a state of affairs discipline dies out, occasion of hypocrisy is offered to the monks, and opportunity given them to become holders of property, through which things they may be led astray and perish. A diseased head is of no use to a body; and it is for such a ruinous state of things in the house of God that the face of God is turned in anger against the people." Hugues pleaded guilty upon his knees and replied: "O most reverend fathers, correct this abuse by a just decree; I gladly give my consent." Then the Council commissioned the bishop of Limoges, in the name and under the seal of the Council and of that of William, Duke of Aquitaine, to appoint a worthy pastor who for the six weeks before Christmas

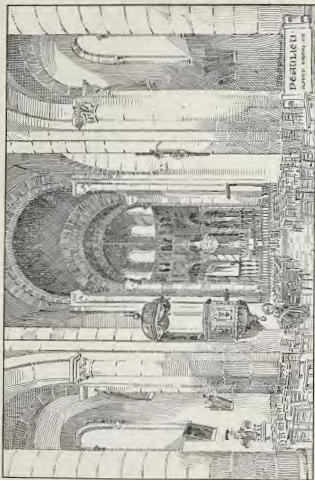
would govern the place according to the rule. Hugues, also, was ordered to present to the Lord Bishop, Jourdan, some one of the monks living in community (*ex regularibus monachis*) that he may be ordained abbot, and bade him "remember that his office, an external one, was to make himself not the dissipator but the defender and provider of the place." So the monks were provided with a proper abbot, probably the one they had before elected; but, at the same time, Hugues is formally given the nomination to the dignity and is confirmed in his office as *abbas miles*.

There is some reason to think that the monks appealed to the Holy See, and that Gregory VII intervened and excommunicated the lay abbot. In 1076, Hugues—he must have been a very young *abbas miles* in 1031 or was now a very old one—on the advice of Guy, bishop of Limoges, and the Viscount Archambaud of Comborn and his sons, ceded his abbey to that of Cluny, keeping for himself as much of his prerogatives as he chose. The form of words he uses is interesting. "I, therefore, Hugues (*scilicet de Castellnovo, qui istius monasterii abbas dicitur*) oppressed with a heavy load of sins, pronounce myself unworthy of such and so great a dignity, and for the love of God and in the hope of forgiveness I give up to the Lord God, and to the Lord St. Peter at Cluny, and to the honourable Lord H, the abbot, and to his successors, this monastery called Beaulieu, with everything of worth belonging to it, except what I choose to retain (*præter id quod retinere volo*); and this until He who has inspired the goodwill to begin the work has brought it to perfection." As a result, a new abbot, whose name is unknown, was sent to them by Cluny. For some reason not told us, possibly merely because he was an interloper, the Cluniac was judged unacceptable, and the monks joined forces with Hugues to drive him out of the house. This only brought down upon them a decree of excommunication and a brief of Pope Urban II taking away all authority from the lay abbot, "*miles ille qui seculari potestate monasterium occupabat*,"

attaching Beaulieu finally to Cluny, "tanquam Cluniacensis coenobii membrum."

It would take too long to follow the vicissitudes of St. Rodulf's legacy to God. It does not seem to have benefitted greatly or for long by the Cluniac régime. Lay abbots soon reappeared in the persons of the Viscounts of Turenne, and we find their portion of the monastic estate so completely divided from the rest of it that Raymond III refers to certain messages given by his father "quos in abbatia laicali ecclesie Belliloci legaverat." They claimed to be wholly independent of the abbey and refused the customary homage for their benefice. But Raymond II, in 1190, before he departed for the Crusade, made an attempt to put things straight. He signed a charter, in order to ease his conscience before the voyage, "cum causa peregrinationis vellet proficisci ultra mare," recognizing the rights of the abbot to homage for the property "qui vocatur abatia." He himself "abbati hominum et fidelitatem fecit et investituram feodi accepit ab eo." So an end was temporarily put to the "multas contiones et controversias quas habuerat cum monasterio Belliloci et abbatibus ejusdem loci"—an end for the time being, for the lay abbots or protectors never ceased their encroachments upon the liberties of the abbey, until, in the middle of the fifteenth century, both the monastic and lay rulers became merged in the commendatory abbot, whose only connection with the monastery was, as a rule, the spending on himself of a large moiety of the revenue. In 1663, quite against the will of the monks though greatly to their profit, the abbey was joined to the congregation of St. Maur, but the commendatory abbots continued until the Revolution.

Beaulieu was for a space of time English territory. But it went through the English wars and changed hands without either the town or the monastery being much the worse for it. It is said to have been besieged without success in 1356, and was delivered over to the Black Prince by the treaty of Brétigny, after the battle of Poitiers. No great harm came



to it at any time until the Huguenots raided it—its protector Turenne was on the side of the enemy—in 1569. Then these unscrupulous bandits laid the abbey waste, without any pretext except plunder and hatred of religion. An official document tells us that the marauders "burned the choir and with it all the images, books, documents and other things in use in the said monastery; broke down the altars and carried off the reliquaries, copes, coverings, albs, surplices and other ornaments of the said monastery; smashed all the windows, stripped off all iron and lead, broke up most of the bells and took away the metal; plundered and emptied the houses of the religious of the said monastery, leaving only the walls, bare and almost uninhabitable; wounded, plundered and killed the *pitancier*, to wit, of the said monastery and three other priests of the place; and would have killed them all, as they tried to do, if they had found them." In 1574, they turned the minster, "le Moustier" as it is still called, into a conventicle, and it was a dozen years before it was restored to the Church. Since then, the Revolution and a more recent fire have almost wiped out the convent, but the old grey church, its walls bare, on three sides almost like a quarry face, with its North porch covered with rock sculpture cut into solid stone, now almost a thousand years old, may yet fulfil the desire of its saintly founder and "be found standing when we are on our trial at the divine judgment."

J. C. A.

The Morocco of Forty Years ago.

So much has been heard and written concerning Morocco, of recent years, that no doubt the British public are sufficiently well posted concerning, at least, the coast towns of that Empire, and more especially Tangiers and its vicinity. Premising so much, the writer of this sketch proposes to go back to a period antecedent to the great struggle of 1870, when the mastery of the Gaul by the victorious Teuton introduced a third intruder—first France, second Spain—into the Moroccan Sheepfold. Without further preamble, then, we will place before what it is hoped will prove an indulgent reader these jottings "by the way," made during several visits to Morocco some forty years ago.

It is a blazing July day. The little paddle-steamer, the *Lion Belge*, is panting and snorting alongside the Mole at Gibraltar, and a mixed crowd, rivaling that which went in "two-by-two" on a memorable if ancient occasion, is snorting and panting in its endeavour to board the little boat, and shelter from the sun's fierce rays under its friendly double awning. Three hours on a sapphire sea, flecked with tiny wavelets, brings us to Tangiers, the Western gate to Eastern life, colour and romance. My friend and self are bound for B's hotel, where for a "fixed price" of six francs each per day we have a large airy double room, a "complete coffee" before going out in the morning, a really good déjeuner consisting of several kinds of fresh fish, two or three dishes of hot meat, with Spanish wine, *val de peñas*, fruit, coffee, etc., *ad lib.*, at 11 a.m., and a dinner at 6.30 correspondingly bountiful and well served. Our host was also cook, a Provençal, and a worthy disciple of Ude and Vatel. B's hotel was not the only one in old times at Tangiers, as M, a gentleman of colour, kept a more pretentious and expensive,

but not more comfortable establishment, close to a battery of worm-eaten and rusty old guns, from which salutes were fired on special occasions, with fear and trembling on the part of all engaged. M's hotel was frequented by the young bloods of the Gibraltar Garrison, with whom he was a favourite; they loving to draw him about his experiences when "chef" to the late Duke of E., of whom he always spoke in affectionately familiar terms.

On the morning succeeding our arrival in Tangiers, my friend and self, after a sufficiently complete coffee, went for a sea bath, or rather paddle, on the shore clear of the town, and, with all our care, did not avoid collecting some unpleasant specimens of natural history in the shape of sea-egg spines in our feet. We returned by the market place (Sok) and the town, and as this was our first experience of Moorish manners and customs, our astonishment and delight was profound. The market place was crowded with buyers and sellers, and the noise and din truly awful, all straining to shout down one another or bursting in the vain attempt. Incessant cries of "baluk" (make way) heralded the approach of more picturesque country folk, many of them crowned with enormous "cart wheel" straw hats, the progenitor no doubt of a modern fashion in head-gear. Many of these country people were mounted on tiny donkeys; others again on rather fine looking mules; all the beasts of burden carried, in addition to their human freight, much country produce. Again, great Moors in heel-less yellow slippers, and wide flowing white garments, stalked solemnly by, recognizing a distant acquaintance with an "Ali Mohammed," an inflection apparently marking the particular Mohammed it was meant for; to us it seemed that everybody was so called.

On leaving or rather tearing ourselves away from this absorbing market, we struck into the narrow streets—true lanes—leading in the direction of our hotel, and in the door-way descried our amiable host brimful of enquiries as to how we had got on without guide or cicerone. After resting for a

time, we descended to the "Salle" to make the acquaintance of the other guests and a really excellent déjeuner, quite a triumph for our host and cook. Oh the charm of those "lang syne" days, when good conversation and an amiable courtesy held sway. Before the conclusion of our déjeuner, we were on quite friendly and even cordial terms with all present and had learned much about Tangiers and its vicinity. Our new friends were of many nations, occupations and pursuits; one, late a Captain of a Southern States war-vessel, told us—at the time and afterwards—many tales of derring-do during that great civil strife, and in such a quiet, modest manner as to bring conviction of their truth and belief in his own personal prowess. A notable couple were a young Spanish Countess and her husband, an artist, with whom she conversed on her fingers; we afterwards heard that this was a love match, the wooing taking place in the glorious Madrid picture gallery, where the young fellow was copying. Then a French gentleman (Mons. L.), who spoke excellent English, engaged us in conversation and trotted out all the lions of Tangiers and its vicinity. We afterwards grew to know and appreciate this gentleman well, and a more delightful, entertaining and instructive companion it would indeed be difficult to meet with; he seemed to know and be known to everybody. In his company we made many long and charming excursions, and acquired much knowledge with regard to the climate, soil and productions of Morocco, and much valuable information with regard to its different inhabitants, form of Government, etc. Our friend was "apparently" employed on some private mission for his own Government (French), which brought him into contact with all sorts and conditions of men, and as he was eminently shrewd and discerning, there was little occurring in Morocco—in those days—in which he was not fully posted; under his guidance we rapidly got to know our Morocco, especially that part of it within a long day's ride of Tangiers. Our friend was thoroughly conversant

with Moorish country life and what we shall call its hardships and poverty, for your true Moor is, like his Spanish confrère, a hard-living, frugal and abstemious man. L. had an intimate knowledge of "who was who" in and around Tangiers, from the great doyen of the Diplomatic Service—the English Minister—to the Ri'fian child with his single floating lock for Mahommed to pull him up with to Paradise.

The country at the back of Tangiers, and in fact all the way to Fez or even Morocco City, was as safe as Kent in those days, and though shooting parties of English officers took with them two or three Moorish soldiers, it was really more for the look of the thing and as an indirect form of tribute that these had to be included. During the course of many rides and excursions, we everywhere found the country exhibiting signs of latent agricultural wealth, as evidenced by a rich and deep black soil only tickled on the surface by the scratchy, patchy method of the Moorish cultivator. The tracks into the interior led in every direction from Tangier City, and one was free to gallop one's spirited Barbary pony to the heart's content; at intervals one had to cross "wadys" or water courses, usually nearly dry, and then occurred a great scampering of land tortoises; a line of oleanders marked the course of these "wadys." On our return from these excursions, in the evening, the purpling of the distant hills was very beautiful and effective.

Mons. L. took us on one occasion to the country house of a Moorish gentleman, in the vicinity of Tangiers. This was an ideal Summer home, and no doubt very similar to that in which his ancestors spent the hot-weather months, of an Andalusian Summer, some eight hundred years ago,—externally, bare white-washed walls with unglazed chinks for windows; within, a small court-yard with fountain in the middle, orange and lemon trees in tubs, a low circular balcony, with hanging and trailing plants and flowers, opening into the rooms. These were narrow, dark and long, with



A. Delmonaco del.
1871

cushioned divan for day use; at night all repaired to the flat roof for rest. In their town houses—winter ones—the well-to-do Moors have very good carpets, made in the Province of Duceila; and, to suit their rooms, which are long and narrow,

these carpets are hand made, and of such good material and workmanship that with care they will last a life time. We had a "Mint tea" in a Summer house in a corner of our host's garden. This garden, which was enclosed by a stout hedge of aloe and prickly pear, was well cultivated, and had many flowers and flowering shrubs. Our "tea" was served in cups of a rough composition, coloured blue and green, and with occasional vermillion spots, looking for all the world like blabs of sealing wax. It was particularly nasty, as the cups were nearly half full of a coarse and rather dirty brown sugar; so, after taking a sip or two for politeness sake, we managed to spill the rest unobserved.

In the narrow winding streets of Tangiers, one might meet many objects of interest,—a Moorish wedding party, the child bride borne aloft in a kind of Sedan chair; or a wretched looking prisoner, guarded by Moorish soldiers and on his way to the Kasbah—his ability to bribe having probably become exhausted—where he would be immured until something handsome was paid on account; failing which, if his friends did not feed him, he would indeed have a bad time. At periodic intervals, the holy man—Shereef—of "Wuzan," a lineal descendant of the Prophet, in flowing



green garments and mounted on a fine Barb horse, might be met; rumour having it that he came into Tangiers to see that his consignment of the very best brand of "Petroleum" was duly forwarded to his holy and episcopal address. Possibly some great artist, like poor Henri Regnault—killed in the Franco-Prussian duel—whose works foreshadowed the highest pinnacle of fame, or, at a later date, a traveller like "Burton" could be espied. Burton, with his dark, saturnine face and perfect command of Arabic, was when dressed in Moorish garments accepted everywhere as a "true follower," and a devout Hadgi.

Missions to Fez by the different Ministers, to pay their respects to the Sultan, were not of infrequent occurrence, nor was it a matter of great difficulty to get included in the retinue. Under the sternly paternal rule obtaining in those days the roads—tracks—leading to Fez and the interior—were as safe, or safer, than those leading out of London. No robberies, either "patriotic" or otherwise, were permitted, and budding Raisulis met with a kindly, prompt, and usually sufficient-for-the-crime-justice. That it was effectual, and effectually performed, was evidenced by one occasionally meeting an individual with a lopped hand or other mark of the displeasure of his Sovereign at his evil doing, and the evident care taken by the "worthy" ruler for the moral welfare of his subjects. Again, in the case of a revolting tribe in the Central or Southern provinces a practical decimation was usually resorted to, and no doubt proved effectual.

In Morocco, at some little distance from the coast, the air is wonderfully clear and transparent; objects at an immense distance are clear cut as a cameo and seemingly close at hand, at night the planets and stars of the higher magnitudes seem like veritable lamps swung out in a lovely purplish-blue sky. The Moor of to-day is sadly lacking in the astronomical and other lore of his ancestors, and the descendants of the men who, eight or nine hundred years

ago, kept the lamp of science and literature brightly aflame have now fallen into very evil case indeed.

Moors, like Spaniards, are exceedingly temperate in eating and drinking; intoxicants are forbidden by the Koran; but coffee, at least in the towns, a Moor will partake of freely, especially when he is treated to it. An old Tangier yarn



relates how a Missionary had a large and appreciative audience so long as he supplied coffee gratis. The national dish, and a very good one too, is a kind of stew—Kuskusu—made with mutton or fowl divided into small pieces, tiny pellets of flour, saffron and various condiments; this is piled high on a large platter, and the guests attack it truly by handfuls.

Moors are good horsemen, and when mounted on their fiery little Ducaïla ponies and performing a "fantasia," with much expenditure of powder, the sight is a picturesque one. Officers from Gibraltar are very keen to obtain good specimens of these ponies, in order to train and race them at the periodical meetings there, and occasionally one turns out to be a real flyer.

Most Moors are sportsmen of sorts and eager to learn all about English fire-arms, recognizing their superiority to those of other countries. Winter is the season for whatever sport Morocco furnishes. Game Laws are rather a negligible quantity, the scrub-covered hills in the neighbourhood of Tangiers furnish some "boar," which are shot and not speared as in India. On the western side of the large Mamosa plain is an extensive lake which extends for some distance parallel to the Atlantic coast, and affords excellent wild-fowl shooting in the winter; this lake was the goal of shooting parties from "Gib" and good bags were obtained.

During early Summer and at a time when the country is green with the promise of an abundant harvest, immense flights of locusts are sometimes met with. On one occasion, when riding with a friend, we were overtaken by an extraordinary flight of these winged abominations; our nags crushed dozens under hoof at every step, and raised clouds of insects in advance; when we returned from our ride some hours later, across the path taken by these pests, not a vestige of green plant could be seen and the earth's surface was as bare as a highway.

Specimens of the various races inhabiting Morocco were to be met with in the coast towns; (1) Moors, descendants of those who had to leave Spain on the decline of their rule there—these supply the governing class, the officials, and the owners of property in town and country districts; (2), the Arabs who, coming from the South and East, in frequent forays, after the rise of Islamism, spread over the country

carrying with them their tent and pastoral mode of life; (3), the Berbers and Shillahs, strong hardy mountaineers from the Atlas range, who seem to have been the aboriginal inhabitants; (4), Negroes, generally slaves and a marketable commodity; these are of all shades from light coffee to the darkest and shiniest ebony, and come from the Southern Provinces or desert oases; these black men often rise to a high position in this and other Mohammedan States; (5), Jews, this ubiquitous race, are really the last people in Morocco and are treated as such, having really no *locus standi*, and can be and are grievously oppressed at the sweet will of the paternal government, or even at the hands of the small Moor or Arab, who makes of the Jew a local species of "Aunt Sally."

In ancient times Morocco was a flourishing State under cultured and enlightened rulers. In the vicinity of the large towns in the South and West are the remains of an old-time civilization, a civilization which, but for the blighting effects of Islamism, could without doubt be again re-established. It was good to hear our learned and accomplished friend (Mons. L) descant upon this theme, and how "La Belle France" was to be the pioneer in this great achievement; but, alas for our friend's dearest and most cherished hopes! all this was antecedent to the great "débacle" of 1870.

A. M. S.

St. Michael's Clacton-on-Sea,
24th Nov., 1908.

The Eucharistic Congress.*

IMPRESSIONS OF AN ANGLICAN.

In the eloquent speech in which the Bishop of Namur addressed the opening meeting of the Eucharistic Congress in the Albert Hall, he declared that in the previous Congresses in which he has taken so active part, he and his fellow organizers "always were looking to London." "We wished," he said, "to go there to offer to our Divine Lord a fresh sign of triumph, and to draw upon this country the special blessings which we know will come from the Eucharistic Congress." Never surely was a venture of faith more amply justified in the result, and it would indeed have been difficult in any time or in any country to surpass the manifestation of love and devotion to our Blessed Lord in the Most Holy Sacrament, of which, during these memorable days of last September, London was the theatre. The very aspect of the streets carried one back in thought to the ages of faith, and for the moment Westminster, in the very heart of the huge Metropolis, which has for three centuries been the centre of the Protestant world, seemed to have become once again a Catholic city.

It would be impossible within the limits of this article to do anything like justice to the different features of the Congress as its admirably organised proceedings were carried out from day to day. It must suffice to recall the impressions which stand out most prominently in the rich store of memories which those never-to-be-forgotten days have left behind them.

And first and foremost was the scene in the Cathedral on the Wednesday evening, the opening night of the Congress.

* By kind permission of the Editor of the *Xaverian*.

Thronged from end to end, its noble proportions half revealed and half obscured, as the lights which blazed in the sanctuary hardly penetrated the lofty vaulting overhead, the mighty temple and its congregation, from the prelates and dignitaries in their serried ranks to the thousands of worshippers in nave and aisle and galleries, seemed dominated by the spirit of expectancy. One thought of a valiant army in battle array, eager for action, but with the discipline of seasoned troops waiting for the supreme Commander to give the word to march. A thrill passed through the congregation as the Archbishop of Westminster and his Suffragans made their way to the great doors; a moment more, and they were returning in stately procession, escorting to his throne the Cardinal Legate who represented in all its plenitude the authority of the Holy See and the person of its august Occupant, the Pontiff, to whom 200,000,000 of Christians render a glad and filial obedience.

All who saw and heard the Cardinal Legate, both at this first ceremony and throughout the Congress, were unanimous in the opinion that it would have been impossible for the Holy Father to have chosen a worthier representative. His stately and gracious presence, his musical voice, his evident sympathy with this country, his tactful references to those great Saints, Augustine and Cuthbert and the Venerable Bede, whom, in spite of our unhappy differences, Englishmen universally revere, all combined to make him not only an ideal Legate for the Congress, but also a noble Ambassador in that cause of "true Christian peace," to use his own words, to which, not on one occasion only, he expressed his desire that our land might be brought.

Of the great functions which day by day succeeded each other in the Cathedral, impressive as all of them were, each struck a distinctive note that had its own separate significance. The arrangement that the Celebrant on Thursday, at the first High Mass of the Congress, should be the Archbishop of Paris was particularly welcome to the thousands

on this side of the Channel whose sympathies have gone out to the illustrious Church of France in all the trials and sufferings through which during the last few years she has had to pass, and many of whom felt as they knelt before the Altar that morning that there could be no truer *sententia cordiale* than that between the Christians of England and of France, as together in the Holy Mass they pleaded before The Divine Majesty for all the needs of both their beloved countries. The selection of the Archbishop of Utrecht as the Celebrant at Friday's Mass brought another chain of recollections. One remembered that it was the English St. Willibrord who, educated at Ripon under the eye of St. Wilfrid, founded the See of Utrecht, a bond of union going back for full twelve centuries. But perhaps still more significant was the imposing celebration of the Byzantine Liturgy on the Saturday morning. It was a singularly striking illustration of that diversity in unity which is one of the glories of the Roman obedience, and an Anglican may be permitted to hope that as an object-lesson it could not be thrown away either upon his own co-religionists or upon many Roman Catholics to whom the service must have seemed strangely unfamiliar. It was, at any rate, a visible proof to Anglicans that, provided that there is unity in essentials, Rome is tolerant of the widest diversities in regard to discipline and national customs; and Roman Catholics on their side were reminded that it would be more Roman than Rome herself to look upon differences of rites, of ceremonies, and of language in the Liturgy of the Church as insuperable bars to full communion, so long, of course, as the principle is maintained "in necessariis unitas."

It was this day, Saturday, that was chosen for the children's procession, a feature of the Congress that, it was easy to see, appealed in a special way to the London crowd which has ever a warm corner in its heart for the little ones. From every part of London they came; from Hammersmith in the West, from Islington in the North, from St. Mary,

Moorfields, and distant Poplar in the East, from Battersea, and Rotherhithe over the water, some 17,000 in all, watched and from time to time enthusiastically cheered by multitudes of spectators who from windows and pavements and even from passing motor-cars and omnibuses were all eager to see the children go by. Many were the mottoes inscribed on the banners which the children carried, but the keynote of the procession was given by the motto which came first of all—"Jesus, convert England!" It stamped the whole procession as an appeal to the Sacred Heart of Our Lord from the "babes and sucklings" whom He loves so well.

With regard to the great meetings in the Albert Hall it is difficult to say what struck one most, the spectacle which the huge building presented, packed from floor to ceiling, the glowing enthusiasm that never flagged, or the very high level of oratory which characterised the speeches. It was evident that the scene both on the Thursday and on the Saturday evening made an immense impression on the Cardinal Legate. In fact one could not help wondering whether the impression that his Eminence carried away might not be too optimistic. It is by no means easy for a foreigner to appreciate the vastness of London. In any other capital such enormous gatherings as filled the Albert Hall on these occasions would represent a very substantial proportion of the whole population, but all Londoners know that although these great meetings proved beyond a shadow of doubt that the Roman Catholic body is strong and united and enthusiastic, the Albert Hall might be, and has been, filled over and over again by equally numerous and equally enthusiastic assemblies for all sorts of different purposes without representing more than a fraction of the inhabitants of the British Metropolis. The scene at Saturday's meeting will always live in the memories of those who were present, for it was then that the Archbishop had to make the amazing and hotly-resented announcement that at the last moment the Prime Minister of England, at the bidding of a

handful of Protestant fanatics, had interfered to prevent the Procession of the Blessed Sacrament through the streets on the following day. The roar of indignation which filled the hall as the Archbishop narrated the correspondence which had passed between himself and Mr. Asquith can hardly be realised by those who did not hear it; but when the first moments of tense excitement had passed two salient facts emerged from the incident, one that the Archbishop had acted throughout with a straightforward dignity and statesmanlike generalship of which his flock might well be proud; and the other that the Catholic body, under the most trying circumstances, were prepared to accept the decision of the Archbishop with a self-restraint, a dutiful submission to the ecclesiastical authority, and even a suppression of all bitter feeling which did them infinite credit.

Sunday, the last day of this never-to-be-forgotten Congress, might well deserve an article to itself, but space forbids all but the barest chronicle of its well-filled hours. The day began, as was fitting, by thousands of Communion made in the various churches, and then came the final High Mass in the Cathedral, Pontifical High Mass sung by the Cardinal Legate himself, and preceded by a procession, of which the pomp and splendour, with more than eighty Bishops and twenty mitred Abbots, was indeed worthy of the great occasion. One would fain say something, did space permit, of Cardinal Gibbons' eloquent and inspiring sermon, of the music which, as in all the Cathedral functions of the week, so admirably sustained and up-bore on its wings the devotions of thousands of worshippers, or of the flowers which had come that morning from France in lavish profusion. They were to have been strewn before the Blessed Sacrament in its passage through the streets, but since this was not to be they were used to cover the bare rails of the Cathedral galleries. No sooner was the Mass ended and the Apostolic Blessing given by the Cardinal Legate than the vast congregation poured out into the streets, only to find themselves

engulfed and absorbed in a still greater multitude converging upon Westminster from every quarter, by rail, by omnibus, and on foot, all intent upon taking part in the culminating act of the Congress, the Procession which, although not in the way that had been intended, was in the Archbishop's words to make "not only of the Cathedral, but of the whole of Westminster, one great sanctuary of the most Blessed Sacrament." By two o'clock every inch of ground along the route of the Procession was occupied, and indeed far beyond the line of route the crowd was stretching in hundreds and thousands who could neither see nor hear anything, but who were loth to give up the hope of getting nearer. From time to time hymns such as "Faith of our Fathers," "God bless our Pope," and "Sweet Sacrament, we Thee adore," relieved the period of waiting, and at last the great Procession set out, the way for it being cleared, not without tremendous efforts, especially at one or two points, by the metropolitan police. It was now that one felt the truth of the Italian proverb "*Non c'è male senza bene*," and that after all an attempt to carry the Blessed Sacrament through such a dense mass of people might have been attended by the risk of accidents of which one cannot think without a shudder. The altered character of the Procession had, too, one direct consequence of a not unwelcome character, for it gave the spectators the opportunity, of which they took full advantage, to acclaim with thunderous applause the Cardinal Legate as he passed along the route. Here and there there were hostile demonstrations, but their feebleness in proportion only emphasised the cordial acclamations of the overwhelming majority. The return of the Procession was followed by another period of waiting for those outside, and ever and anon all eyes were turned to the balcony above the great doors of the Cathedral whence the Benediction of the Blessed Sacrament was to be given. At length a signal was made, and from the multitude gathered outside the Cathedral arose in a great

volume of sound the hymn "O Salutaris Hostia." A pause followed, and then broke forth in equal volume the strains of the "Tantum ergo." Scarcely were the last words concluded when a movement was seen on the balcony. A stillness so absolute fell on that enormous throng that the voice of the Cardinal far above could be heard—"Panem de caelo præsultitisi vis." The response was given, and the Cardinal Legate's voice could again be heard beginning the collect "*Deus qui nobis*." Every eye was raised towards the crimson cloth which hung from the centre of the balcony, and a moment afterwards all heads were bowed as with slow and solemn gesture the Cardinal Legate, approaching the parapet, raised aloft the monstrance, and gave the Benediction of the Blessed Sacrament to the human sea beneath him. Twice was the solemn act repeated at different sides of the balcony, the people, too closely packed to kneel, receiving the Benediction in silent adoration. Then their pent-up emotion burst forth; and as the Cardinal Legate and his attendants disappeared from the balcony cheer after cheer rent the air. And thus in a supreme act of faith, of worship, and of loyalty, ended the Eucharistic Congress of London.

In these brief notes no allusion has been made to the Sectional Meetings of the Congress but such names as those of Abbot Gasquet, Monsignor Moyes, Fr. Thurston, and Dr. Scannell, to mention no others, are a guarantee that both papers and discussions were of the highest interest and value. And now comes the question which is, for an Anglican, of absorbing interest: may it be hoped that this wonderful Congress can in any way be regarded as helpful towards the great cause which so many of us have deeply at heart, the eventual reunion of the Church of England with the Holy See? Such reunion we may never live to see; but if it should ever be brought about it would surely mean a long step towards the conquest of the world for Christ, and on that account it is a question upon which no sincere

lover of our Lord Jesus Christ can look with indifference. Perhaps it may be over bold and over sanguine if the suggestion is made that the answer may be in the affirmative, but there are at least some thoughts pointing in this direction which to the writer of this paper seem worthy of consideration.

To begin with, it is no small gain that the Congress was followed from day to day by the sympathetic interest, nay, more, by the prayers of thousands of Anglicans. Nor is it surprising when one reflects that the movement which in the last half century has so profoundly transformed the Church of England has been essentially an Eucharistic movement. In every Anglican church affected by the movement the cause and the measure of an advance towards a Catholic standard of doctrine and worship has been the steady approximation towards a definite belief in the Real Presence and in the Sacrifice of the Mass, with a fuller realization of all that is involved in Bishop Andrews' statement of our firm belief "*Jesus Christum in Eucharistia vere presentem, vere et adorandum esse.*" No wonder, then, that Anglicans rejoice that our Divine Lord in the Sacrament of His love should receive such a tribute of homage and devotion as it was the privilege of our Roman Catholic brethren to offer Him in London last September. But here comes in a further thought. The Church of England has rejected the term "Transubstantiation" as an explanation of the mode of that Real and Objective Presence in which we (that is the so-called Ritualistic party in the Church of England) and our Roman brethren alike believe: and what do we see? Simply this, that the great majority of the members of the Church of England, notwithstanding the words of their own Catechism, do not believe in the Real Presence at all. On the other hand, the adoption of the term "Transubstantiation" by Rome has so safeguarded the doctrine of the Real Presence that not a single Roman Catholic for a moment doubts it. Surely this is a

fact which affords food for reflection, and suggests the question whether the Church of England which, while she has no scruple in criticising other Churches, certainly does not claim infallibility for herself, should not reconsider her attitude on this crucial point. Nor can there be any disloyalty to Anglican authority in such a suggestion when it is borne in mind that theologians like Dr. Pusey, Bishop Forbes of Brechin, and Mr. Keble have all felt that the decisions of the Council of Trent and of our own formularies are not irreconcilable.

Or to take another point. Many Anglicans have regarded with misgiving the acceptance of Roman teaching with respect to the Holy Eucharist because they have had a notion that in the Roman Church an extra liturgical cultus of the Blessed Sacrament was superseding the Sacramental Communion instituted and commanded by our Blessed Lord Himself, but any such notion must have been effectually dissipated by the recent Congress. From first to last, by the Pope himself in his Letter of Authorization to the Cardinal Legate, by Cardinal Vannutelli, by the Cardinal Archbishop of Toledo, by speaker after speaker, stress was laid upon the duty, the privilege, the blessing, of frequent even daily Communion, or as the Archbishop of Westminster put it at one of the Sectional Meetings, members of the Congress were urged "not to forget the ultimate end of the Eucharistic Congress, *viz:* an increased love for Our Lord in the Blessed Sacrament, shewn by more fervent and more frequent Communions."

Reference has already been made to the significance of the celebration of the Byzantine Liturgy, and the object lesson which it afforded to both Catholics and Anglicans. Anglicans may at least draw from it the assurance that if at some future time normal relations were restored between Rome and Canterbury there would be every likelihood that they would be allowed to retain much to which they are accustomed in their public worship, nor would they be asked to

give up those beautiful prayers mostly drawn from Catholic source, and enshrined in the Book of Common Prayer in a matchless and musical English, which are bound up with the most precious associations of their religious life.

There remains, of course, the fact that the Eucharistic Congress was not only a manifestation of love and devotion to our Blessed Lord in the Most Holy Sacrament, but also a demonstration of absolute loyalty to the Holy See; but here again is there not room for an exchange of views, in the hope of coming to an understanding? Three centuries and a half ago the gentle and lovable Archbishop Heath of York in his place in Parliament warned his hearers what would be the result if the English Church and realm relinquished and forsook the See of Rome. "By leaping out of Peter's ship," he said, "we hazard ourselves to be overwhelmed and drowned in the waters of schisms, sects, and divisions." No one who looks around on the England of to-day can fail to see how truly those prophetic words have been fulfilled, and viewing as we do the perfect "unity of doctrine" manifested by the recent Congress compared with our own miserable divisions, ought we not seriously to ask ourselves whether there is anything in our position with regard to the Holy See which may naturally account for our utter failure to preserve "unity of doctrine" amongst ourselves? The Eucharistic Congress will not be without its special value to us if it forces us to reconsider the claims of the Holy See and our relation to them, and this in the spirit of the Archbishop (Maclagan) of York's words when he wrote twelve years ago that "England would never hesitate, in regard to the Papacy, to admit whatever can be shown to be in accordance with the will of our blessed Lord and the teaching of the primitive Church." Nor would this spirit be out of harmony with the appeal made in the Bull *Satis Cognitum* wherein Leo XIII, who gave so many proofs of his earnest desire for the reunion of Christendom, cited Holy Scripture and such Fathers as St. Cyprian, St. John

Chrysostom, St. Ambrose, St. Jerome, and St. Augustine, to illustrate the relations which should subsist between the Apostolic See and the universal Church.

Such are some of the reflections to which the Congress cannot but give rise in the mind of an Anglican, and whatever difference of opinion there may be about the line of thought which these reflections indicate, it is to be hoped that we can all join in the prayer of one of our popular Eucharistic hymns:—

"For all Thy Church, O Lord, we intercede;

Make Thou our sad divisions soon to cease;

Draw us the nearer each to each, we plead,

By drawing all to Thee, O Prince of peace;

Thus may we all one Bread, one Body be,

Through this blest Sacrament of Unity."

R. B.

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

CHAPTER XI.

Of our Spiritual Concerns at this time.

I have given some little account of how we were off in necessities for the body; for the soul we were now rather better provided. From the time of our first imprisonment we had not been allowed to see a Confessor or to write anything that was not seen by the Keeper or a person appointed for that purpose. Here we found no difficulty in sending letters by any one who got leave to come and see us, but we took care to be very prudent in so doing. About this time the former Grand Vicar, Revnd. Mr Dampierre, got his liberty. He had been a long time in close confinement. He sent his compliments by someone to the three Superiors of the English Communities, letting them know that if he could be of any service to them, he was ready to do anything in his power. Revnd. Mo. Prioress, considering him under the present circumstances her proper ecclesiastical Superior, with pleasure embraced this opportunity, and wrote him a long letter giving him an account of all she had been obliged to take upon herself under the difficulties we had been in; she also told him that the time of her Superiority had expired while at Vincennes, but the impossibility of making an Election had induced her to remain until she could lay the case before her Superior. She soon received a

very comfortable letter from him, approving her conduct and telling her that His Holiness had given orders to the Arch Bishop of Paris to direct all the Superiors of Convents to remain in their places, till they could have liberty to make a Canonical Election. He had these orders from the Arch Bishop, and therefore commanded her to continue till that could take place.

Our Confessor, who had been taken from us the 1st of December 1793, got his liberty in the December of 1794 and came to see us at the Greffe or speak-house; but as there was always someone present, we could only feel glad to see him. We found him much broken and altered, very weak and exhausted. A few days after his first visit Revnd. Mo. was obliged to take to her bed, having gone through so much fatigue and not being recovered from her illness at Vincennes. In consequence, the next time our Confessor called, we got permission for him to come in to see her, but it was only permitted with a Guard present; one of the Nuns, however, contrived to take him into the next room and made her Confession, while the other Nuns did their best to entertain the Guard.

He called after this once or twice, but we were never able to get him in. He died on the 16th of January 1795. We had better success with the Prior of St. Edmund's, who had a cousin with the Blue Nuns. No difficulty was made to let any one see their relations, so he was let in without a guard, and she conducted him a private way to us, so that several of us got to Confession. A very few days after this, those who had been able to Confess had the happiness to Communicate, a happiness we had been deprived of ever since our Church was demolished (which was the 25th of November 1793) till the 17th of January 1795. The way Providence effected this blessing for us was as follows.

Shortly after our coming to this house, there came 7 Carmelite Nuns and a Visitation Nun who lived with them. They had suffered much in several prisons. They were

first confined on suspicion of having had Mass in their house and they would not take their oath they had not; consequently they were tried at the Tribunal and it was considered a wonderful thing they escaped being Guillotined. They were only condemned to Deportation, and that not having taken place at the death of Robespierre, they were saved and sent here. One of these had a brother, a very good Priest, though not known to be one. He came several times of a morning to visit his sister, and by that means we had the happiness of hearing Mass; we had communicated several times before. At last in February leave was given for Mass to be said privately in rooms, and the Austins immediately got an Altar put up in a room of their Infirmary, where they had all along kept Quire. The Keeper and his men were very assiduous in assisting them. It was either the day before, or the day after St. Mathias, 1795, I do not remember which, that Mr. Fitzpatrick, the Chaplain to the Blue Nuns, said the 1st Mass, and all the three Communities assisted at it. We all joined in reciting the *Veni Creator* before Mass and the *Tc Deum* after it.

I leave the reader to judge what were our feelings and what a comfort and happiness this was after so long and severe a deprivation. After this, we had always one Mass daily and often two: and as we now were well off in Spirituals, and they allowed us 3 livres a day for each to live on, we never thought of asking for our liberty; but the time for that was near at hand; the particulars I reserve for another Chapter.

CHAPTER XII.

On our being set at Liberty.

On the 1st Sunday of Lent, which was the first of March, the Keeper came and brought us all the orders for setting us at liberty; but as we were in an English Convent they

permitted us to remain there for the present. The Keeper also remained; but all the Guards were withdrawn, and all who came to see either of the three Communities were admitted without difficulty. But we had on the other hand one very material loss; we had nothing to live on and we could none of us receive any rents. We, therefore, all the three Communities, presented petition after petition to have some allowance granted us. This they at length promised, but it was so long before it came that we only received the first payment of the grant the day before we quitted Paris, 22nd of June 1795. They gave us for two months 40 sols each a day; it helped us on our journey. In the meanwhile, we were half starved. We had indeed the Assignats which had been returned us when we left Vincennes, and with these we managed as well as we could, but everything was so scarce and so dear, that we could only allow ourselves 4 oz. of bread a day and other things in proportion. Our chief subsistence was potatoes, which a lady, who had been prisoner in our House with us, procured us from the country at a reasonable price.

But the Poor were much worse off at that time; many died from want; and we saw others come to the dunghill, pick up the leaves of the lettuces which had been thrown there as unfit to eat; and eat them eagerly. Revnd. Mother was much afflicted at seeing the Nuns suffering so much for want of sufficient nourishment, and, because of it, so much reduced in health. She consulted them, and several others, what was best to be done in so critical a situation; but most of all she prayed God for light and direction to do His Holy will. She proposed to them whether they should attempt to go to England. All agreed it would be the best thing, if it could be done; but none could give her any idea how to accomplish this. There was no way of supplying the great expense of such a Journey, except by the sale of our furniture which, though we had it in our hands, was in sequestration. But the Almighty when you have put all

your hopes and wishes in His Hands, takes the whole care upon Himself and brings all things to pass as He wills, without your seeing how. In an affair of so much importance we took the votes of the Community, and all were for our going to England except one. Revnd. Mother consulted the grand Vicar, Mr. Dampierre, upon the affair; she told him her anxiety of mind on account of the state of the Community &c. He listened very attentively to all she had to say, and then gave her his advice, in very few words, but very decisively, that she had better go to England if it could be done. His words seemed to her to be a declaration of the Will of God, as he was the right person to decide the affair, since being in the place of the Archbishop, our lawful Superior. Revnd. Mother then thought she would speak to the Keeper to see if there was any chance of being allowed to dispose of our things. She did so, and exposed to him the distress we were in, through getting nothing to live upon notwithstanding all our Petitions. He replied, that for the Nuns of that House he was charged with their effects, but that ours had never been given into his hands. Therefore he should make no difficulty as to her selling what she pleased. This was a great comfort to us, and we immediately set about seeing how we could dispose of what we possessed. We thought of a public sale, but were afraid that might attract notice and perhaps have the business stopped; so at last we determined to sell the goods in lots by degrees, and we did not begin to sell till we had got our passports. I cannot well remember all the trouble we had to get our passports, though we had less than many others; but a stop was put to our getting them for some weeks by a fresh Insurrection. However, after some time, business again went on, and a person came to give us all our passports, and marked down a description of each one of us: her size and features. We were afterwards obliged to go out to the Comité Révolutionnaire of that Section, where all we had to do was to answer when called, since each one's name was

put with her description, which one man read over whilst another looked to see if she was the right person. They had the civility to come to us, to see 3 or 4 who were not able to go out. As soon as we had the passports safe, Revnd. Mother sent Miss Lovegrace to secure the coaches. These two coaches only go twice a week and hold eight. She took them for twice; the first for Friday, the 2nd for the Tuesday following, about 3 weeks from the time we engaged them; so we had that time for preparation. We began by selling off our things, in lots, to different people, and we got them all out of the house and safely delivered to the purchaser before the last half of us set off. Altogether, we got about 1500 livres for our things and then, the day before we quitted Paris, we received the first payment of the grant we had obtained from our petitions for something to live upon. From this source we received 2000 livres, and as this went with the rest, we had in all about 3600 livres for our journey. It was not too much. There were 16 of us including Miss Lovegrace, just sufficient to fill the coaches; but it was a great affliction to us to have to divide, though only for a few days. However, being the full number to fill the coaches, we had the comfort of being able to say our Office on the road. After our places were taken, Revnd. Mother received a letter from Mr. Coghlan telling her how many Communities were already in England; this was very encouraging to many of us; and till this letter we knew nothing of any Religious being gone before us. I can with truth say we threw ourselves entirely into the arms of Divine Providence, not knowing what was to become of us. "It is good to hope in the Lord," for we were no sooner in England than it seemed as if everything was done to our hands; we had no further pain or care, but to bless God for his Fatherly Protection over us.

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We were more than 16 in number when we were taken to Vincennes, for then Str. M. Magdalen Dunn had not quitted

us, and there was also a Mrs Greenall who had lived with us many years. She left us at the same time as Str. Mary Dunn and went with her to England and settled in Lancashire where she had some property. Besides these two, we had also then our dear sister Lucy Parkinson. She was of a very weak constitution, and the sight of Vincennes and the trials we had already gone through, were too much for her. She lost her reason, and the Revnd. Mother falling sick, they obliged us to remove her to the Hospital, where they told us she would have the benefit of Baths and other remedies she could not have with us in our Prison. In fine they took her away, and after she left us we could not find out where she was. Nor did we find out till Miss Lovegrave got her liberty. She then made it her first care to seek her out, and after much trouble, found that she had been placed in the Hôtel Dieu at Paris, and had departed this life the 13th of Oct. 1794, a very few days before Miss Lovegrave discovered where she had been. Our first party set off for Calais on the 19th of June 1795. The first eight consisted of Mo. Ann Joseph, Mo. Mary Francis, Mo. M. Placida, Mo. M. Joseph, Sister Teresa Catherine, Str. Mary Gertrude, Sister Mary and Miss Lovegrave. Str. Mary, a Lay-sister, was in a dying state; we therefore sent her off by the first party that she might have time to rest on the road till the others joined them at Calais. She had a great fear of the Journey, thinking she might die on the way, but when the day came she set off with more courage than anyone, and though her complaint was very troublesome all the while, yet she was none the worse but rather better for the Journey.

The eight that remained lost no time in disposing of everything we had left; and the Revnd. Mr. Edgeworth, hearing of our distress, sent us 1000 livers. Though our situation was very distressing and much more so than I can express, yet God who is infinitely Merciful, so abundantly helped us and supported each one of us that we were able to bear all with patience.

Our union and happiness amongst ourselves, each one endeavouring to support her own and others' burdens, enabled us to accept patiently all that befel us with cheerfulness and alacrity. Our first party reached Calais on Wednesday the 24th; we left for that place on the 23rd of June. Revnd. Mother of the Austins would have us all dine with them in their Refectory on that day, and as soon as dinner was over we took leave with many tears on both sides. Father Prior of St. Edmund's saw us to the coaches. We took with us what provision we could, especially bread which was very dear and hard to be got, a good woman who had formerly served us with milk made us a present of a large loaf of her own baking, a very great treasure in those days. That evening we did not sup, but travelled all night and did not stop, except to change horses, till dinner the next day, then, though we were much tired, we went on till we were within two leagues of Abbeville. There we were to have stopped for the night but no horses could be had to take us further and we were obliged, fatigued as we were, to sit in the coaches all night on the high road.

At 6 O'clock next Morning they brought out the horses and we proceeded to Abbeville to Breakfast. We met there with an old man and his wife, very kind and obliging, who described our first party and gave us an account of them all, telling us how well the sick one bore her journey. This was a great comfort to us. We found we could buy bread here without difficulty, but that further on we should probably find none; we therefore profited by the occasion to procure a loaf of 9 pounds for which we paid 67 livers 10 sols and thought it a great bargain. We said our Office all the way and generally without difficulty as we went very slowly and often had to wait long for horses. We got to Amiens very late, where we had a good supper but there was no Bread and we were very glad of our loaf. We were provided with good Beds and slept well; it was the first time we had rested since we left Paris. We had long to wait at Amiens,

the Coachman being obliged to go to the Municipality to get an order to have farmers' horses for two stages, as there were no post horses to be had. He told us it cost him 800 livers; I am sure it cost us as much patience, since the farmers' Boys came along with the horses and drove us as they would a loaded waggon. On Friday evening, before it was quite dark, we arrived at Montreuil where, for want of horses, we had to remain all night. Next morning, we went to Boulogne with very good horses. On entering the town they demanded our passports but did not detain us long, and we were in hopes to join our Sisters that evening at Calais. But we met with a stoppage. They had sent horses for us from Calais the evening before, but finding we did not arrive, they had gone back, and would not come again till Monday. They sent to every place in the town to try to procure us horses but in vain. We were obliged to remain at Boulogne till Monday morning. This was very distressing to us not only on account of the others being kept waiting for us but for the great additional expense. Every day we had either dinner or supper, though never both of them, but when we changed horses we got some boiling water and made ourselves some tea.

We set off very early on Monday morning and rejoined our Dear Sisters just as they were set down to dinner. We shed tears of Joy at meeting, but we were first obliged to go to the Municipality, to have our passports examined. We were well served at the Inn, though at a very great expense, and the wind was so high and contrary that we could not attempt to sail at once. We were tormented with the solicitation of one Captain, and the friend of another (who was absent), each trying to engage us to go in their Vessel. Reynd. Mother, to be rid of these harassing importunities, resolved to make an agreement at once, which she did with the one present, for two reasons; 1st because he said the least ill of the other, though there was not much in this to choose between them; 2dly because he was much

recommended to us by two Communities who came to see us, some Dominicanesses and Benedictines.

Our man was a Danish Captain, and he agreed to take us for 2400 livers, which was at the rate of 2 guineas a head. The night before we expected to sail, the Vessel laying at anchor and all our baggage on board, the cable which fastened it to land was cut, and when the tide came in the Vessel turned on its side and was almost filled with water. This was the first news told us in the morning and we were told also that she was totally disabled from sailing and that our luggage must be put into another Vessel. Fortunately, Miss Lovegrave went and prevented our things being removed, and the Captain came to us with a more favourable story. He brought a carpenter with him who gave us a certificate that he had visited and repaired the ship and that she was in a state to sail with safety. We therefore determined to keep to our agreement and sail with him. We expected to sail on Thursday morning, the 2nd of July 1795, for the wind which had detained us was quite fallen and it was now quite calm, but the Captain told us, if we insisted upon it we might go on board, but that we should only lay in the Channel and could not advance till the wind got up. However, he said, if we would consent to remain at the Inn that day and go on board at night, he would pay the additional expense at the Inn: we accepted his offer glad and contented to have got so far on our Journey.

Our paper money was near finished and we bought with it a guinea and a half, giving 750 livers a guinea.

On the evening of the 2nd of July 1795, we embarked according to agreement. It was mild and serene. Our poor sick sister we put to bed as soon as we got on Board; but she was the best of all, for the rest were very sick and there were not beds for more than 5 or 6. The ship was a very poor one, but the captain made up for it by his great attention and good nature. We landed safe at Dover on Friday the 3rd of July 1795. A very great crowd waited our

arrival on shore to welcome and congratulate us. The person at the Inn, to whom Mr. Coghlan had recommended us, met us as we landed and provided us with a good fish dinner and such excellent bread we could hardly believe our eyes or our taste. We needed this refreshment and rest, having been 20 hours on board, sick all the while and taking nothing.

Notices of Books.

The Saint of the Eucharist. Adapted from the French by Fr. Oswald Stanjorth, O.S.F.C. Washbourne. 3/6.

This new edition of the life of St. Paschal Baylon, which first appeared in English three years ago, comes out undoubtedly at an opportune moment. As the Archbishop of Westminster says in an introductory letter, "Appearing as it does in the year in which for the first time the International Eucharistic Congress is to be held in an English-speaking country, it will enable English readers to become acquainted with the details of the life of the humble Spanish Franciscan Friar whom Leo XIII was pleased to proclaim the special heavenly Protector of all Eucharistic Congresses and Societies." A translation of the letter *Providentissimas Deus*, which gives St. Paschal this preogative, receives appropriately a prominent place at the beginning of the work.

The book is an adaptation of a French life, and the work has been well done. The original may have something to do with an occasional confusion of the present and past tenses in narrative, and with such points of vocabulary as the use of "inappreciable" in the obsolete sense of "invaluable." But apart from this, the book has lost its French dress, if it has not come completely into the purest English idiom. It has in fact a transatlantic turn of phrase and also a transatlantic boldness and raciness of treatment. In solemn hagiography we may boggle at such a passage as, "No speculation is so sure or so lucrative as to invest in heavenly securities," or again when, in the discussion of the attitude of the doctors towards the miracles of St. Paschal, the Saint is referred to as "an unlicensed practitioner" and "their confrère without a diploma," or at the account of

the pedlar's *Rozinante* which was restored to "the pink of condition." But there is not too much of this and the author's style is successful in giving the book a certain freshness without detriment to its serious purpose. While we are discussing the style it may be remarked that the grammar is occasionally at fault, as in the collocations "detrimental of" and "cult to," that the vocabulary is sometimes infelicitous, and that the abbreviations "don't" "didn't" *et hoc genus omne* do not seem in place even in lively prose. There are a fair number of printer's errors. The illustrations are poor.

As for the book itself, it is a well-arranged clear and systematic life. We are given the facts of the life of the Capuchin lay-brother, gathered from the early lives and the records of his canonization. We naturally do not expect an eventful life, though there were stirring passages in that of this humble Saint. He was, besides, reticent about himself and his adventures, and the record is in consequence somewhat vague. It is for the most part a story of humble and devoted toil. The book gives a good account of the strange manifestations known as the "knocks of St Paschal," and of a few of the many miracles that have glorified this Saint. We confess that the writer seems to us to have forgotten in part the promise which is made in an introduction, to show the special fitness of the choice of St. Paschal to be the Patron of Eucharistic Associations. And we should have liked more of the words of the Saint or of the contents of his commonplace book. The samples that are given seem pregnant and forcible. But the book reads well. Throughout it we have appropriate spiritual reflection and commentary. It will do the work that a properly written saint's life should do.

Cords of Adam. By the Rev. Thomas J. Gerrard. Longmans. 5/- net.

This is a collection of essays on religious subjects ranging in length from one page to ten, and treating of many prominent features of the Christian revelation. The writer has aimed at uniting devotion and apologetics and has undoubtedly achieved a large measure of success. In such a treatment, of course, dogma tends to lose its definiteness, nor need we be precisians at all costs. A cut-and-dried and carefully systematized statement of truth has a great attraction for some minds, but it repels others; and, to speak in tune with the book before us, mystery will not be measured with a foot-rule and the vast profound of God's purpose cannot be sounded by logic. Yet there is another extreme. A hazy, filmy view of truth, a statement which is mainly metaphor, a treatment which appeals to the half known, to blind gropings and vague desires, is unsatisfactory, if it is not dangerous. We would not be taken to mean that the book is seriously defective in this respect. It is certainly sound in doctrine, and is successful in its statement of some of the difficult questions of theology, though perhaps the Capstickian theory of grace abounding did not call for careful refutation. But there is certainly also a looseness of expression in some places which could be construed in a doubtful sense. Indeed we confess to the impression that the writer is sometimes orthodox in spite of his philosophy. Of course there is no formal statement of any philosophical system and it would be a bold thing to say that this or that is held. We may notice first that the book shows many a trace of the Newman tradition. There is the proper insistence on the superiority of real to notional assents and the author never forgets to emphasise the practical side of truth. There is also, we regret to see, an echo of the familiar vilification of logic even down to the phrase "smart syllogism," but in this the author has not gone the

disastrous length of dethroning the faculty of reason. The "whole man" appears in these pages; but, as we judge from the indications given as to his psychology, he is not the anarchic being in whom feeling has usurped the place of reason, a creation which reminds us of nothing so much as of Plato's democratical man, that wondrous incarnation of liberty and equality.

The testimony of conscience to truth has also its due emphasis. And we have a large infusion of what is most modern in apologetics, that is, the exposition of the needs of human nature which have their perfect fulfilment in the revelation of Christianity. It is in this part of the author's teaching in particular that we should have liked a clearer statement. But we consider the main teaching of the book to be the paramount importance of the will in religion. The writer emphasises the point well and recurs to it frequently. Again he is never tired of insisting on action. He teaches not merely that faith is expressed in action and that faith to be faith must be practical and productive, but also that it is in a manner generated by it. If we make the venture of faith and live the truth we shall be won by it. In connection with his emphasis on will we may notice many idealistic professions, as for instance, "The material world is scarcely dreamstuff compared with the reality of will-power and love," and "Will-power is practically the only real force in existence." It would be absurd to say that this need necessarily mean downright idealism. Rather it is a valuation of the respective importance of spirit and matter which needs to be drummed into our materialistic ears. And so we need have no quarrel with the reiteration of such important teaching.

It may be interesting to read St. Augustine's comparison of St. Peter and St. John (in the homilies of the breviary for the feast of St. John) and compare it with the author's remarks on St. Paul and St. John. It seems to us that he is so insistent on will and so full of the idea of action and struggle, that he does not appreciate the perfect soul that strains to the

Infinite without obstacle but none the less with intense effort. He has no doubt that St. Paul's love, the love that has to overcome temptation and contradiction, is the more meritorious love. This is perhaps a more human view, and we might say that in a pragmatic sense it is the more efficient and productive view. But this is surely an occasion when the human view is likely not to be the true one. And we must not be afraid to be transcendental, if we believe that there is a divine element in human nature. We should remember to "immortalise."

In point of method the book is slightly disappointing. Many an interesting subject is introduced to be dismissed very curtly. We are interested and then comes the closure. And sometimes the result is a want of unity in the essays. There is an example in the essay on "God Unchangeable." It seems to us that the digression on the rationale of prayer takes us away too far from the main point of the essay, *i.e.*, the variety and fullness of the will-satisfaction in the attainment of God. In general the essays have a character perhaps of jerkiness and abruptness, not out of place in the statement of pregnant thought, but often defeating expectation. The author disarms criticism with a quaint application of the verse "*Quoniam non cognovi litteraturam introibo in potentias Domini,*" but we may say that they are written in a style which is easy to read and generally pure in diction, though there are some unusual words such as "impractical" "incontaminated," "tremulant," and a certain number of disturbing colloquialisms. We were surprised to meet that old offender "aggravated," and there are a few strange spellings, such as Xantippe, Ascetes, extatic, beatiful and spead, the last two plainly printer's errors.

The Elizabethan Religious Settlement: a Study of Contemporary Documents. By Henry Norbert Birt, O.S.B., Priest of Downside Abbey. London: George Bell and Sons, 1907.

This very solid contribution to the story of the English Reformation comes from the school of historical research founded by Abbot Gasquet, in Holborn, and bears appropriate evidence of industry, scholarship and accuracy. Having with infinite pains gone through an enormous mass of material, chiefly manuscript, connected with the reign of Queen Elizabeth, Fr. Birt is in a position to throw some valuable and novel light upon various minor questions of history on which opinions have been formed rather recklessly. One of these is the proportion of clergy benefited throughout England who submitted to the Elizabethan Religious Settlement. Only those who have examined the evidence in detail can criticise the conclusion which our author comes to, that the acceptance was by no means so universal as Protestant writers have assumed. It is an interesting, if a minor point; for there was certainly no wide-spread resistance to religious innovation, as there was no firm, wise leadership on the part of hierarchy or nobles, and no clear guidance either from the Roman See. The Catholic gentry were a poor lot, mostly gorged with monastic spoils, time servers, very careful of their own skins. The bishops, staunch at last and faithful unto death, but hampered by past subservency, exercised little influence over the country. The people, weary of perpetual change, either unaware or careless of the religious revolution involved, disunited and leaderless, took no trouble about present evils which the next change of rulers might remedy. So laymen and clergy alike lay low, and swallowed whatever the Government gave them, making wry faces over the oath of Supremacy, just to show how it disagreed with them internally. The easy-going squire, to save his liberty or his

estate, would call occasionally at the parish church to "take wine with the parson," as he phrased it, or else would wipe his lips on the back of his sleeve after receiving the cup and mutter with a grin to his neighbour,—"very bad port this!"

To such a temporising policy the length of Elizabeth's "spacious days" was fatal; and armed opposition to her tyranny must have appeared preferable to the bolder spirits. I never like to censure brave men who take up arms for faith and freedom; though Dom Norbert does not hesitate to condemn the Rising of the Northern Earls, as well as the policy, urged on the Holy See by impatient and injudicious exiles, which decreed the excommunication of Elizabeth Boleyn. If this decision were as ill-timed and fatal as even later Pontiffs described it, we have all the more pity and admiration for the poor Catholics who, to their cost, obeyed the injunctions of authority. Absence of guidance and perplexity as to duty ranked among the chief difficulties of those anxious times, explaining, if not justifying, the apathy, disunion and defections that were finally fatal to the cause.

Of the Rising in the North Fr. Birt writes: "In this case the errors are so glaring, the extenuating and impelling circumstances so conspicuously wanting, that unqualified condemnation alone can be meted out to the leaders and chief agents in this ill-considered enterprise. It is more difficult to apportion blame for the actual resolution to attempt a rising," (p. 500). Certainly patriotism, religious zeal, foreign ambitions, dynastic claims were, as often happens in like cases, badly backed up by prudence, co-operation and military skill. The insurgents failed completely, the consequences of failure were terrible; yet perchance, "Heaven is meant for such failures"! Had similar spirit been shown at the same time throughout England the Catholic cause would have been safe. As for the victims of the ill-starred attempt, they were ruined or put to death in cold blood by hundreds, almost every parish in North Yorkshire and the Bishopric

contributing to their ranks. The principal leader, Blessed Thomas Percy, Earl of Northumberland, who was a neighbour of ours at Topcliffe on Swale, after a long imprisonment was beheaded in the Pavement, York; and is the only "rebel" against royal tyranny taken in arms whom the Holy See has so far beatified. Some day the sanction of such examples may be wanted, if there is ever to be another "Rising of the North" in defence of Catholic Schools! And those who justify the Great Rebellion or the invasion of William of Orange should not complain of the Catholics who trusted to Philip of Spain, and their own right hands, to save them from a tyranny far more oppressive than any Dispensing Power or Ship-money.

To all students of the Elizabethan period Fr. Birt's book can be recommended. It will appeal also to less serious readers as full of interesting details relating to Recusants clerical and lay, their number and fate, in universities and dioceses and all parts of the country. But the book is not light reading, and was never meant to compete with Christmas numbers and Tit-bits.

A Mystery Play in Honour of the Nativity of Our Lord. By R. H. Benson. Price 2s 6d net. Longmans.

"The play is intended as a series of meditations rather than of dramatic situations and developments." It consists of a prologue and five scenes. The prologue is introduced by the singing of a carol from Bramley and Stainer's "Christmas Carols New and Old," from which collection are also taken the other carols the author has introduced. The first scene represents a multitude of Jews coming to Bethlehem for the enrolment. Zachary has the most prominent part in this scene, as he has in the whole play as far as speaking is concerned. Indeed throughout he fulfils the office of a Greek Chorus, sharing with the Choir that of the Chorus of the Ober Ammergau Passion Play. In the second scene

(The Kitchen of the Inn) the important event is the rejection of Joseph and Mary by the innkeeper. The third scene portrays a shepherds' shelter, in which Zachary who has seen passing along the road

"Such a man
And such a maid as, since my days began,
I never yet have seen,"

recalls the Messianic prophecies and in spite of the shepherds' remonstrance, and determines to keep watch during the night

"Lest when He come, He find me sleeping."

The scene ends with the Choir of Angels singing the *Gloria in Excelsis*. The fourth scene (The Interior of the Stable) shows Mary and Joseph watching over the Infant in the manger. The Shepherds come to adore, and after them Zachary,

"Oh! see Him lie!
Dimitis nunc in pace, Domine,
Me servum tuum."

Mary's words, the only ones spoken by her in the play, "Magnificat anima mea Dominum," as with the Child she makes the Sign of the Cross over the audience, close the scene, which may very well be taken as the last; for scene the fifth—the Epiphany—is in the nature of an epilogue; while the three Kings adore the *Adesit Fidelis* is sung.

The play is written to be acted rather than read (though the mere reader is not likely to lay down the book unfinished) and there are four appendices dealing with the scenery, properties, costumes and method of acting. The note of the play since it is a Mystery Play is simplicity. As it is written by Fr. Benson it would be impertinent to refer to the spirit of reverence and the atmosphere of love pervading every line and scene. It has been already acted with great success by the pupils of St. Mary's Convent, Cambridge. We do

not hesitate to prophecy that more than one other Catholic school will follow this example. For this purpose a cheap acting edition will shortly be issued.

*Sermons on Modern Spiritualism. By A. V. Miller, O.S.C.
Kegan Paul.*

More than thirty years ago Dr. Forbes Winslow wrote: "Ten thousand unfortunate people are at this present time confined in Lunatic Asylums on account of having tampered with the supernatural." Since this was written Spiritualism has spread in a startling way, and developed into a religious sect. With the object of calling attention to the true character of this evil Father Miller in a course of sermons dealt with the origin, methods, claims, effects and teaching of the Spiritualists, and showed how entirely it is opposed to Christianity and tends to the ruin, physical and moral, of those who meddle with it. These discourses, now published in book form, will prove useful in warning those who are tempted to indulge their curiosity. Of course within the space of six sermons it is impossible to treat the question exhaustively, nevertheless one feels it is a pity that a subject of such importance should not have been discussed more thoroughly, when a book was to be published. A suggestion of crudeness of expression somewhat mars the work.

*The Law of Christian Marriage. By the Rev Arthur Devine,
R. and T. Washbourne. 5s.*

Father Devine has added another work to his list of books of instruction for the general public on matters of faith and morals. This time he deals with the all-important subject of the Sacrament of Matrimony. The book is divided into four parts. The first discusses those formalities which precede the actual contract and especially with regard to the

new law concerning Spousalia. In the second part we have dogmatic and moral teaching intermingled, built up on the sure foundation of Leo XIII's Encyclical, "Arcanum Divinæ," but we would have liked to see a clearer treatment of the difficulty urged from St. Matth. xix. 9 in connection with divorce. Next comes the list of the impediments, with all information that is required for ordinary cases. In the chapter on Matrimonial Dispensations some slight changes are necessary to bring it up to date, according to the Apostolic Constitution "Sapienti Consilio" of June 29th, 1908, by which the affairs of England Scotland, Ireland, etc., are no longer to be treated by the Propaganda, but by the other Congregations according to the nature of the business concerned. The fourth part contains a good deal of information concerning the new marriage law, "Ne temere," and useful matter about the ceremonies connected with this Sacrament.

Although there are perhaps too many Latin terms used to render the book of easy use among the laity at large, there is no doubt it will be welcomed by many who seek information on this subject in the vernacular.

*A Birthday Book of the English Martyrs. By Dom Bede Camm.
R. & T. Washbourne. Cloth 10s. 6d. net, leather 15s. net.*

This volume is another evidence of the devotion of Dom Bede Camm to the cause of the English martyrs. It is certainly an excellent way of making the sufferings of our forefathers for the faith familiar to the present generation. The anniversaries of the martyrs are carefully recorded and for each day of the year apt quotations are found. The words of Holy Scripture supply these, and there are added short narratives that give us touching pictures of those souls "so strong and yet so humble" who knew no fear in the cause of God. We find also the very words of these holy men, in prose and verse—words full of their zeal and love and

patience; or else some Catholic poet has expressed thoughts that help us to realise the ideals and deeds of the servants of God. Dom Bede Camm is himself responsible for not a few of these hymns, and they breathe a characteristic spirit of devotion and earnestness for the conversion of "this dear, dear land."

A word about the get-up of the book. It is in keeping with the subject matter. Mediaeval manuscripts have been drawn on and have yielded beautiful borders and interesting plates. The type used is Gothic—a little trying to the eyes, it must be confessed. One thing we regret—that the price should be prohibitive for many. It is to be hoped that another edition may be forthcoming at a price that would put this production within reach of a larger circle.

Catechism on Modernism. Translated from the French by Rev. J. Fitzpatrick, O.M.I. R. & T. Washbourne, Ltd. 6d net.

The difficulty in reading a closely-written philosophical treatise is to sustain that very careful attention to each phrase which is necessary in order to get the author's full meaning. To pull oneself up after every few words and to ask oneself what is the meaning is a severe discipline that demands great concentration, patience and perseverance. If we can get somebody to help us by putting the text in his own words, and by showing where lies the exact point in each statement, half the burden is removed. No one who has tried to read the Encyclical "Pascendi" on Modernism will pretend that it is light reading—on the contrary, the difficulties it presents in its close reasoning and its modern phraseology have frightened away not a few of those who, with all good will, endeavoured to peruse it. From such this Catechism will receive a ready welcome, and it comes with commendations from the highest quarters. It does not add new matter to that contained in the Encyclical, but

consists of a series of questions which focus the mind of the reader and give him the key to the words of the Encyclical, which always supplies the answers to the questions.

The English Ritual Explained. By the Rev. W. Dunne, B.A. Washbourne 1908. Price 2s. 6d.

A book of real practical value has come from the pen of Fr. Dunne, of Ushaw. It has always been difficult to get together from theological handbooks, liturgical works and the ritual the exact ceremonies for the administration of the sacraments and sacramentals. And even were this easy the busy priest cannot be sure of knowing the more recent decrees. The author in a handy volume of 160 pages supplies us with a compendium from the liturgical books, from De Herdt, O'Kane and Van der Strappen, and adds many hints and suggestions drawn from practical experience. The aim of the book being entirely practical, speculative questions are merely introduced by references; a few lines will often be found to stimulate further study. As an instance, we may mention the question as to how long after apparent death Extreme Unction may be administered. "Authors can give no decided answer, some allowing the administration after three hours, some after a much longer interval. One writer, in a well-known theological review, goes so far as to hold that the Sacrament should be administered as long as putrefaction has not manifested itself; and this view, which is the logical sequence of the now commonly accepted principle that putrefaction is the only certain sign of death, has so far not been condemned (*Novelle Revue Théologique*, t. xxxviii., p. 687)."

It not infrequently happens that a priest is asked to offer a prayer of the Church for a sick child. The author has printed in full for this purpose the form *Benedictio puerorum aegrolantium* which is to be found in the Appendix of the

Roman Ritual, but not in the English Ritual. As the author adds, it will often be found of great utility if transcribed by the priest into the English Ritual.

Manual of Bible History. By Charles Hart, B.A. Washbourne. Price 2s. 6d.

This book which deals with the New Testament is a companion volume to the Manual of Old Testament History by the same author. The main portion of the book is thus occupied with the lives of Christ and His Apostles. It would be a useful book to put into the hands of young boys and girls beginning a systematic study of the New Testament, and it is for these, we presume, that it has been written. But the more advanced student would probably prefer to read the words of the Gospels and Acts themselves. It is doubtful whether it was worth the author's while to publish the two appendices containing a Summary of the Epistles and the History of the Evangelists. These are so short, not to say scrappy, as to be practically valueless. But the appendix dealing with the Chronology of the period and that on the Canon of Scripture are undeniably useful. The volume contains two excellent maps—one of Palestine in the time of Christ, the other showing the journeys of St. Paul.

Limen: a First Latin Book. By W. C. F. Walters, M.A., and R. S. Conway, Litt.D. 2s. 6d. Appendix for Teachers, containing Hints for Oral Exercises, and Dialogues for Acting, price 6d. John Murray.

This book—both a Reader and Grammar combined—has been written, as the publisher's note declares, to embody the fruits of the recent discussions that have taken place at the meetings of the Classical Association on the method of teaching Latin. Its most distinguishing feature, to our

mind, is that it appeals to the student's reason rather than loads his memory. The method on which it proceeds is then by a seeming paradox the "natural" as distinct from the "logical" method. After a chapter on the pronunciation of Latin the student is invited in the very first exercise to practise the pronunciation of very simple Latin sentences e.g., "*Salvete puer!*"; "*Surgite puer,*" etc., etc. (The English is given for each example.) This is followed immediately by a chapter on "Latin Inflections," in which the boy's attention is drawn to the fact that in the sentences he has just learnt to "pronounce," (not of course to understand,) the writer made changes in the end of the Latin words when he wished to vary their meaning. Hence the boy learns the *uses* of the forms of the language while—one might say even before—he learns the forms themselves. This is the sane method of learning a language, the method adopted with so much success by teachers of French and German, and the authors of this book should earn the gratitude of schoolboys for removing from their necks the yoke of the old-fashioned "logical" and irrational method of "learning" Latin, which their fathers were scarcely able to bear. We have illustrated this principle by an example taken from the first pages of the *Limen*, but it is in evidence throughout the book. Interest in the more difficult rules of syntax is awakened because these are explained historically. A scholarly knowledge of Latin largely consists in a right use of the subjunctive. In the *Limen* all the subordinate uses of the subjunctive are explained "in their real historical relation to its independent uses." For example in §224 we find the rule for verbs of fearing explained thus:—

"NOTICE the Construction:

Vereor ne quid mali accidat.

I fear lest (or that) some evil may happen.

REMARK.—The explanation of this construction is easily

seen when you remember that the two clauses were originally independent of one another and the subjunctive clause expressed a wish (cf. §157), thus:

Ne veniat—may he not come.

Vereor—I am afraid about it.

i. e. (together) I am afraid he will come."

It is of course impossible in the space of a short notice even to state a small part of the merits of this book. We have omitted all mention of the "Reading Lessons," invaluable for familiarising the student with the uses of the forms of words and clauses, and as exercises in the "new" pronunciation. The boy who masters the book in a two or three years' course should not find himself bewildered when he enters one of the mansions of Latin literature, while the one who gives up Latin with the Fourth Form (*quod dii avertant!*) will not have wasted his time on the threshold.

Latin Prose Composition. By W. R. Hardie, M.A. Edward Arnold. 4s. 6d.

This book adds another to the number of treatises on Latin Prose writing, but it has a higher aim than those in common use and will be a valuable complement to them for the advanced student. There is an introductory portion comprising notes on grammar, style and expression. The author does not aim at being complete. He deals with salient points and familiar difficulties in a useful way. In the notes on style and expression he has endeavoured to avoid the common method of providing ready-made phrases and stock idioms, and instead tries to give the student a feeling for Latin modes of thought and expression and a power of producing original work in the true mould. The second part of the book is a collection of three hundred and fifteen pieces for translation of very varied style and matter. They look good

and some will certainly try the ingenuity of the scholar. We should like to see a rendering of some of them by the author, whose resourcefulness and power of expression make the introductory notes very interesting reading. And, if the mere pedagogue may speak, a key is always a useful addition to such a work. The book is singularly free from misprints though we have noticed a few such as *sive* for *sine* (page 30) and *luco* for *lucro* (page 34.)

College Diary and Notes.

Sept. 15th. The School year 1908-9 commences with a hundred and twenty-six boys in the School, for whom the structural alterations that have lately been carried out in the "Old Monastery" have enabled the authorities to make ample provision. The following are the new boys: E. Byrne, B. Cadic, J. Clarke, O. Collison, P. Killea, C. Lowther, C. and G. MacKay, H. MacMahon, B. Martin, W. H. Martin, J. MacGavin, E., F. and J. Morrough Bernard, M. and G. Figueroa O'Neill, W. Rochford, E. Williams.

Our best wishes accompany J. Barton, J. Beech, P. Chamberlain, J. Darby, E. Feeny, L. Hope, A. Lightbound, T. Leonard, J. Miller, G. Morice, A. O'Dwyer, and H. Speakman, who have left.

Shortly after the commencement of the vacation we received the welcome news of the re-election of the Right Revd. Oswald Smith, O.S.B., as Abbot of Ampleforth. Long before this page is in the printer's hands Fr. Abbot will have received the School's congratulations, but our tablets, "meet it as we set it down," that the choice of the Community has perfectly expressed the wishes of the School.

Congratulations to W. V. Clapham, H. Speakman (Higher Certificates), H. Williams, B. Collison, R. Murphy, A. Clapham, T. Dunbar, D. Power, and V. Narey (Lower Certificates), on their success in the public examinations (Oxford and Cambridge Joint Board) last July. The Higher Certificate Prize (£5, presented by W. Taylor, Esq.) was won by W. V. Clapham. H. Williams and B. Collison divided the Lower Certificate Prize (presented anonymously by an "Old Boy.")

Sept. 16th. P. A. Martin was elected Captain of the School by an overwhelming majority. To-day also the following received appointments as School Officials—

Secretary	...	...	...	W. V. Clapham
Officers	...	...	...	A. Smith, H. Williams
Gammens	...	...	...	C. Rochford, G. Gaynor
Librarians of the Upper Library	...	...	...	F. Goss, N. Reynolds

Librarian of the Lower Library	...	N. Chamberlain
Librarian of the Reading Room	...	R. Robertson
Editors of the Diary	...	W. V. Clapham, A. Smith
Secretary of the Literary and Debating Society	...	W. V. Clapham
Secretary of the Junior Debating Society	...	G. Richardson
Secretary of the Reading Room Debating Society	...	F. MacCabe
Captain of the Football XI	...	P. A. Martin
Games' Committee	...	{ P. A. Martin, A. Smith H. Williams, B. Collison

Sept. 20th. The first meeting of the School under the new Captain. D. Power filled the post of Leader of the Opposition.

Sept. 23rd. A half-day was given in honour of Fr. Abbot's re-election. The autumn manoeuvres of the troops assigned to the Northern Command were in progress within easy reach of the College, and the School spent the afternoon in watching the fighting on the moors. We learn that the general idea of the manoeuvres was that "An invading 'Blue' force consisting of one Cavalry Brigade and three Divisions, based on Newcastle-on-Tyne, had reached Northallerton, and a 'Red' force of one Cavalry Brigade and two Divisions was assembling at York, their cavalry being in contact at Ripon, Easingwold and Coxwold." This much we took on faith. What was perceptible was that bodies of troops, infantry and cavalry, supported by artillery were engaged—in the military sense of the word—on the moors between Hambleton Hotel and Tom Smith's Crossing, and that the defending force gradually retired on to the outskirts of Fry Rigg Wood.

After the fighting was over for the day through the kindness of Colonel Byass and the Officers of the 2nd York and Lancaster Regiment, the School were shown over one of the camps. Some enterprising members of the Photographic Society attempting in all innocence to photo one of the new type of maxim guns were gently if firmly dissuaded from probing into official secrets.

Sept. 25th. This was the final day of the autumn manoeuvres. In the evening the entire infantry force on the invitation of the authorities marched through the College grounds *en route* for Gilling and York. The troops—the men in the ranks rather undisguisedly—were much amused at the clerical "officer" commanding a

youthful band of sappers caught in the act of putting finishing touches to the new flag walk.

Oct. 13th. Month half-day. The Upper Library went to Malton to see the acting of a new Comedy—*The Commandant*—by Major Mark Sykes. The scene of the piece was laid in South Africa during the Boer War. The title rôle was very successfully played by the author who was enthusiastically cheered at the close.

The rest of the School "scouted;" the Lower Library on the moors; and the Lower School in the woods between Sproxton village and the College. B. Hardman, one of the scouts, a member of the Second Form, repeatedly foiled in his efforts to penetrate the opposing lines, ultimately escaped notice by driving through them under the shelter of a tarpaulin in the cart of a friendly farmer.

Oct. 14th. The annual Rounder match—Masters v. Boys—resulted in a win for the Masters by 76 to 40.

Oct. 15th. The Religions' Retreat, which was postponed from the summer vacation on account of the Eucharistic Congress, began to-day. Revd. Edmund Kendall, O.S.B., D.D., of Downside Abbey, is giving the conferences.

Oct. 14th. The School's autumn Retreat commenced this evening, given by Fr. Cuthbert Doyle, O.S.B., Prior of Malvern.

Oct. 17th. We came out of Retreat this morning. In the afternoon the Football XI played the first home match of the term against Bootham School, York. The score, six goals to two in our favour, scarcely represents the run of the play. Four of our goals were scored in the first quarter of an hour, but after that the game was very even, each side scoring twice. Our back division was sound, but the forwards, though smart in front of goal, were not well together, and in the second half the inside men made the fatal mistake of not keeping their places. This is more excusable at the beginning of the year when the members of the front line are not familiar with one another's play, but it should be corrected without delay. The following was the School XI—*Goal*, P. Murphy. *Full-backs*, P. Martin, C. Rochford. *Half-backs*, A. Clapham, A.

Smith, G. Gaynor. *Forwards*, W. Darby, T. Ruddin, H. Williams, J. Robertson, G. McCormack.

The Second Eleven played at Bootham. A fast and exciting game resulted in a draw of two goals all. We had rather the better of the play, and might have won if our forwards had been more venturesome in shooting. The inside men dallied too long with the ball in front of goal. When the ground is wet and slippery as it was to-day, the rule is to shoot as soon as possible. The following was the team:—*Goal*, C. James. *Full-backs*, G. Dwyer, H. Martin. *Half-backs*, D. Young, J. Lee, C. Ainscough. *Forwards*, T. Dunbar, A. Kelly, F. Goss, G. Lindsay, A. Wright.

Oct. 16th. The Upper School have formed a Hockey Club and the first game was played to-day. Two very fair grounds have been carved out of the plastic Ram Field, and a third is in process of being formed. It is hoped that next term hockey will be played throughout the School, and that some outside matches will be arranged, but at present most of us are struggling with the alphabet of the game.

Oct. 23rd. Fr. Dunstan gave an interesting lecture on "Rome." With the aid of some excellent slides the lecturer described the most interesting objects that could be seen in the course of an afternoon's walk in the Eternal City. May we state here that the applause which greeted the mention of Garibaldi's name was due solely to an appreciation of some confectionery which bears his name in the "shop." "To what base (?) uses may we return, Horatio!"

Oct. 25th. A few days ago half a dozen small boys retired precipitately to the Infirmary. It was thought—dare we say some of us hoped?—that an epidemic was amongst us, and that the severities of the horarium would be mitigated. The absence of fresh cases, however, suggests that the Infirmary has nipped the germs in the bud,—if germs are patient of that operation.

Oct. 27th. Football match on the School ground v. St. John's College, York. After the Inter-school matches this is the most interesting fixture of the year. To-day a very hard game resulted in a victory for us by three goals to one. In the first few minutes

St. John's pressed, and G. Barnett in goal did some good work. After about ten minutes' play Br. Bruno, who was playing centre-half, scored the first goal after a clever dribble. The same player soon scored again with a hard low shot. A penalty was awarded against St. John's for a rather bad foul on Williams, and Fr. Maurus scored a third goal. The game continued very fast, and our opponent's left-wing worked the ball down the field, and the left inside scored with a shot that gave Barnett no chance. From this till the end the game was a hard struggle. The home team had rather the best of it "territorially," but our forwards never came very near to scoring, while our own goal had some narrow escapes. The game was rather spoilt by the number of free-kicks given against the visitors whose tackling was often unfair. The School forwards showed a considerable improvement on their last display, playing a hard plucky game against unusually strong backs. The half-backs worked untiringly and though frequently outpaced never gave up, but fell back to assist the backs. Martin was probably the best back on the field. The following was the team: *Goal*, G. Barnett. *Backs*, P. Martin, C. Ruchford. *Half-backs*, A. Smith, Revd. F. B. Dawson, G. Gaynor. *Forwards*, Revd. J. Dawson, H. Williams, Revd. M. Powell, J. Robertson, G. MacCormack.

Oct. 29th. "Jack" formerly known as "John Brown's pony" has not long survived his master. For a long time past he had been irresponsive to orders given by any other than Tom Fox, who in this particular case seemed to exercise the powers of a Prospero. But for the last few days even Tom Fox's suggestions failed to result in Jack's moving, and the pony was destroyed this morning. The date of his birth seems to be one of those things Thucydides would class as being "πρὸ τῆς ἱστορίας." An "Old Boy" who left the school twelve years ago states that in his days the oldest member of the house did not remember the time when Jack was young. If we may again quote the Greek historian "this seems to be an exaggeration with a view to embellishment," for the Procurator has been heard to give Jack's age as thirty-five.

Oct. 30th. The subjects for the Headmaster's Essay Prizes, to be awarded at the end of term, were posted to day. They are as under:—

1. A prize offered to members of the Upper Library for the best essay on one of the following subjects. (a) The Life of an Honorary Chieftain. (b) The Court of Augustus. (c) Any three Comedies of Shakespeare. (d) The Career of Edmund Burke. (e) The Uses of Electricity in Modern Life.

2. A prize offered to members of the Lower Library for the best essay on either (a) England's Navy; or (b) Tompson's *Deeds of the King*; or (c) Julius Cæsar; or (d) Any book by Robert Louis Stevenson; or (e) Other World's than Ours.

3. A prize offered to members of the Lower School for the best essay on either (a) A Sailor's Life; or (b) A Voyage in an Air-Ship; or (c) A Good School-Story.

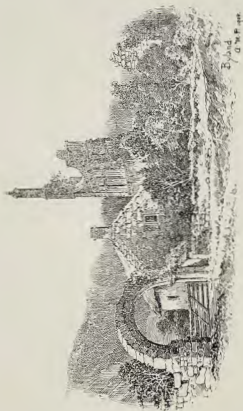
Nov. 1st. The privilege of attending the Solemn Dirge was extended to the members of the Lower Library, most of whom availed themselves of the permission. The Upper Library as usual occupied the vacant stalls in Choir.

Nov. 2nd. The Examination for the Ampleforth Society Scholarship for 1909-10 commenced to day.

Nov. 5th. Meeting of the School to discuss a "Charity Bill" introduced by the Captain. Martin, who on rising to open the debate was received with loud cheering, explained that an essential part of the "Charity" he was proposing was that it should be worked in connection with Mr. Norman Potter, of St. Hugh's, Balham. In a well thought-out speech which lasted nearly half an hour the Captain gave his chief reasons for introducing the measure. He believed there could be no objections—his personally could conceive of none—to the School making itself responsible for the support of a definite charity. At the same time he confessed to having been prompted by motives not altogether disinterested. In spite of a few brilliant individual exceptions, Catholics in England were deplorably backward in showing interest in social work; and Catholic Schools were behind the Protestant Public Schools in this matter. He hoped by his Bill to take away this reproach as far as Ampleforth boys were concerned. When attempting to draft the First Clause of the Bill he found there were two alternatives open to the School. Either to begin a small charity of its own, or to aid in the support of one already established. No doubt the first was the ideal, and provided such a charity were financed by the boys alone, without the adventitious aid of their parents, he would much prefer it. But he had taken advice on the subject and had been told that such a venture

for a school of the size of Ampleforth would court immediate failure. The second alternative, provided that the charity was something quite definite, would avoid the difficulties of the first and at the same time maintain that sense of responsibility which was the *sine qua non* of success in such an undertaking. He suggested that the charity be run in connection with Mr. Norman Potter, because in the first place Mr. Potter was a personal friend of many at Ampleforth and was really the first to stimulate the School's interest in the direction of social work; and in the second, not a few Ampleforth "Old Boys" had made themselves personally acquainted with the working of St. Hugh's. He had had some correspondence with Mr. Potter on the subject which he would proceed to read to the House; he would like to call special attention to the valuable suggestions the latter made and to his insistence on the importance of a school charity having some definite end in view each year, instead of being a mere pecuniary assistance to the general funds of St. Hugh's, valuable as such contributions would be. "And now," the Captain concluded, "it is surely fitting that we boys, if we are to do anything at all in this line, should do it for those of our fellows—boys as ourselves, who are less fortunate in the goods of this world than ourselves, but whose interests we are best able to appreciate because they are boys. Moreover, Mr. Potter's charity is, as we well know, one that is carried out on lines that must appeal to every one of us. Organized charity is cold: to some natures I should think that the atmosphere it diffuses is even more repulsive than their former state of want; for in its very iciness they are made to feel their utter destitution and solitariness. It is not so with St. Hugh's. Mr. Potter's house is the home of every boy that enters it. I want the School to-night to commit itself to undertake some definite work in connection with the boys of that Home."

The first clause of the Bill, which provided for the institution of a fund for sending some of Mr. Potter's boys to the seaside every year, started a long discussion. D. Power, while he expressed himself thoroughly in accord with the Captain's general scheme, objected to the money being used for this purpose. He thought it would be a more business-like transaction if they amended the clause so as to provide for the education at a better school of one or, if possible,



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more boys. The Captain took exception to Power's amendment on the ground that it would be confining charity within too narrow limits, and he considered those for whom they were providing were in much greater need of health than of education. N. Chamberlain, who throughout the debate was in rather an heretical mood, did not believe in the higher education of these boys. R. Marshall saw infinite possibilities in front of such boys. After a lengthy discussion, in which the majority spoke in favour of the original clause on grounds of sentiment and otherwise, the amendment was negatived. Shortly before the adjournment of the meeting, V. Narey handed in another amendment, which provided for a small emigration fund. He objected to the prevailing sentimentality, and asked the House to consider the matter from a reasonable point of view. R. Murphy, who spoke feelingly, said that boys who emigrated did not do well, as the colonies did not want them. The debate was then adjourned after a vigorous denunciation from N. Chamberlain of any proposal to assist in the emigration of those who had been brought up to live upright and honourable lives. Such men were wanted in England, he said: "but if you want to further emigration, then in Heaven's name, help the sum of the population out of the country, but keep at home those who will make good citizens."

Sunday, Nov. 8th. The adjourned school debate opened with the discussion of V. Narey's amendment to Clause I. Most of the objections that were marshalled against the former amendment now did service against the emigration proposals. Narey wound up the debate: he protested against N. Chamberlain, as one unfaithful to his name, and an unprincipled Little Englander; but apart from such a consideration a charity proposal of the kind before them regarded things from the wider point of view of philanthropy, and considered the good of the individual: emigration took people from their old surroundings and gave them a new start amidst a healthy and vigorous people. Dealing with the assertion that a holiday fund was better than an emigration fund, because it helped more boys, he said the House was carried into economic and social fallacies by arguments based on the exact science of mathematics. Mathematics were well and good, and among other things dealt with numbers, but a number to a

mathematician was only a number. They had argued in this way: two is greater than one, therefore two is nobler than one. He protested finally against sentimental views, alleging that a holiday fund would find many subscribers among the antiquated and feminine part of the population who scouted the idea of emigration and were always willing to bolster up a sea-paddling fund, but refused to provide the necessities of life.

After further amendments the first clause finally read: (a) That there be a School charity; (b) That the funds provided for this charity be applied to some definite purpose named by Mr. Potter. This was a compromise due to a strong feeling in the School that it was more becoming not to confine the money collected to a purpose named by themselves. The Captain insisted upon something definite, and he was supported by H. Williams and some of the other head boys, who pleaded that a charity of this kind would die of atrophy if it were left vague, even though it were based on the highest motives for charity. The remainder of the clauses, which regarded merely the organization of the charity, were carried with little discussion, and one of the most memorable of school debates which had lasted three hours ended with loud cheers for the Captain.

Nov. 12th. Fr. Roulin, whose excessive labours at Filey had necessitated his return to the Monastery to recover his health, gave us a lecture on "Spain." First of all, however, he showed us one or two views of the little church he has built at Filey—which we bear is quite unique—on the model of the churches of the early Christians. The lecturer then took his audience a magic lantern voyage to Spain. We passed Cape Finistere, sailed round the coast, touched at Gibraltar, then through several Spanish cities and eventually to Madrid, where we saw the King and Queen and Prince of the Asturias. The "voyage" was thoroughly enjoyable, the lecturer's wide historical and archaeological knowledge being most informing.

Nov. 13th. Feast of All Monks. The Dirge in the evening was largely attended; not only were the choir boys' "benches" filled, but the members of the Lower Library overflowed into the nave of the Church.

Nov. 15th. There was no study to day in honour of the Sacerdotal

Jubilee of his Holiness Pope Pius X. There was Exposition of the Blessed Sacrament from the end of High Mass until Benediction in the evening.

Nov. 22nd. The feast of St. Cecilia. The Old *Constantinus Organus* was sung as an Offertory piece at High Mass. R. Haddleston took the treble solo part.

Nov. 25th. St. Cecilia's falling on a Sunday this year, the Choir postponed their secular celebrations of the feast until to-day. After the greater joys of watching their less musical companions going into study, they went by train to Hushwaite Gate, en route for Goremire and Hambleton. In the evening Dionysus and Apollo presided over the usual festivities.

Dec. 3rd. Month half-day. After tea Fr. Abbot presided over the "Month-day Speeches," which took place in the Study. There was a long programme and it is due to the performers to state that they converted what might have been an ordeal into an entertainment. Fr. Abbot spoke a few words in praise of the advance, both in enunciation and feeling, displayed by the speakers, and commended the musicians for attaining a standard clearly above the average. The "speeches" were instituted, he said, mainly to give every boy a chance of learning while at school how to use his voice in a large room, and of getting some practice in rendering intelligently English prose and verse. Appended is the programme:

PIANO SOLO	... ..	Hemserke	... ..	V. G. Nacey
		<i>by Dewak</i>		
RECITATION	...	Fragment from a Greek Tragedy	...	B. Collins, A. Gos, A. E. Husman
		... ..		C. Rockford
RECITATION	...	St. Cecilia's Day	...	G. Chamberlain
		<i>A. Pope</i>		
QUARTETTE	...	Ave Maria	...	A. Gos (Violin)
		<i>Brakes</i>		E. Marsh (Violin)
		...		D. Foster (Cello)
RECITATION	...	Prosopie	...	G. Dwyer
		<i>E. Swainson</i>		
RECITATION	...	England with all thy Faults	...	F. Gos.
		<i>W. Cooper</i>		
RECITATION	...	Barbara Frithie	...	C. Mackay
		<i>J. G. Witter</i>		
RECITATION	...	The Cavalier's Decape	...	A. Newton
		<i>G. H. Tarrant</i>		
CELLO SOLO	...	Melodie	...	D. Foster.
		<i>David</i>		

RECITATION	... Extract from "The Mystery of Life" ...	W. Boocock.
	<i>J. Rowlin.</i>	
RECITATION	... The Fig ...	G. Marwood
	<i>H. Southey</i>	
	Scenes from	J. Robertson (<i>Cryslan</i>)
RECITATION	{ "Alice in Wonderland" }	E. Harrison (<i>Mock Turtle</i>)
	<i>Lewis Carroll</i>	C. Simpson (<i>Alice</i>)
		(H. Martin)
RECITATION	... King John and The Abbot of Canterbury	G. T. Long
		J. MacGavin
RECITATION	... The Walrus and Carpenter	D. Long
	<i>Lewis Carroll</i>	
	<i>Moss Lattin</i>	A. Clapham
	<i>R. G. Sperril</i>	
RECITATION	... An Obscure Destination	A. Darby
RECITATION	... The British Soldier in China	J. Newton
	<i>T. H. Doyle</i>	
PIANO SOLO	... <i>Variante</i>	B. Colson
	<i>Clairvoyante</i>	

Dec. 15th. Football match v. Slingsby. The game began in semi-darkness on a ground that was wet and even muddy. The School pressed from the commencement and the result was never in doubt. The final score was 10-1 in our favour. The match gave some good practice to the forwards, whose short passing was very pretty and effective. The left wing is far superior to the right in this respect, but Williams is inclined to play too much to this wing, with the result that the opposing backs are able to concentrate their defence on one side of the field. A. Wright showed some promise on his first appearance in the Eleven. The following was the team: *Goal*, G. Barrett. *Backs*, Rev. J. Dawson, C. Rochford. *Half-Backs*, G. Gaynor, Rev. B. Dawson, A. Smith. *Forwards*, W. Darby, A. Wright, H. Williams, J. Robertson, G. MacCormack.

Dec. 6th. Fr. Anselm Parker and Bro. Celestine Shepperd, Sebastian Lambert, Herbert Byrne, and Hugh de Normanville returned from Oxford on the end of term.

Dec. 8th. Congratulations to H. Bradley, A. Darby, and F. Morrogh Bernard who had the happiness of making their First Communion this morning. The Rev. Sir D. O. Hunter Blair, O.S.B., had come to celebrate the thirtieth anniversary of his clothing as a novice, which took place at Belmont on the Feast of the Immaculate Conception, 1878. Fr. Oswald sang High Mass this morning. We are glad to see he has made such a good recovery after his severe operation last summer. *Ad multos annos.*

Dec. 10th. Football match v. Duncombe Park. Our opponents had a fairly strong back division, but forward they were very weak. The ball was consequently seldom in the School half of the field; but as Duncombe Park packed their goal very well they kept down the score against them to a reasonable limit. We won the game, in which we did practically all the attacking, by five goals to nothing. Our backs had very little work, but C. Rochford had some opportunities for putting in his accurate long kicks which saved the "halves" a great deal of running about. The School forwards gave a stylish display of what is known as the "Corinthian" game. H. Williams kept the line well together and passed with great judgment but when he is shooting he should take more care to keep the ball low. The following was the team:—*Goal*, G. Barnett. *Full-backs*, Rev. J. Dawson, C. Rochford. *Half-backs*, Gaynor, Rev. B. Dawson, A. Smith. *Forwards*, Rev. S. Lambert, A. Wright, H. Williams, J. Robertson G. MacCormack.

Dec. 11th. Fr. Dominic gave a lecture on "Natural Phenomena" in the Chemistry Room. The lecturer treated of the phenomena of the air, lightning, ice, water, rocks, etc., and proved quite interesting, obvious pills in the shape of information being successfully gilded. The slides seemed on the whole "natural," though the view of "the hurricane" was "phenomenal" in the journalistic sense of the word; while that of the "Aurora Borealis" can only be described as exceedingly weird. R. Murphy managed the lantern without mishap.

Dec. 12th. The "Government" occupied their terminal half-day by a walk through Stonegrave to Hovingham, and after tea returned via Sir William Worsley's demesne and Gilling.

Dec. 17th. The final meeting of the School in the Upper Library. A few complaints were discussed and four ruled against the Government. The Captain then made his farewell speech. He reviewed the games of the School in a favourable way, and complimented the Football XI on their victories. After exhorting the School to make the charity a success, he said he attributed any success of his captaincy to the co-operation of the School. D. Power congratulated Martin on the achievements of his term of office, but complained

that on the whole he had chosen his Government with too little consideration for the Opposition, but despite that fact, they had had good debates for which he hoped he might be allowed to congratulate his lieutenants. The Chairman said a few words about the debates and added his meed of praise to the Leader of the Opposition and to the Captain. He thought that the School had not been misled in their choice and that the Captain had proved that he was a captain in deed as well as in name—who had not allowed the "rudder to get mixed with bowsprit" and whose notions of guidance were not confined to "the tingling of his bell."

Dec. 21st. The Christmas Examinations ended this morning and remote preparations for the terminal exodus began. After tea Fr. Anselm Parker—the new Head of Hunter Blair's Hall—gave us an enjoyable lecture on Oxford. His excellent slides showed views of some of the chief buildings past and present, and the lecturer left us with the impression that much more might be said about each of them. But he rightly gauged that his audience were not in a humour for much history or much antiquity but were merely very ready to be amused.

After supper Fr. Abbot read out the "Order" of the School—once result of the term's examinations. The Headmaster then announced the result of the "Essay" competition. The prize open to members of the Upper Library was won by V. G. Narey with a pleasing essay on "Three Comedies of Shakespeare." The plays chosen by the successful essayist were those of *Twelfth Night*, *As You Like It*, and *The Merchant of Venice*. The writer's grasp of the difference between Romance and Comedy was well illustrated in his treatment of the plays, and the comparison and contrast of quite subordinate characters in each—the heroines Viola, Rosalind and Portia offering, of course, obvious points of similarity and difference—were worked out with originality and often a good deal of ingenuity.

In the Lower Library, G. Richardson won an essay on "*The Idylls of the Kings*," in which the writer gave an interesting application of the allegory that runs through the poems, and N. Chamberlain, who chose as his subject *Treasure Island*, tied for the first prize. G. Barnett obtained the second prize and B. Livesey an extra prize for good work. The "Taylor" French prize was won by

A. Clapham and G. Gaynor. Later in the evening the "All Monks" function took place in the Refectory. Fr. Abbot presided and in the course of the evening announced the election of Basil Collison to be the Ampleforth Society Scholar for 1909-10. The Captain of the School in a graceful speech proposed the health of the Community and alluded to the social work undertaken by the School as the most important event of the term. Appended is the programme of songs and their singers:—

DUET	Simon the Cellarer	.. B. Collison, V. Narey
CHORUS	March of the Men of Harlech	... ..
PAIR SONG	Three Doughty Men	... ..
GLEE	Dickory, Dickory, Dock	... .. <i>The Choir</i>
SONG	Pr. O'Flynn	... .. <i>Br. Leo Hayes</i>
DUET	The Minstrel Boy	G. Gaynor, G. MacCormack
SONG	The Bonnie Banks o' Loch Lomond	A. Smith, P. Martin J. Robertson
SONG	The Admiral's Broom	... .. <i>Br. Gerard Blackburne</i>

At the end Fr. Abbot, on behalf of the Community wished the boys a pleasant vacation and a happy Christmas.

Dec. 22nd. "*Dulce Domini resonemus.*"



The Editors of the *Diary* complain that it is impossible ever to record all the events of the summer term, as the *Journal* goes to press in the second week of July. This we fear cannot be helped as long as it is thought desirable to publish the summer number of the *Journal* on Exhibition Day. Any items of interest, however, that occur while the summer number is in the press will always find a place among these notes.



The Mass sung on the Exhibition Day was H. Oberholzer's edition of Rinck's Mass. It was not a very satisfying work, and, as a specimen of good ecclesiastical music, much below Ebner's *Mass de Spiritu Sancto* which was sung last year. The rendering was good, and the choir showed itself worthy of its traditions, both in this and in the Exhibition music. The glee from "Oberon in Fairy Land" by Stevens was sung with especial taste and finish, but in some of the other music one noted at times a want of attack and

precision. The tone was mellow, but much of the singing was too loud, so that the effects of light and shade were somewhat wanting. Of the "Speeches" on Exhibition Day the extract from *Alice in Wonderland* given by three of the small boys, was quite the most effective, and earned much praise.

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Last year for the first time in the annals of Ampleforth cricket the club went through the season without losing a single match. Of the thirteen matches played by the First XI ten were won, and three drawn. Two of the latter may be described as moral victories for the School, but in the case of the draw with the Yorkshire Gentlemen we had considerably the worst of it. All the inter-school matches, viz., those against Pocklington, St. Peter's, York, and Bootham School were won outright. The strength of the School team lay in consistent rather than brilliant batting. Indeed the averages of the leading batsmen are lower than those obtained by some of the members of the preceding season's less successful Eleven. The bowling averages last summer were also higher, though this may be accounted for by the number of hard wickets which prevailed throughout May and June. Much of our success is due to the skilful captaincy of H. Speakman, whose personal example both at the wicket and in the field did much to strengthen the confidence of the Eleven. The Second Eleven won all their matches.

The "Average" Prizes were won by the following:—

Batting—H. J. SPEAKMAN (55.) (Bat, presented by W. Taylor Esq.)

Bowling—A. SMITH (11'09.) (Bat, presented by W. Taylor Esq.)

Fielding—G. GAYNOR. (Bat, presented by A. Penney Esq.)

The "Wyse" Prize for the best all-round cricketer (founded in memory of C. V. Wyse, a former Captain of the Cricket XI, who died while in the School) was awarded to B. COLLISON.

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At the Aquatic Sports held on July 27th, the following were the successful competitors:—

Open Swimming Race (Prize, Silver Cup)—T. RUDDIN

Diving (Prize, Silver Medal)—T. RUDDIN

Learner's Swimming Race —H. WEIGHILL

The new Infirmary is now nearly completed. We have watched in sadness the steady obstruction of the delightful vista from the old cloister through the garden and over the bridge. In its place a solid and eminently useful building that will stand the test of time, has appeared. Innocent of ornament, it is not displeasing to the eye and the architect has succeeded in harmonising the essentially modern requirement of such a building with more graceful but less scientific methods of old. We offer all concerned, one in particular, our congratulations and trust that when we return after Christmas we shall become more closely acquainted with its merits and comforts by a few days stay within its cheerful walls.

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Among other minor improvements we believe that special provision is being made in the Scientific Department for the study of microscopy. The Science Room possesses already several microscopes of moderate power which, though not of the latest design, are perhaps sufficient for present needs. We hope, however, as this study progresses that newer instruments of magnifying power and with double eye-piece may be forthcoming. We wish success to the organization of such an interesting branch of study, and one so calculated to stimulate interest. We hope to learn before long that the subject of Physical Geography and that of Land Surveying are being more fully provided for.

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The Captain's belief that Mr. Norman Potter's lectures on Social Work had evoked sufficient interest in the School to start an organized charity has been more than justified by the results of his efforts. In the account of the debate which took place at a meeting of the School the Captain's ideas on this subject will no doubt be read with interest by many. The outcome of the correspondence with Mr. Potter, entrusted by the School to the Captain, is that this year we have undertaken to pay the premium for apprenticing a very promising boy of Mr. Potter's to an engraver. In the five weeks that the charity has been in existence £3 16s. 11d. has been subscribed—about a fifth part by the small boys, while the Upper and Lower Libraries have shared almost equally the rest of the burden.

Our congratulations to the Captain to whose initiative this new move is due.

* * *

Amid some enthusiasm and a good deal of merriment the new Latin pronunciation has found its way into the Church and the Class Room. The parting with an old acquaintance was not without regrets, though in many respects he differed in nothing from his fellow. A change, however, was inevitable and we should now be loathe to return again even to one we liked so well. Unquestionably the Italian—though ours was too often Anglo-Italian, a rather miserable hybrid—has merits which "the new" has not, but on the whole the gain has been greater than the loss. Some sounds still seem strange. Sam Weller's preference for *v*'s has been reversed and all *v*'s have become *w*'s; the constant association also of the diphthong *ae* with the English *ä* has given the new *ä* sound a suggestion of that worthy's less tasteful descendant the modern cockney. This is but a matter of association and the chief criticism of its promoters lies rather in the number of harsh sounds that their methods occasionally bring together.

* * *

The new Cricket Ground is slowly but surely asserting its identity. It is now fenced off with substantial railings from the rest of the meadow of which it formed a part. Convenient gates every fifty yards in the railings invite easy ingress, though most of the School will probably climb as heretofore. The turf is becoming more like a lawn under the influence of much "patting" and rolling, but it will probably be some years before the grass is as fine as that on the old ground. It will be some years too before the new ground is quite levelled, but a definite scheme has been drawn up which will enable improvements to be carried out in this respect without disturbing the sod in the middle and south portion of the field. But a good deal of work will have to be done on the north and east sides before the field will be satisfactory as a Match ground. The Prefect in the meantime is suffering in an acute form from the "*sacra famer auri*," and promises that the field will be improved in proportion as money comes in "ear-marked" for that purpose. The

following subscriptions were received too late to be acknowledged in the published list. To the donors most thanks. R. Brown, Esq., £2; R. Collison, Esq., £2; E. Davies, Esq., £1; Revd. A. Crow, O.S.B., £1; J. Goss, Esq., £2 2s.

* * *

The ancients who were ordered by Zeus to bring him an annual gift in *perpetuum* in the same boat were considerably exercised, as time went on and the repairs to the boat had become many and great, about the identity of the vessel. They wondered whether, when all the boat was "repairs" except a solitary plank, it could reasonably be called the same boat? It was announced in the Summer number of the *Journal* that the School Golf Course was about to undergo extensive alterations. But so radical have been the changes that all that remains of the old course is the first "teeing" ground and the last "green." The change of site has been to the fields that form the south slopes of the Bathing Wood Hill. Few of our readers, we trust, have had practical experience of the vast amount of labour entailed in evolving Golf Links. Hard work was certainly anticipated, but in this case expectation fell far short of reality. The ground surface was extremely rough; the grass in some places was little else than jungle, and the land itself is of a particularly obstinate type of clay. Much has been done to bring out the good in these things: evil, and potentially the present site of the Golf Links is an improvement on the old one. Many thanks to several friends for their donations towards the Club, whose resources have been severely taxed by the late operations.

* * *

Most of this season's football matches have still to be played, but the success of the Eleven so far augurs well for next term. The back division we think is quite as strong as last year's and the forwards are considerably better. Towards the end of this term they gave some effective exhibitions of the short passing game, the traditional style at Ampleforth, and the goal average up to date, twenty-four to four, makes comment on their success unnecessary. The "system" played by the back division has been subjected to some criticism as it is not the method of the University teams. But a member of the Staff, to whose energy and coaching much of the success of the

Eleven is due, ascertained from the Secretaries of six of the leading English Football Clubs that their rule was invariably for the full-back to mark the outside forward.

* * *

There has been no Billiard Tournament this term but the Upper Library Table has not been altogether idle. P. Martin, who holds the record break of 71 for the table, on one occasion compiled 129 in four efforts, successively making breaks of 30, 28, 37, 39. Besides this he made four breaks of over 40. The only other notable performance was a break of 42 by Alan Clapham. Fr. Denis Firth played his annual match against the boys. He won one game and was beaten by Martin in another.

* * *

The Librarian of the Upper Library acknowledges the following books that have been presented to the Library:—*Modern Egypt* (2 vols. Lord Cromer.) *Letters of Queen Victoria*. (3 vols. Viscount Esther and A. C. Benson, C.B.)

* * *

Our best thanks to Fr. Pippet for some valuable old engravings; to Mr. Murphy, who also sent us some engravings and in addition presented the Museum with some ship signal flags and a swimmer's suit that once belonged to Captain Webb; also to Mr. Collison for a set of canvas fire-escapes that make us long for a real opportunity of testing them.

* * *

Sincere congratulations to Mr. Eddy, our professor of music, on his marriage to Miss Blanche Whiting, of Reading.

"May many years of happy days befall."

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The following report from the Secretary of the Vacation Cricket Club will interest our readers:—

The results of this season are as follows:—Played 10; Won 2; Lost 5; Drawn 3. While at first sight these are not particularly gratifying, it must be borne in mind that the majority of the

matches now played are against strong elevens of the best clubs in the district.

The brunt of the batting was this year borne by two of the "Old Boys," B. R. Bradley and O. L. Chamberlain, but most valuable help was given by Rev. J. P. Dolan, H. J. Speakman and B. R. Collison. B. R. Bradley's innings at Preston and at Ormskirk were brilliant in the extreme, and O. L. Chamberlain was most consistent. C. Marwood played a wonderful innings at Rainhill, hitting no fewer than six balls clean out of the ground.

There was a scarcity of good bowlers and nearly all the work in this department was done by two of last season's School XI, A. F. Smith and B. R. Collison.

The fielding was hardly up to the usual Craticulæ standard, though exception must be made in the case of O. L. Chamberlain and A. F. Smith, who were always reliable and frequently brilliant. Appended are the results of the matches in brief, with the full score in the case of the match against Fr. Smith's Ushaw XI. Grateful thanks are due to the ever-increasing number of friends and supporters, whose kind hospitality helps so much to make the tour a success.

Appended is a summary of results:—

<i>Rev. F. Smith's Ushaw XI.</i>		<i>Craticulæ.</i>	
M. J. Verdon, b. Collison	.....11	O. L. Chamberlain, c. Ward, b. Gavin	.....26
P. Ward, lb.w., b. Collison	.....9	B. R. Bradley, c. Ormesher, b. Cookson	.....11
H. Finch, c. Marwood, b. Collison	.....6	H. J. Speakman, b. Verdon	.....65
T. B. Chamock, lb.w., b. Collison	.....0	J. Barton, c. and b. Gavin	.....14
C. Ballock, c. Hesketh, b. Smith	.....71	B. R. Collison, c. Ballock, b. Taylor	.....34
T. Ormesher, b. Collison	.....58	C. Ainscough, lb.w., b. Cookson	.....9
W. Cookson, c. Marwood, b. Collison	.....5	F. W. Hesketh, c. Gavin, b. Verdon	.....13
F. Foy, c. and b. Bradley	.....8	Rev. P. L. Higgins, b. Cookson	.....0
C. Taylor, b. Smith	.....12	A. F. A. Smith, not out	.....9
O. Gavin, not out	.....2	G. H. Chamberlain, c. Chamock, b. Verdon	.....19
I. O'Reilly, not out	.....0	C. Marwood, b. Cookson	.....0
Extras	.....9	Extras	.....22
Total (for nine wickets)	182	Total	214

CRATICULÆ v. GARSTON (SU XI).

Craticulæ 1st Innings 150. O. L. Chamberlain 66, Rev. P. L. Higgins 38.
2nd Innings 115. G. H. Chamberlain 31, B. R. Bradley 28.

- Garrison 264. A. F. A. Smith 4 wickets for 35.
 CRATICULAR v. SUTTON.
 Sutton 117. C. Taylor 5 for 20, C. Marwood 3 for 11.
 Craticular 113 for 7 wickets. R. R. Bradley 30, O. L. Chamberlain 42.
 CRATICULAR v. PESTON (in XII).
 Craticular 171. R. R. Bradley 65, J. L. Whitnell 27.
 Peston 123 for 9 wickets. A. F. Smith 5 for 66.
 CRATICULAR v. LIVERPOOL, SECOND XI.
 Craticular 102. G. H. Chamberlain 31.
 Liverpool 246 for 8 wickets.
 CRATICULAR v. INCE BLUNDHILL.
 Ince Blundhill 191 for 4 wickets. Innings declared closed.
 Craticular 172 for 4 wickets. O. L. Chamberlain 88 not out, G. H. Chamberlain 34.
 CRATICULAR v. RAINHILL.
 Rainhill 220 for 7 wickets. Innings declared closed.
 Craticular 134. C. Marwood 42.
 CRATICULAR v. OXFORD (in XII).
 Oxford 247 for 9 wickets. Innings declared closed. R. R. Collison 5 for 75.
 Craticular 147 for 9 wickets. T. R. Charcock 38, R. E. Bradley 22, Rev. J. F. Dixon 20.
 CRATICULAR v. OMSKIRK (in XII).
 Craticular 208. R. R. Bradley 72, Rev. J. P. Dixon 28.
 Omskirk 107. A. F. Smith 5 for 85, R. R. Collison 5 for 88.
 CRATICULAR v. INCE BLUNDHILL.
 Ince Blundhill 179 for 8 wickets. Innings declared closed. G. H. Chamberlain 5 for 60.
 Craticular 70. G. H. Chamberlain 22.

G. H. CHAMBERLAIN, Hon. Sec.

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Mr. Allan Hanson, the Secretary of the Ampleforth "Old Boys' Cricket Club," has sent us a brief summary of the result of the first season of the Club's existence. Seventeen matches were played, of which seven were won, nine lost and one drawn. The London "Old Boys" evidently believe in playing to a finish! Raymond Calder Smith heads the batting averages and Stanley Pike has the best bowling figures. The Treasurer of the Club is a little concerned about a small deficit on last season's working, but, as the Secretary observes with a cheery optimism, this is not surprising for the first year. There must, however, be many Old Laurentians in and round London, whose support to the Club would be most encouraging. If they write to the Secretary, 27 Alfred Place West, South Kensington, S.W., he will be pleased to give them full particulars. On September 9th the Club gave a dinner at the Villa Restaurant, at which between twenty and thirty members were present. Captain Woollett, President of the Club, was in the chair. The Club have secured a

very good ground for next season at St. Quintin Park, and have obtained fixtures with most of the leading clubs in the district. A match has also been arranged with the School Eleven at Whitsunide which we hope will become an annual fixture.

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The London Amplefordians' annual Dinner is an institution of considerable antiquity. To say that it bears its years well would be a needless understatement; its vitality increases with them, as was proved once more in the Holborn Restaurant on Nov. 25th. Fr. Abbot gave the toast "The Pope and the King" which was received with the singing of "O Roma Felix" and "God Save the King." "Alma Mater" was proposed by Captain Woollett in his usual manner—what more can be said? Mr. W. A. Bradley proposed "The Chairman," and after demolishing a number of reasons for which the authorities might have entrusted that toast to him, unconsciously furnished a complete justification of their choice. Responding to these toasts, Fr. Abbot referred to the increase of the numbers of the School and the consequent appearance of the problem of accommodation, and paid a tribute—enthusiastically received—to the work of Father Austin Hind and Fr. Edmund Matthews. But we do not attempt to summarise what these or the other speakers said. The credit for the success of the evening belongs to all who attended; still a special word of thanks is due to the singers, to Mr. E. J. de Normanville who, besides accompanying them, played a March of his own composition, and most of all to Mr. Harold Pike, to whose organizing industry the Ampleforth Dinner and the Ampleforth Dance are alike deeply indebted.

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The growing proportions of the Ampleforth Old Boys' Dance have necessitated a change of domicile, and on the next occasion—Wednesday, Jan. 20th, 1909—it will be held at the Empress Rooms, Kensington. The energy of the promoters will be adequately rewarded only by an unqualified success which we predict with all the confidence that knowledge of the past induces. The Hon. Secretary, Mr. Harold Pike, 23 Doughty Street, W.C., will supply any information that may be needed, and tickets may be obtained from members of the Honorary Committee or from the Stewards.

Honorary Committee. Messrs. J. Fishwick, G. C. Keogh, A. T. Penney, Joseph Rochford, John Rochford, Captain the Hon. E. Stourton, W. J. M. Tucker, Captain M. S. Woollett.

Stewards. Messrs. A. J. R. Hanson, F. Hayes, G. MacDermott, J. C. Pike, J. P. Rochford, F. Calder Smith.

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The fourteenth annual reunion of Ampleforth Old Boys in Liverpool took place, on December 1st, at the Exchange Station Hotel, Mr. Fishwick was in the chair. His Lordship the Bishop of Liverpool, the Abbot of Ampleforth and Fr. Browne, S.J., were among the guests. After the loyal toasts the Chairman proposed the toast of "Alma Mater." In his reply Fr. Abbot alluded to the opportunity at Ampleforth of acquiring among a good many other things, a love of the liturgy of the Church. The toast of "Our Guests" was given in his happiest vein by Mr. G. Chamberlain. Dr. Whiteside, in replying, expressed his pleasure at being present and spoke with warm approval of the recognition by the School at Ampleforth of the claims of social work. What was needed especially in these days was personal service among the poor and the afflicted; and the Society of St. Vincent de Paul offered excellent scope for personal zeal. He was glad to be able to state that as far as his experience went Ampleforth men, wherever they might be, co-operated loyally with their clergy in all social work.

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J. V. LEONARD, who left last term, was Captain of the School last year. He played for the First XI in Football in 1907-8 and in Cricket in 1908. He passed the Lower Certificate in 1907, gaining four First Classes.

A. LIGHTBOURN, who also left last term, was a member of the Cricket XI in 1907 and 1908. He passed the Lower Certificate with two First Classes.

H. J. SPEAKMAN, who captained the Cricket XI that went through last season with an unbroken record of victories, had played for the Cricket and Football Elevens during the last three seasons. He was a member of the Dramatic Society taking several comic parts with success, and also acted in the *Clouds* in 1907. He passed the Lower

Certificate in 1907, gaining a First Class in Greek, and passed the Higher Certificate last summer.

We were pleased to receive a visit this term from a distinguished Old Laurentian in the world of Art, HERBERT RAILTON, who showed the greatest interest in the artistic work of the boys and has kindly promised the School yet another example of his own work.

Congratulations to H. J. KING, son of Mr. J. C. King, Assistant Colonial Secretary, Gibraltar, on his marriage to Miss Connie Evelyn Victoria Agius, youngest daughter of Mr. Edward Agius, Private Chamberlain to the Pope. The Bishop of Southwark performed the ceremony at St. Dominic's Priory, Hampstead, on September 19th. His Holiness the Pope sent Mr. and Mrs. King his special blessing.

Also to F. I. HEYWOOD, only son of Mr. Henry Heywood, J.P., of Witla Court, near Cardiff, who was married to Miss Florence Monica Morris, only daughter of the Revd. T. Morris, Rector of Lanwit-Major, Glamorgan, on September 2nd. The Right Revd. Dr. Hedley, O.S.B., Bishop of Newport, performed the ceremony; and at the conclusion of Mass the Bishop announced that His Holiness had sent to the bride and bridegroom the Papal Blessing.

Also to WILLIAM RATCLIFFE, who was married to Miss Laura Strickland, at Easingwold, by the Very Revd. J. A. Turner, O.S.B., Prior of Ampleforth Abbey.

Congratulations, too, to J. G. BLACKMORE and WILFRID ST. GEORGE FOOTE, who have recently passed their Law Finals; to O. L. CHAMBERLAIN on passing the Intermediate Law Examination last October; and to J. FORSHAW on his success in the Law Prelim.

HERBERT TAYLOR celebrated his coming of age early in the autumn.

LERWELYN BULLOCK-WEBSTER has returned to England from British Columbia.

B. ROCHFORD has been elected member of the Adelphi Club, Oxford. He is also Secretary of the Stapledon Society, Exeter College.

A. RIGBY has completed his training as an architect and is practising in Manchester. His drawing of the College Church, which he

has presented to the School, is a fine example of his work and has won praise from several experts.

EDWARD CREAM was a member of the Liverpool Rugby Team that played Oxford University last term.

C. E. ROCKFORD is playing "soccer" for Wadhwa College, Oxford.

REYD, W. I. WILLIAMS, O.S.B., is studying at Louvain.

Congratulations to the REVIS. J. B. McELLAGOTT, R. C. HESKETH, F. P. LYTCHOR, R. S. MARWOOD and E. TAUNTON on taking their Simple Vows at Belmont last October.

P. NEESON, whose novitiate was interrupted last year owing to his breakdown in health, has recently been on a visit to Lourdes, and has now made great progress towards complete recovery.

Our readers will be glad to learn that C. W. HINES, who was the victim of a recent railway accident, near Darlington, is quite convalescent.

The sympathetic accounts of the Eucharistic Congress that appeared in the *Daily Telegraph* are widely known. They were written by an old Ampleforth boy, LOUIS CASARTILLI.

Other Old Boys engaged in journalistic work include L. J. d'ANDRILLI, a former editor of the *Diary*; and JOSEPH PIKE, whose pen and ink drawings of *Donham Village* appeared in the October number of the *English Illustrated Magazine*.

Our thanks are due to E. J. KEIGH for his illustration in the present issue of the *Journal*. He is the youngest of the Ampleforth artists, and we hope to have the opportunity of reproducing many more of his drawings.

SIR WILLIAM AUSTIN who was in the neighbourhood in connection with the autumn manoeuvres under the Northern Command, found time in the midst of his work to pay a visit to his old School.

LORD TREMLESTOWN, another Old Laurentian, also paid us a visit.

Congratulations to one of our most venerable "Old Boys" the REV. K. D. BEST, of Brompton Oratory, who kept his Golden Jubilee as an Oratorian on October 10th. Fr. Digby Best is well known both personally and through his writings, and his touching lines on Ampleforth in his collection of Poems have been read by

many of the younger generation. We take the following appreciative notice from the *Tablet* of September 16th:—

"Amid the excitements of the Congress and the Pope's Jubilee there is a possibility that mere domestic events may be somewhat overshadowed and thus fail to receive the recognition to which they are justly entitled. In these circumstances it might be well to draw attention to the fact that October 10 will see the celebration at the Oratory, Brompton, of the Golden Jubilee of the oldest Oratorian and the last surviving and beloved novice of Father Faber, in the person of the Rev. K. D. Best. In the course of those fifty years he has endorsed himself to thousands scattered in all parts of the United Kingdom, who, we are sure, would feel greatly hurt if this occasion passed without their having been afforded an opportunity of expressing in some substantial way their appreciation of the life-work of this true son of St. Philip—work in which the keynote of human sympathy and priestly affection has been dominant. Ever ready with aid and advice in times of stress, whether spiritual or temporal, and unsparingly self-sacrificing when occasion required, a poet's temperament urged him rather to the study than the rostrum, and he has left a large mark in Catholic literature, sermons and poems following one another year by year, and all the while an ever ready response was given to every cry of distress. It would not be fitting that such a life as this should be passed by without suitable recognition."

From the *Times* of Nov. 27th:—"The Pope has conferred upon Mr. STEPHEN GATELEY, a well-known Birmingham solicitor, the Order of Knighthood of St. Gregory the Great in recognition of his devotion to and promotion of Roman Catholic interests, and also for the share he has taken in the public life of the city."

Literary and Debating Society.

The First Meeting of the session was held on Sunday, Sept. 27th, 1908. Fr. Edmund took the chair. In Private Business Mr. W. Clapham was elected Secretary, and Messrs. Smith, Williams and Martin, to serve on the Committee. The following new members were also elected: Messrs. Power, Lindsay, Dunbar, Gaynor, Marshall, Kelly, MacCormack, Riddin, Reynolds and Young. In Public Business Mr. James read a paper on "The Jews in England."

The Second Meeting of the term was held on October 4th. In Public Business Mr. W. Clapham moved, "That it is the duty of the State to help the Unemployed." He opened with a graphic account of the pitiable condition of the British workman. Trade had rarely been so bad, the number of the unemployed had never been so great as at present. Various attempts to deal with the situation were discussed and rejected as ineffectual. The State alone could find an effectual remedy for this alarming condition of things. To give temporary relief by means of indiscriminate charity would only increase the evil; work must be provided by the State to check the growth of poverty and the spread of Socialism.

Mr. Smith, who opposed, admitted that the State might deal with the Unemployed question in one of two ways, either by the distribution of food or money, or by the provision of State labour. He agreed with the hon. member as to the futility of the former proposal, and attempted to show that the latter was impracticable. For work provided by the State must necessarily be useless. It was well known that whenever useful work was required there was employment. To make work where none was called for was but to increase the evil, and if this policy were pursued long enough it must cause the ruin of British industries. He dwelt on the spread of Socialism among the working classes as being one of the chief sources of the present distressing condition of labour.

Mr. Blackmore thought that the majority of the unemployed deserved neither help nor sympathy. He gave particulars of severa

attempts made in large commercial centres to help the unemployed. These attempts had failed because the unemployed did not desire employment. Many of them disliked work and found it unnecessary since they could live in a state of comparative ease without it. All who persisted in demanding State employment were hastening the downfall of the British Empire.

Mr. Murphy said that many of the unemployed were men of bad character who had brought themselves to their present unenviable condition by neglecting their work. The State could not employ such men as these. It would be better to transport them to Canada to give them the opportunity of making a fresh start in new surroundings.

Mr. Marshall objected to any action on the part of the State. A good result to be permanent must be brought out by private enterprise and by more equitable conditions of labour.

Mr. Dunbar was almost alone in supporting the motion. He vindicated the unemployed as a class against the charge of dishonesty.

Mr. Lindsay thought that much social distress was caused by Trades Unions. They were a frequent cause of strikes and often caused men to refuse to work for a low wage. Many of these who now refused to work at all, had begun their course of idleness in this way. Unemployment had thus become an inveterate habit.

After a prolonged discussion the motion was put to the vote and lost by 15 to 8.

The Third Meeting was held on Sunday, October 11th. In Private Business Mr. Blackledge was elected a member of the Society, and several questions were asked respecting the duties of the Committee. In Public Business Mr. F. Goss moved, "That a Limited Monarchy is the best form of Government." A limited monarchy, he said, combined all the advantages of all other forms of government with none of their drawbacks. The King was head of the State nominally, head of Society actually. The people ruled while acknowledging his supremacy. If good, his example was of great value to them, if bad their power restrained him. The President of a Republic could not command the same loyalty as a King, nor could his influence be so permanent. In a Republic, too, a good and permanent official system was

impossible. Continuing, he illustrated the defect of Republican Government by the case of France, of an absolute Monarchy by referring to the course of events in Russia, whose system of government made reform impossible. Our greatness and national superiority were due to the spirit of loyalty which had ever been kept alive throughout the Empire by the harmony and mutual co-operation of King and Parliament.

Mr. Marshall opened with a critical examination of limited monarchies. Here in England that system of government had been found to work better than in any other country. Here, if anywhere, it could justify itself as a workable system. Yet, even in England it failed. Justice, law, and order were often forgotten by our great politicians in their contests for power and party supremacy. The rights of the poor were often forgotten in the strife of parties. The hon. mover, he contended, had merely shown that a limited monarchy had worked better in England than an absolute monarchy in Russia or a republic in France and thus had not established his case. As for the United States, it was in reality a compromise between a limited monarchy and a republic—an approximation to the opposer's ideal which he described in detail. He found in the constitution of the Church the ideal system of government for secular States.

Mr. Martin contested the justice of the last speaker's criticism of our English system. His view of the case was superficial. A closer examination would have shown him that the evils of party government had been exaggerated. The existence of parties had been found to be the best means of rendering justice to all classes of the commonwealth.

Mr. Williams remarked that England had ceased to be a limited monarchy except in name. It was really an oligarchy. If we would see England as a limited monarchy we must go back to the 13th and 14th centuries. Germany was a good example of a limited monarchy, and it had become under this system the greatest State in Europe. Therefore, he contended, Mr. Marshall's criticisms of the English system failed, even if true, to establish a case against a limited monarchy. He denounced the Opposer's ideal as Socialistic.

Mr. Young also questioned the accuracy of Mr. Marshall's comments upon the English system. England was not governed by the people, nor even by a Parliament elected by the people, but by the strongest party in the Cabinet. The King was a mere figure-head, the Prime Minister was in fact an absolute monarch. He considered such a system of government to be the best for England, but he denied that it was a limited Monarchy.

Messrs. Lindsay, Goss and Smith also spoke. The motion was carried by 11 to 7.

The Fourth Meeting was held on October 18th. In Private Business Mr. Narcy was elected a member of the Society. In Public Business Mr. A. Clapham read a paper on "Mary, Queen of Scots," which led to an interesting discussion chiefly concerning Darley's mysterious death and Mary's complicity in the murder.

The Fifth Meeting took place on October 25th. The motion before the Society was "That we have great cause to fear the Yellow Peril," moved by Mr. A. Goss. He opened with a brief sketch of the history of Japan, and her recent remarkable development in military and commercial matters up to the time when she startled the Western World by her defeat of Russia. Her own prospects were brilliant and she was the nearest neighbour of China whose people composed, with her own, more than a quarter of the population of the world. The internal discord and idleness which had for many years retarded the development of China had not diminished the combined strength of the two nations. Furthermore China had reawakened and was beginning to feel her strength. The time for the union of all the Yellow races could not be far distant.

Mr. Reynolds contrasted the recent development of Japan with the isolation of China from European civilization to show that these two nations had no common interests. They had no common aims or interests but many causes of mutual hatred. This fact removed the possibility of a Yellow invasion of Europe. The Yellow Peril bogey had been first raised with the object of diverting attention from Russian encroachments upon our Indian Empire.

Mr. Martin thought that the importance of Japan was much exaggerated, England had no cause for alarm until Russia was

predominant in China. If Russian supremacy in China were not prevented the end of our power in the East was not far off.

Mr. Gaynor said that England was preparing her own destruction by educating Japan in naval warfare. It would be many years before Russia recovered from her recent defeat.

Mr. Young refused to believe there was any possible danger of a Yellow invasion. Their opportunity had passed. Many speakers seemed to have taken it for granted that while the slow development of China was taking place all the nations would remain inactive or begin to decay.

Mr. Ruddin, in spite of the last speaker's remarks, again warned the House not to neglect China. Few perhaps had realized the enormous wealth and population of that vast Empire. We were accustomed to think and speak of them as an inert nation degraded by opium. It was well to remember that they were civilized when we were painted savages.

Messrs. Clapham, Lindsay, Narey, F. Goss, Williams, MacCormack and Rochford also spoke. The motion was carried by 11 votes to 10.

The Sixth Meeting took place on Nov. 8th, when Mr. Martin read an interesting paper on "Electricity."

The Seventh Meeting was held on Nov. 15th. The motion before the House was "That the Americans were justified in declaring their Independence." Mr. C. Rochford, the mover, appealed to his hearers to put aside what he called their patriotic feelings. Thus only could he hope to convince them of the justice of the American War. He then proceeded to give an account of the events leading up to the Declaration of Independence: the prosperous and vigorous life of the Colonists; the restrictions placed upon their trade; the abuse of the smuggling laws; unjust taxation and misuse of revenues resulting from it; the want of sympathy shown by British Sovereigns and Statesmen; the unjust and dishonest policy of George III. What did such treatment of British subjects by the mother country deserve? The speaker could not find words to describe the conduct of those Englishmen who were responsible for the loss of the greatest of our Colonies. He would be content to trust to the



House to show their loyalty and true patriotism by an unanimous vote for the motion which he had brought before them.

Mr. MacCormack, who opposed, gave a somewhat different account of the relations between England and the Colonies. England had made and protected America's trade, and had undertaken at great expense a war with France solely in the interests of this disloyal Colony. Was it just or reasonable to threaten rebellion when requested to pay a trifle towards the expenses of the late war? England had poured out her blood and gold for America and moreover had imposed few taxes and given larger measure of freedom to them than to any other of her Colonies. On what pretext had they refused the tax? Merely because they were not represented in Parliament. Even the strongest opponents of the extreme policy which England pursued had admitted the justice of taxation. The Americans themselves had admitted this. They rebelled not because they thought the tax illegal but because, all danger from France being removed, they desired their independence and had forgotten their duty of gratitude and loyalty to their protectors.

Mr. Murphy maintained the illegality of taxation without representation and further remarked that the improper uses to which the revenues from duties were put fully justified the Americans in their opposition to any further encroachments upon their rights. They had patiently submitted to English misrule for many years; the Stamp Act had provided them with a good pretext for putting an end to an intolerable tyranny.

Mr. Marshall maintained the right of England to tax her Colonies. He then expressed his strong disapproval of the manner in which the hon. mover had tried to work upon the prejudices of the House. The Americans had always been disloyal and discontented. The Boston riots and wilful destruction of cargoes of tea should be sufficient to convince all who viewed the case without prejudices of the rebellious spirit which animated the chief actors in this disgraceful episode.

After Messrs. Smith, Narey, Martin, Reynolds, Kelly, A. Goss and Dunbar had spoken, the motion was put to the vote and carried by 9 votes to 7.

The Eighth Meeting was held on Nov. 22nd. Mr. Williams read a paper on "The Beginning of the French Revolution." After giving some account of the state of France and the causes of the Revolution and describing the character of Louis XVI, he drew a graphic picture of the course of events from the meeting of the States-General and opening of the Bastille down to the capture and execution of the King.

A short discussion followed, in which Messrs. Murphy, Martin and W. Clapham took part. A vote of thanks to the Chairman concluded an interesting meeting.

The Ninth Meeting was held on Nov. 29th. In Public Business Mr. Power moved "That England should be warned against Free Trade by her own experience of it and by the lessons of history." He first reminded his hearers that he was moderate in his views about Protection and with a consideration unrivalled as it was unfulfilled, promised to refrain from statistics. The trade of England was in an alarming condition. Home-made goods were being undersold by cheap foreign articles. Until fifty years ago, when England adopted the principles of Free Trade, this country was the workshop of the world. Then a feeling, which some called generosity, induced her to adopt Free Trade, with the result that her trade had been steadily decreasing. She was living on her capital, and would be ruined. He showed how the agriculture of Italy had been ruined by Free Trade under the Roman Empire, and how Protection had enabled Germany to usurp the position of England as the centre of the trade of the world.

Mr. Gaynor, who opposed, prefaced his remarks by some reflections upon human nature and the unreasonable desire for change which it often exhibited. During the last century Free Trade had proved itself beneficial to England, notably during the term of office of Peel, whose Free Trade policy had relieved the social distress which had resulted from bad trade. By the year 1840 Free Trade had increased British industries threefold. Though the increase during the last half of the century had been slower, there was no reason to be alarmed about the state of British industries at the present time. The probable disastrous results of a Protective Tariff were enumerated. The speaker then compared the merits of the two opposite policies

as shown in the state of trade in New South Wales and Australia respectively.

Mr. Williams, while admitting all that the last speaker had said about the benefit which England had derived from Free Trade, held that the time had now come to follow Germany's example and adopt Protection. There was good reason to think that such a policy would improve our trade, which was admitted by experts to be in a critical condition. A far stronger reason for this change was the present attitude of our Colonies. They could be kept loyal by no other means than a Preferential Tariff.

Mr. Marshall denied that the decrease of British trade was due to Free Trade. It was due to natural causes and was inevitable. He objected to the doubts which had been expressed about the loyalty of the Colonies.

Mr. Murphy thought that Free Trade was justified by success. The disaffection in the Colonies had been very much exaggerated by irresponsible journalists. There were in some cases, as was to be expected, causes of serious disagreement, which had been taken for a desire for independence.

Mr. Narey, on the question of the comparative prospects of English and German trade which the hon. mover had considered of great importance, said that the increase of unemployment was due to the new conditions of labour brought about by the invention of machinery. Protection had nothing to do with the present prosperity of Germany. It was the result of Bismarck's wise statesmanship.

Messrs Reynolds, Smith and McCormack also spoke. The motion was lost by 8 votes to 10.

The Tenth Meeting was held on Sunday, Dec. 6th. In Private Business there was again some discussion on the duties of the Secretary in reference to the date of publication of motions for debate. In Public Business Mr. Collison read a paper on "The Prince Imperial."

The Eleventh Meeting of the Society was held on Dec. 13th. In Public Business Mr. Dunbar moved "That the Kaiser's recent actions are hostile to the peace of Europe." His speech opened

with an alarming account of the prospects of England and seemed to suggest that the downfall of the British Empire could not be long delayed. He then proceeded to recount some of the recent "indiscretions" of the Kaiser. They were substantially true, as he quoted German opinions to prove; and the most elementary knowledge of Germany and German ambitions confirmed this view. He dwelt on the necessity for expansion which every German acknowledged. The tide of German emigration must be stemmed. What more natural then for a German than to cast longing eyes upon British Colonies? To increase by colonization was, moreover, a very natural and healthy ambition for a prosperous nation. Unfortunately for England, colonization in this case could mean nothing but conquest. These ideas were familiar to every German, and the rise of the party whose goal was a world-wide German rule, with the often expressed sympathy and encouragement of the Kaiser, was a menace which no sensible Englishman could afford to ignore. In view of these facts, of the German preparedness for war and of their boast of being the most warlike people in the world, their attitude to England must be regarded with the gravest suspicion.

Mr. Clapham, who opposed, spoke lightly of the alleged "indiscretions of William." The alarm which they had caused in certain timorous minds was natural in view of their novelty. But it was undignified and might lead to serious disturbance of Anglo-German relations if not firmly repressed. The German Emperor was weak and unaccountable in his actions. His latest indiscretions were undoubtedly calculated to fill the prosaic British mind with surprise. This was excusable but it must be kept within due limits. A measure of toleration must be observed if we would not disturb the amicable relations which had certainly existed between the Kaiser and England. When the people of England grew more accustomed to the Kaiser they would take a more reasonable view of the situation and estimate at their true value the arguments of such alarmists as the hon. mover had shown himself to be. Referring to the growth of the German Navy he pointed out that her navy was at present quite inadequate to her commerce; that it had been increased solely in the interests of self-preservation; that neither England nor Germany had anything to win by a great struggle; that the hon. mover had pointed to no

single act of aggression on the part of Germany while omitting to mention that the Kaiser had during a reign of twenty years shown himself strongly and consistently on the side of peace. England had lost its head and given a most undignified exhibition of cowardice, merely on account of some irresponsible utterances of a sovereign whose true position might be judged from the fact that he allowed himself to receive a severe rebuke from his ministers and a warning not to do it again.

Mr. Williams refused to be reassured by Mr. Clapham's optimism. The Kaiser's policy was not favourable to peace, whatever it had been in the past, and must lead to war. He pointed out that Germany had many excellent reasons for hatred of England, not the least of these being our alliance with Japan. We were not alarmists but we should refuse to close our eyes to the obvious and inevitable end of present German policy.

Mr. Narey stigmatised the recent actions of the Kaiser as a series of brilliant blunders. The fact that Germany was enlarging her navy was no cause for alarm. She needed more efficient protection for her commercial interests. He was ashamed of the cowardice of some of his countrymen. Had they forgotten that the whole world acknowledged England as mistress of the sea?

Messrs. Smith, Goss, Murphy, Marshall and Reynolds also spoke. On being put to the vote, the motion was left undecided as the votes were equal. An attempt to elicit a casting vote from the Chairman was unsuccessful.

At the Twelfth Meeting which was held on Dec. 20th, a paper was read on "The Eastern Question" by Mr. Narey. After a brief description of recent events in the near East, the reader proceeded to show how these events had effected the situation created by the Treaty of Berlin and discussed the possibility of a peaceable settlement and the prospects of the different parties in the event of hostilities. He then went on to show how our position in the far East might be affected by the outbreak of war and concluded an excellent paper by insisting upon the importance of our continued occupation of Egypt.

Junior Library Debating Society.

The first meeting of term and the 128th meeting of the Society was held on Sunday, September 27th. In Private Business the members of the Lower III were elected members of the Society. Mr. G. Richardson was elected Secretary and Messrs. N. Chamberlain, G. Barnett and H. Martin to serve on the Committee. In Public Business Mr. Walton moved "That this House regrets the Motor." The hon. mover commenced by reading to the House an alarming list of recent motor accidents—most of which he observed were not accidents at all, as they were not due to chance but to carelessness, or to ineptitude or to what he might euphemistically describe as an extreme form of selfishness. He would not say motors were a public nuisance; like the escaped lunatics at Epsom they were a public danger. But even to the possessor they were not an unmixt blessing. They were unreliable in exact proportion to their speed. They also served to emphasise the distinction between the rich and the poor and so aggravated the grievances of the masses against the classes.

The Hon. Secretary opposed. The penultimate argument of the hon. mover was strangely illogical and his last argument worthless. Whether the motor was sufficiently reliable or not was for the owner to decide. He need not use it unless he chose. But Mr. Walton argued as though motor cars were treadmills whose action or inaction claimed pay for the users. Secondly, so far from emphasising the difference between rich and poor the motor car tended to obscure it. Many people who used not to possess carriages had motors; and so more shared in luxuries before confined to a few. Mr. Richardson proceeded to give a glowing account of a tour by motor car, and concluded by bestowing some superlatives on the taxi-cab.

Mr. L. Williams regretted that the horse was being superseded by the motor.

Mr. F. Long suggested that this regret would not be shared by the horse, as much of his work was thus done for him.

Mr. D. McDonald said that then motors increased laziness both in horses and in men. They also raised an intolerable dust.

Mr. A. Newton remarked that many things besides motors raised a dust. The conveniences of the motor car quite outweighed its disadvantages. If the motor car destroyed life it also saved life by enabling doctors to get quickly to their patients.

The debate was continued by Mr. Chamberlain and other members, and on being put to the vote the motion was defeated by 30 votes to 7.

The 129th meeting was held on Sunday, October 4th. Fr. John Lane Fox, of Fort Augustus Abbey, was present as a visitor. In Public Business Mr. F. Long moved "That the Colonies are a source of strength to England." He would only look at the question from a few aspects as its context was practically inexhaustible. Ever since the wisdom of Chatham diverted the gaze of English statesmen from Europe to possessions beyond the seas, England had gone on increasing in power and wealth, and now it could be said with truth that the sun never sets on the British Empire. History showed that the most powerful kingdom in the world was always the one with the largest and most flourishing colonies. In the case of England this was obvious; whether for commerce or mutual defence or merely for sentiment, the colonies were a great source of strength to England and when England lost her colonies her own day would not be far distant.

Mr. Burgis, in opposing the motion, complained of the lack of argument or of detail of any kind in the hon. mover's speech. Mr. Long had spoken of the glorious colonial empire but had not stated why it was glorious. It would be easy to reply with similar high-sounding phrases. For instance he had heard the British Empire spoken of as "the figment of the British jingoist." But practically, did the colonies repay what they cost? Extra troops and ships have to be kept up to protect them; the chances of war are multiplied by their existence; colonial questions occupy much of the time of Parliament and thus hinder domestic legislation. Probably too,

Canada and South Africa when they became sufficiently strong would declare their independence just as did the United States.

Mr. Livesey regretted he must disagree with the last speaker. Mr. Burge had complained of the hon. member's lack of argument but his own arguments were very weak. As long as England was dependent for food supplies on other countries, it was desirable that these countries should be as much as possible under British rule. It was comforting, too, to the young Englishman to feel that he could go abroad whether in search of health or wealth and still live under the Union Jack.

Fr. Lane Fox kindly took part in the debate. The motion was carried by 21 votes to 17.

The 130th meeting was held on Sunday, October 11th. Mr. G. Barnett moved "That the formation of the Channel Tunnel would be against the interests of Great Britain." From a military point of view the very idea of a channel tunnel was outrageous, and he would view the question from this single standpoint. England owed her position in the world to the fact that she was an island. Hence millions had been spent on the foundation of a splendid navy. But the channel tunnel would turn the island into a peninsula, and the navy would be of comparatively little account. It had been said the tunnel could be mined and so at any moment could be blown up. But who would care to travel in a mined tunnel? The English might, but would our suspicious neighbours in France care for the experience? Moreover the mined tunnels through the Vosges were not blown up in 1870 in time to check the advance of the Germans; this proved that the most careful arrangements might break down at a critical moment.

Mr. N. Chamberlain, in opposing, ridiculed the idea of an invasion through a channel tunnel. It could be flooded in a few moments. There were eminent military authorities in favour of a tunnel. In time of peace it was not denied that a non-stop run from London to Paris would be a great boon. It would bring England nearer to France, and as Englishmen got to know and understand the French it would become clear that their mutual distrust was groundless, and fear of a conflict would be diminished rather than increased.

Mr. Walker asked if there was sufficient reason to justify us in going

to the expense and risk of making a tunnel to France. The only reason he had heard given was that we should get to know the French better. But did we want to know them better? Personally he thought that there were other fields of knowledge more attractive. The hon. opposer suggested we should be more friendly with the French when we saw more of them. But we might also be more hostile to them. Knowledge often brings sorrow, and it might bring war.

Mr. Livesey opposed the motion: the fears of an invasion were greatly exaggerated; the tunnel would be as easy to defend as the celebrated "narrow way" across the Tiber. A French invasion through the tunnel would achieve no other success than probably the bringing to light of an English Horatius. The plight of a French army held in check at the Dover end of the tunnel would be very like that of Horatius' foes, when, to quote Lord Macaulay,

"Those behind cried forward
And those before cried back."

Mr. A. Power objected to the formation of a new tunnel anywhere unless it were clearly proved to be necessary. He disliked tunnels of every description and a tunnel of twenty miles in length was an abominable idea. He thought hon. members were exaggerating objections to travelling by sea.

Mr. Huddleston said the channel tunnel would be a great boon to two classes of people, the poor and invalids. The accommodation for the former on boats was almost barbarous, and the latter were often forbidden to venture on the sea.

Mr. W. Bryant said that this was the first time he had heard it stated that a journey through a tunnel was desirable for an invalid. It was a most unwise prescription! As for the poor, surely travelling by rail was more expensive than by sea.

Mr. Weissenberg was altogether opposed to the scheme of a channel tunnel. At the best the advantages were doubtful, and the disadvantages extremely probable. As an hon. member had quoted poetry in favour of the tunnel he begged to remind the House of the far more poetical words of a far greater poet than Macaulay; Shakespeare had referred to England as

"This scepted isle
This precious stone set in the silver sea."

Now we were invited to make these lines meaningless.

Other members continued the debate and the motion on being put to the vote was carried by 22 to 17.

The 131st meeting of the Society was held on Sunday, October 18th. Fr. Dominic was present as a visitor.

Mr. Livesey moved "That the Pen is mightier than the Sword." The deeds of the sword were but stepping stones for the triumphant march of the pen. But the pen had triumphs in which the sword had not even this humble share. When the dagger of Casca was still wet with the blood of Caesar, were not the eloquent words of Mark Antony more powerful than any physical force? The history of the pen is the history of civilization. Our own English revolution was almost entirely due to the influence of Locke and other thinkers. From the days since the Briton roamed the forest to the present century the pen has wielded a mighty and unbroken influence.

Mr. L. Williams opposed: the strongest part of the hon. mover's speech was his figurative language; but his arguments were sadly to seek. He would draw the attention of the House to a few facts more eloquent, he thought, than the rhetoric they had just listened to. England owed her present position to the sword. The question of who should rule—the people or the king—was settled by the violent removal of the Stuarts. The French revolution which laid the basis of modern politic life was brought about by physical force. Napoleon defied the world and threatened England because he was a great general at the head of a great army. As will is more than thought, so is the sword greater than the pen.

Mr. Peguero spoke third; the influence of the sword was undoubtedly more immediate but less lasting than that of the pen. The permanent effects of the French revolution were brought about by the pen.

Mr. Pozzi thought that ancient history showed that the pen was mightier than the sword. The influence of Athens, *par excellence* a city of thinkers, had been far greater than that of the Romans—a warrior race.

Mr. L. Ruddin was doubtful whether the Greek civilization had affected the modern world more than that of Rome. But even if it

had, he submitted that the Athenian superiority was achieved by the sword. Athenian sculptors and poets produced their art sheltered by their famous walls and defended by a powerful fleet.

Mr. Goodall thought there was no doubt at all about the matter. The achievements of the Greeks were local, confined to the shores of the Aegean, while the Roman legions conquered the world. The Romans themselves realized the part fate had called them to play in the drama of human life, and Virgil himself, one of the heroes of the pen, had celebrated the might of the sword in speaking of Rome's vocation.—"Let others mould with softer grace the breathing bronze, and call from stone the living face; more skilful they to plead a cause, to mete out the paths of heaven and tell the rising of the stars. Thine, Roman, be the task to rule the nations with thy sway; these shall be thine arts—to impose the laws of peace, to spare the humbled and to crush the proud."

Mr. Morrogh Bernard quoted the words of Fletcher of Saltoun: "Let me make the ballads of a country and I care not who make their laws." As to the passage quoted from Virgil he did not understand it to contain more than a confession from the Roman poet of Roman inferiority in art.

Mr. W. Boocock thought that as society ultimately rests on force the sword must be mightier than the pen.

Fr. Dominic kindly took part in the debate and threw the weight of his influence on the side of the pen.

The House divided: Ayes, 24; Noes, 13.

The 132nd meeting of the House was held on Sunday, October 15th. Fr. Dunstan was present as a visitor. In Public Business Mr. D. McDonald moved "That this House sympathizes with the French Revolution." The cause of the Revolution might be summarised as the failure of the Monarchy to perform the task it had undertaken. The king was eventually deserted by his friends, and then began a hopeless state of anarchy which led to horrors that startled the civilised world. Unfortunately, these horrors caused many to refuse their sympathy to a movement which in spite of its excesses demanded the encouragement of all liberty-loving people. A nobility with all the privileges of rank and wealth and birth used these gifts of fortune

to minister to their own pleasure; they neglected their duties and oppressed the poor, many of whom were in a state of starvation in a land of plenty; at length it became unendurable and there was a general revolt.

Mr. Huddleston, in opposing, questioned the right of rebellion. Were constitutional measures ever tried for the redress of grievances whose existence no one denied? The hon. mover had admitted the barbarities of the revolutionists, but asked the House to disregard these. But they were part of the revolution with which hon. members were told they should be in sympathy. And what had the revolution effected? It had produced a great tyrant, and France had never been settled since.

Mr. A. F. Wright spoke third. It was very easy for the hon. opposer to condemn the right to rebel, but a whole population could not be expected to starve merely out of loyalty or obedience to their king, and merely for his pleasure.

Mr. Weissenberg thought the methods of the revolutionists extreme and unnecessary; what in his opinion condemned the party altogether was that they could not boast of a single leader who was in any sense a good man.

Fr. Dunstan also took part in the debate, and the motion being put to the vote was carried.

The 133rd meeting of the House was held on Sunday, Nov. 8th. Mr. A. F. Wright moved "That the time has come when Conscription should be introduced into England." For some years successive Governments had tried to make our voluntary army effective. The last effort was the establishment of the Territorials. Was it a success? He feared that it showed that on no voluntary basis could the British Army be made large enough to meet the growing needs of the nation. A navy was not sufficient. Russia could invade India without a single vessel being used.

Mr. Walker opposed: Conscription would ruin English trade, and spoil the freedom of which Englishmen were so proud. A willing small army was much more effective than a large half-disciplined reluctant hoed; numbers were not everything nor the chief thing. It was easy to see the fallacy contained in the suggestion that

Germany and France could put an armed nation in the field. It was not much use having an armed nation in the field or anywhere else unless you could feed them there. If young Englishmen were only well trained to ride and shoot, as most of them were, they could be relied upon to save their country in the hour of need.

The debate was continued by Mr. Boocock, E. Williams, B. Smith and other members, and the motion was defeated by a large majority.

The 134th meeting was held on Nov. 15th. Mr. A. Power moved "That Modern Inventions have made Life happier." The chief argument he supposed he would be called upon to meet was the ideal of the "simple life." He asked the Society not to be carried away by pretty phrasing. He would deal with things and not words. Before Caxton's time the world was illiterate; books were practically unknown, and there was no way of spreading knowledge. Modern artillery with all its destructive force saved the misery that followed in the wake of ancient warfare. Steam and electricity have conquered space; the telegraph and telephone time; and we were on the eve of the conquest of air. All this brought happiness and comfort to man and ameliorated the conditions of life.

Mr. W. Barnet, in opposing, said that much of the hon. mover's speech was irrelevant and he thought must have put a rather severe strain on the self-restraint of the Chairman. No one denied the existence of modern inventions, and the hon. mover had scarcely attempted to justify their effects. One very bad effect of machinery of all kinds was that it had driven the population from the country to the town, and so ruined its manners and its health. The slum is perhaps the greatest modern invention. Has this made life happier? Scenery has been ruined and the love of it killed. The evil of modern invention has even spread to the food of man, and introduced all the abominations of everything tinned. What was the use of annihilating space and time? Man was not created to annihilate things. As for the modern rifle it substituted cunning for bravery, and often made the worse come off the better man. The seas were disfigured with hideous funnels emitting clouds of smoke: the roads were perilous from motor cars; and now the air we breathe was going to be poisoned with the noisome fumes of petrol.

Mr. F. Long regaled the House with an account of how Ampleforth boys came to school here one hundred years ago—by tedious coach and uncomfortable carriage. Surely the modern train was a boon to school boys. It would be ungracious of them to oppose the motion.

Mr. Hall dwelt on the facilities afforded by modern invention for travel—an important element in education.

Mr. Neilan asked for proof that the Ancients were less happy—or more miserable—than modern Englishmen. It was not a question of whether we would be happier without modern discoveries.

Mr. G. Marwood thought we could only judge the Ancients by ourselves. If not, what criterion had we? He had heard it said that steam had destroyed village life, as if anyone wanted to preserve or extend village life.

Messrs. Richardson, Cadic and Chamberlain continued the debate. There voted for the motion 14; and against 14, the Chairman not exercising his privilege of the casting vote.

The 135th meeting was held on Nov. 22nd. Mr. C. Mackay moved "That the Influence of the Press is for good." Newspapers, just as their readers, were admittedly imperfect, still all he asked the House to decide to-night was that their influence was on the whole good. He proceeded to examine the different parts of a newspaper. The advertisement pages, though we had no occasion to make practical use of them, yet gave us a bird's eye view of the activities of the nation. In those columns were reflected the stress and strain of keen competition; the Foreign Intelligence, especially of the *Times*, was most interesting and kept our minds open to appreciate foreign questions; the debates of the Houses of Parliament reminded us of our legislative duties and put necessary information within our reach; the literary page contained reviews of books written by experts to guide us in our choice; and the city merchant could read his stocks and shares list and become acquainted with the state of the market before going to his office; interest in athletics was also stimulated by reports of games.

Mr. Marwood opposed: Though there was some good in the Press, as in most things evil, still its influence was bad: the root evil in the Press was that newspapers were written to please the multitude;

necessarily then the standard aimed at was that of the lowest common denominator; hence we had morbid details of crimes, and foolish trivialities about public persons. Anything that would attract a man with a halfpenny found a place in the Press, whether it was wise to record it or not, whether the news was true or false. We had lately heard of a photograph in one of the London newspapers of a grief-stricken officer at his wife's grave; that such a thing could occur was an outrage on civilization and a blot on the history of printing; recently too an interview with the Kaiser—probably a fictitious interview—was inserted in a leading paper, and it might easily have led to war, or civil disturbance in Germany. The Press was under no control and editors apparently were irresponsible. The Press deluded the ignorant and wasted the time of the informed. He asked the House to condemn by their vote to-night the methods of modern journalism.

Mr. M. Wright thought the hon. member who spoke second was making the Press the scapegoat for the sins of the reader. The newspapers were founded to supply a demand; they did not create one. While men were imperfect, newspapers would be unsatisfactory. But could we do without the daily paper? We gain more by it than we lose.

Mr. Marron thought that if editors had any principle at all it was to do the greatest harm to the greatest number. The hon. member who spoke last seemed to make use of a very curious argument when he implied that newspapers were not bad because they supplied a demand for what was bad.

Mr. Lacy thought that the Press acted as a great check on public men and also on criminals.

Mr. McKillop defended the newspaper. Surely it was a fallacy to blame those whose duty it was to report what happened for recording painful as well as pleasant facts. Was the historian of the reign of Henry VIII inferior to that of the reign of Queen Victoria?

Messrs. I. Williams, Richardson, Burge, Huddleston and Chamberlain also spoke. The motion was carried by one vote, 17—16.

The 136th meeting was held on Nov. 29th. Fr. Benedict and Br. Gerard were present as visitors. Mr. W. Boocock moved

"That England owes more to her Admirals than to her Generals. The fact of England being an island was a strong *a priori* argument in favour of the motion. The hon. mover proceeded to give an historical sketch of the part played by the British Navy in defence of England, from the time of Alfred the Great to the days of Lord Charles Beresford.

Mr. Cadie in opposing said that whatever glory England had won up to the 16th century had been won by her generals. Even after that, England's position among European powers was mainly due to her generals. Marlborough's victories established England's position once and for all as a great military power; Wolfe and Clive won Canada and India for their country; to Wellington was due the final overthrow of Napoleon. In our own day Beresford's name paled into insignificance beside those of Roberts and Kitchener.

Mr. Morrogh Bernard said that while our navy commanded the awe and respect of the world, our toy army was the laughing stock of Europe. He thought this established the superiority of the British admiral.

Mr. H. Martin joined issue with the last speaker: the fact that our navy is the largest in the world is not due to our admirals but to our admiralty, or, to put the same thing in another way, to our insular position.

Mr. L. Williams thought it strange that Nelson's name had not yet been mentioned. Hon. members seemed to think that because our admirals had more opportunities, that therefore they were inferior to the generals.

Mr. G. Barnett thought it certain that our admirals had not had more opportunities. We had several land battles to one naval engagement. In fact our modern fleet had never been in action at all.

The debate was continued by Messrs. Peguero, Goodall, Hall and other members. The motion was carried, 18—14.

The 137th meeting was held on Dec. 6th. Mr. E. Williams moved "That this House approves of the aims and methods of the Suffragettes." Thanks to the more militant suffragettes, hon. members were sufficiently well aware of what the suffragettes wanted. He would devote most of his remarks to a justification

of their methods. Hon. members would probably be eager to tell him their methods were violent. But is violence always wrong? Supposing one could not get one's rights by any other means? The suffragettes had a good deal of history on their side. Had hon. members forgotten the Chartist riots? Compared to the methods adopted by men to win the franchise, those of the suffragettes were as water unto wine, as moonlight to sunlight. It was not for the English voter to throw the first stone at the militant suffragette. There was no doubt women had grievances; there was no doubt that their only means of redress was to obtain a share in the government. The cause had advanced greatly since somewhat eccentric methods had been employed. Surely hon. members must be ashamed of the position of women in English life. He would ask the Society to listen to a brief passage from John Ruskin on the dignity of women.

Mr. Marron opposed: the hon. mover had gone out of his way to put him at a considerable disadvantage; he had now to offend by his halting speech hon. members in whose ears were still ringing the eloquent words of a great English writer. But what would Ruskin have thought if he had known his writings would have been used to plead the cause of the suffragettes? If the right of women to vote depended on their dignity then the suffragettes were permanently disenfranchised. The women of England did not want votes; they had no grievances as a sex, although individuals might be harshly treated. Hon. members must see that if the franchise is extended to women they will get into Parliament. Moreover the children should be considered—the future of the nation lay with them—and if their mothers spend their time on the hustings what will become of the house? As to the methods of the suffragettes he would not disgust the House with a recital of them. If their aims were wrong, so were their methods; one cannot do a wrong thing in a right way.

Mr. Power spoke third: As long as political questions were to be decided by cool argument, then women must be excluded from having a voice in them.

Mr. Walton agreed with Mr. Marron. Woman's place was the home, not the House of Commons.

Mr. Chamberlain felt able to justify the aims of the suffragettes,

and bound together by the strong ties of alliance. As for China it is an effete nation and may be left out of account altogether.

Mr. B. Smith thought that if the yellow races come to any great extent into contact with the West, they would succumb to the influences of Western civilisation.

Mr. Walton was afraid of the effect of the yellow races on the labour market.

Mr. Huddleston said the yellow peril was a Russian fiction.

Mr. Chamberlain believed there was a distinct yellow peril. The Chinese were under-estimated. They were not such a hopeless people as Europeans were inclined to think them. In China there existed a powerful secret society pledged to exterminate the white man. Japan had shown her skill both in diplomacy and on the battle field.

Mr. L. Williams suggested that more facts should be given in support of the motion. He had heard little but vague fears and superstitions. Replying to Mr. Walton, he said that the Chinese certainly received less wages than the white labourer; that was because they did less work.

Mr. Richardson thought that the mutual fear between East and West was an earnest of peace.

Mr. Goodall said the advance in Japan was slow; there was a strong conservative element that refused to budge. We need have no fear for many years.

The motion was put to the vote and lost, 11—22.

A vote of thanks to the Chairman brought the meeting and the session to a close.

The Naturalist in Autumn.

With the first white covering of snow lying over meadows and moorland it is hard to realize that autumn has so lately passed. An age of wind and rain and fog seems to cut it off from the dark days of December. And yet the last autumn will be long remembered. October opened in tropical weather—bright sunlit days with a thin blue line of mist resting along the valley until nightfall, when it grew and spread its mysterious form over all the low-lying meadows and crept slowly upwards leaving only the tops of the trees visible in the dull moonlight. As one gazes across the valley it is difficult to believe that it is not a great inland sea. The stillness is broken only by the answering hoots of a pair of owls moving about somewhere in the gloom. Up and down they sail on noiseless wings; you can follow them by the sound of their hooting. Now they seem to be coming nearer; perhaps you may get a glimpse of one of them. Then they are silent for a while, and when next you hear it the sound comes faint and muffled by the distant woods.

The silence of the birds first reminds us of approaching winter. The chiff-chaff still sings in the early morning as loudly as in June. And perhaps a solitary willow wren lingers into October. It has no sound of sadness in its voice; if it speaks of glories passed away it speaks too of glorious summers yet to be. But even these our latest singers must soon be gone. The wagtails still adorn the lawns looking at first sight as fresh and graceful as ever. A closer inspection reveals a difference. The old birds have lost their summer plumage. Those which you see so fresh and bright are the young brood with the first yellow tints upon their wings. They have not known the hardships of their first winter. The meadows, too, where the snipe were drumming all the summer are strangely silent now, though if you pass that way you may chance to see a few snipe feeding where the ground is soft and muddy. They are not your friends of the summer; these have moved on, giving place to strangers from the north. Though October is running out one feels little surprise this year at not hearing the chattering of redwings and

fieldfares as they hurry about over the meadows in disorderly array reviewing their prospects for the coming winter.

On the moors, summer is passing even more slowly. We miss perhaps the summer wealth of insect life that we noted when at every step in the bracken countless winged creatures would rise up for a moment and then settle again. As we pass the spot where we had lately seen the little green lizards basking in the sun we look in vain for their beautiful speckled forms wriggling over the turf. They have gone now and so has the rich golden bloom of the gorse; and the beauty of the heather has begun to fade. We miss the sweet elusive notes of the whinchat as it flits about restlessly around us, and the wild call of the curlew who wandered over the moor in spring-time and startled us so often with that cry which always seems to have in it some memory of the sea, its true home, whither it has returned. But herabout little else has changed. The wide stretches of fern and gorse with the dark patches of blackened turf where the heather has been set on fire, the few struggling belts of Scotch firs where we look for carrion crows in spring, the clumps of silver birches—all wear the same look of solemnity and permanence as when we passed this way three months ago.

The pine woods, too have still less to show of change or decay. Silent and sombre they are now as ever, in these last days of autumn. In the long deep glades as you trample through the heather you will listen in vain for the shrill whisper of the gold-crest, but instead you may steal an occasional glimpse of the black velvety head of a coal-tit as he moves about among the fir-cones, or you may watch the wonderful evolution of a woodcock as he wheels about in the clearing, until, startled by your presence, he is arrested in his wayward flight and is gone in an instant. When at last you leave behind the changeless green of the pine woods and emerge on the open country, the glory of autumn with all its wealth of colour is revealed, its splendour heightened by the golden sunlight on the woods stretching away down the valley, on the farmsteads and hamlets beyond, and upward to the faint firm outline of the distant moorland hills. Returning homewards in the deepening twilight one hardly notices the clouds that are gathering in the west. In a few hours rain has begun to fall; all night long comes the sound of

falling leaves mingled with the storm, and morning dawns upon a scene of desolation, "of ruinous bowers and drifted foliage wet." What is that chattering noise that you hear from the trees as you wander down through the fields? In a moment it ceases and a flock of birds alights on the ground. The redwings have returned and winter has come at last. The words of the poet of autumn which yesterday seemed to have lost their charm come back, and his regret—

"O be less beautiful or be less brief,
This tragic splendour, strange and full of fear!
In vain her pageant shall the summer rear?
At thy mute signal, leaf by golden leaf,
Crumbles the gorgeous year."



The Midsummer Play.

The Tempest cannot be called a comedy because of the strain or sadness that runs through the story, neither can it be called a tragedy because of its happy ending. Together with *Pericles*, *Cymbeline*, and *The Winter's Tale* it has been entitled a romance, and the title is a fitting one for a play in which the main incidents are romantic, in that they lie outside the scope of common experience, and are treated by the poet with a freedom which reckes little of probability. Such a play lends itself to arrangement and adaptation so that even though excisions and transpositions of scenes be numerous one does not feel that Shakespeare is being mutilated. The presentment given this year followed in the main the production by Mr. Beerbohm Tree at His Majesty's Theatre. It is not too much to say that we have never at Ampleforth seen a play better staged; and the acting did not fall short of the high standard with which an Exhibition audience expects to be provided in lieu of that "theatrical excitement" a school stage makes no effort to supply. The interest of the play lies not in the story itself but partly in its romantic scene and setting—"a most desolate isle" where "sounds and sweet airs" proceed none know whence, "strange shapes" appear and vanish, and "all wonder and amazement inhabits"; and still more in the peculiar fascination of three of the *dramatis personæ*—Prospero, Ariel, Caliban. The

scenery, the dresses, the blending of light and shade,—all lent charm to the "most desolate isle," while the "sounds and sweet airs," were perhaps the most attractive feature of the play. The Overture—Weber's Overture to *The Ruler of Spirits* (scored by Mr. Eddy for piano, harmonium and strings) was excellently chosen, and accorded well with the Storm Scene during which it was played. The dances and incidental music, chiefly from Grieg, were in perfect harmony with the various scenes. Of the singing it would be difficult to speak too highly. Ariel (Francis Long) rendered his four songs with excellent tone and precision, and to do this besides speaking and acting a long and difficult part is a task which might well test the powers and endurance of a trained actor. Ariel, the Air-Spirit personifies the qualities of Air: lightness, swift and restless motion, buoyancy, freedom. The very antithesis of Ariel is Caliban, the Earth-Spirit. "His character," says Hazlitt "grows out of the soil. It is 'of the earth earthy.' It seems almost to have been dug out of the ground." He has "the dawning of understanding but without reason or the moral sense." (Coleridge). Hence there is between him and humanity a gulf which Prospero's influence and teaching are powerless to bridge. Yet as has been remarked by several critics Caliban is a poetical being; unlike his associates Stephano and Trinculo he speaks mostly in verse, and one of the most beautiful passages in the play is his speech in Act. III.

"Be not afraid; the isle is full of noises."

To impersonate such a character successfully is no less difficult than to impersonate the Air-Spirit. The acting not to mention the singing of Caliban (George Gaynor) and of his associates Trinculo (W. Dent Young) and Stephano (D. Power) was thoroughly in keeping with their characters. It was my comfort to learn afterwards that the drunken Stephano is in real life a total abstainer. The serene and impressive character of Prospero was well sustained by Gerald Lindsay, whose speaking and gestures were very pleasing. Regarding the whole play one felt that the interpretation of it was an aid towards a better understanding of Shakespeare's genius, and a help towards a lasting appreciation of the refining influence of the greatest of our English dramatists.

Notes.

OUR first duty—a happy one—is to congratulate Fr. Abbot and our selves, on the result of the election at Midsummer. We elected, without hesitation, to continue as we were. It was like the dropping of a curtain at the close of an act and its lifting up again upon the same scene and the same characters, or, perhaps we might say, we passed through the junction where the old octennium met the new one, without the necessity of changing our line or our carriage or anything. We slackened speed for a few moments and pulled up to assure ourselves that all was right, and then we continued our course. We have, therefore, the confidence and trust begotten of knowledge and experience that we shall run as straight and as smoothly and as safely now as in the past eight years. We have learned to have faith in the hand that guides us.

* * *

The chief event of the half year, the Eucharistic Congress, is a matter of national history. Since the establishment of the Hierarchy nothing that we Catholics have done has so caught the attention of the nation. We have nothing private or personal to ourselves to record in connection with it. Laurentians mustered at its meetings in good numbers, but there was hardly an establishment or a district in Catholic England that was not satisfactorily represented. We do not feel called upon to comment upon its success, and we dare not attempt to sum up its results. It would be a commonplace to say these latter will be far-reaching; so great and stirring a movement must have effects beyond our vision and perhaps beyond the span of our lives. What they may be God alone knows. But it may interest our readers to see, as told in one of our articles, the impression left by the gathering upon the mind of an Anglican witness.

* * *

The Centenary Celebration at Ushaw was the most remarkable gathering of its kind we have known. The whole of the

present issue of the *Uskno Magazine* is taken up with it. It is most interesting reading, and the collection of sermons and speeches are notable for a sustained and exalted emotion which could only spring from a love and devotion sincere enough to warrant the belief that, if ever the need shall arise, the sons of St. Cuthbert will rally round their Alma Mater and make great sacrifices for her welfare. The perusal leaves on the mind an impression of an unselfish and enthusiastic patriotism. May this spirit, youthful still after a century's use and wear, retain its freshness through the years to come!

* * *

The new Infirmary which was taken in hand before Midsummer is now approaching completion. We would like to think that it will act as an insurance against sickness. No one will deny its usefulness though it should remain for years untenanted. It will serve the College interests best when most neglected, and the best wish we can offer it is that it may bear disappointment bravely, always ready to offer a service which is seldom or never required of it. The building has the sunniest and most sheltered situation possible on our pleasant hill-side, and we do not doubt it will be fitted up in the most comfortable as well as the most scientific manner. But the modern boy is likely to be proof against its attractions. In old days there was no place so unpopular as Dr. Benner's cosy sick-room up the tower steps. We associated it with the taste of camphor and castor-oil and the smell of a certain salve. The new Infirmary will, no doubt, be sweeter and pleasanter than the old ones. But its aloofness from cricket and association football will be enough to discredit it both in the play-room and the study.

* * *

At Fife there were "Spanish Festivities" in the Victoria Hall, in aid of a fund for the extinguishing of the debt (£500) on the newly-erected church. Bishop Cowgill was present, and her Grace the Duchess of Norfolk performed the opening ceremony. Major Mark Sykes presided. We congratulate Fr. Roulin on its success, and congratulate him even more cordially on his recovery of health by his stay with us at Ampleforth.

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What is it that distinguishes an ox-cabbage from any other? We are acquainted with the horse radish and the cow parsnip and the dog violet and the sow thistle and the cat mint and the pig nut,—vegetables whose live-stock prefixes class them as undesirable among radishes and parsnips, violets and the rest. The gooseberry has a decent reputation among berries in spite of its name and we have thought it the one solitary exception. We suppose, however, that now we must consider it an advantage for a cabbage to be ox-like or ox. Anyway, if the ox-cabbage is a king among cabbages, those of Mr. Perry's growing are evidently the most ox-like or ox of all the royal family. At both the Birmingham and Edinburgh shows he took the first prize for these cabbages, and at the latter he was awarded the second in addition. His roots are still, if we may say so, at the top of the tree. He got a first at Birmingham, a first and a special at York, and a first at Leeds for his *Globe Mangolds*—at this latter exhibition he was awarded a silver medal for his exhibit as the "Champion" Roots. At York and Leeds he received a first for his Long Red Mangolds and, at the latter place, a bronze medal for the best mangolds in general. In Kohl Rabis he won the second prize and a reserve at Birmingham. But his exceptional success was in the Swede Turnips. These had been grown in a field at the moor side, 800 feet above the sea—a feat (a good many feet) above anything any other growers of champion roots had attempted. Yet he won with them the silver cup at Birmingham and a third at Leeds.

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From the *Warrington Guardian* of December 16th:—

On Tuesday, the Very Rev. Father Whittle, O.S.B., Rector of St. Alban's Church, Bewsey Street, kept the 43rd year of his priesthood and the 50th of his monastic life. The interesting event was celebrated in the morning at eleven o'clock, when at St. Alban's Church, in the presence of a good number of priests and members of the congregation, Father Whittle sang the High Mass of Thanksgiving, assisted by the Deacon and Sub-deacon, Fathers Swarbrick and McLaughlin respectively. A choir of priests sang the music of the Mass, and the Right Rev. Abbot of Ampleforth read an address, in

which he congratulated Father Whittle on his jubilee. The service throughout was of a very impressive character.

Before this service was held, the new bells of St. Mary's Church, Buttermarket Street, rang out a merry peal in honour of the occasion.

The great celebration took place in the evening at the Parr Hall, when the rev. gentleman was presented with an illuminated address and a purse of gold. The address, which was beautifully framed, reads as follows:—

“To the Reverend J. P. Whittle, Cathedral Prior of Rochester.—The jubilee of the day of your monastic profession has given us an opportunity, long desired, to express to you our sentiments of gratitude and affection. It is not our English custom under ordinary circumstances to speak of such things. We do not make public display of our feelings; the best and holiest we keep concealed in our hearts. The bond of sympathy between a pastor and his flock is one of these. It is a sacred sympathy, and, therefore, a silent one. The priest does his duty, oftentimes more than his duty, without a thought of recognition. His people respond to his care by their silent obedience and reverence. Both are content to leave reward and praise unmentioned in this life. But there are occasions when this rule of silence is happily and gracefully broken. These are the times of unusual joys or grief. Then all reserve is at an end, and we count it a privilege openly to share in the rejoicing and mourning of our friends. In such a communion of spirit, we ask, dear father, to be permitted to take a public part in your rejoicing. It is a glad day to you, and we wish to add to your joy by an open expression of our sympathy. We desire, at the same time, to thank you for your labours in our service, and your unflinching devotion to the interests of St. Alban's. We hope you will accept the gift we have brought you as a testimony of sincere friendship and gratitude. Signed on behalf of the Committee, chairman, John Richardson; treasurer, Alfred B. Marsh; secretary, Peter Delaney.”

Father Whittle, it may be interesting to note, was born at Brownedge, near Preston, on June 27th, 1828. At the age of twelve he was sent to the Benedictine College, at Ampleforth, for his education. He was gradually drawn to love the monastic life, so that, after passing to the top of the school, no one was surprised when he decided to consecrate himself to God. He received the

Habit of St. Benedict on December 15th, 1858—just fifty years ago. Then he quietly pursued his studies in the Monastery and was ordained priest on March 16th, 1867. For some time preceding this and for the next two years he was engaged in teaching classics to the boys of the college. In 1869 he was sent forth by his superior from the shelter of the cloister, to begin apostolic work on the mission. His first mission was as curate at St. Alban's, Warrington, at that time the only Catholic Church in the town. He did not remain here long, but during his short stay he was struck down by smallpox, which he caught during his priestly labours. In March, 1879, he was appointed curate at St. Mary's, Liverpool. At that time fever was raging in the town. The work of the priests was tremendous, and many fell victims to the epidemic and died. Father Whittle was in the thick of this, but he escaped. In 1873 he was appointed rector of St. Mary's, Woolton, and it was here he began his great work of church and school building and improvements, of which he has done so much. In 1886 he became Prior of Ampleforth and ruled over the destinies of that establishment for three years. At the end of 1883 he was made rector of the large parish of St. Anne's, Liverpool, where he remained till November, 1893. From 1893 to September 26th, 1896, he was at Maryport, in Cumberland. On the latter date he came back as rector to St. Alban's, Warrington, where he first began his missionary labours. His work is too well known to be mentioned at length. Suffice it to say that he has earned the respect of all classes and sects.

During the presentation proceedings the chair was taken by the Right Rev. the Abbot of Ampleforth. There was a good attendance of local and district priests. The audience was a very large one and included the Mayoress (Mrs. Forshaw) and Mrs. Smethurst. On the platform were the Mayor and Alderman Smethurst, Councillor Owen Toole, the Secretary (Mr. Peter Delaney), and Fathers Feeny (formerly of Warrington), Wilson, Buggins, and others. The Rev. W. Braecamp (Vicar of St. Paul's) was also on the platform.

The Chairman gave a sketch of Father Whittle's career, the main incidents of which will be found in the record given above. But his work, added the Abbot, was not yet finished and Father Whittle hoped very shortly to make the exterior of the church of St. Alban's

more befitting the beauty of the interior. It must be a proud moment to him to know that he had attracted so many friends and still had the power of doing so. (Cheers.)

The address having been read, Father Buggias stated that the purse contained a cheque for £140. Other subscriptions had yet to come in, and the Confraternity of the Children of Mary had raised from £20 to £30. The school children were making a presentation, and the total subscription would ultimately reach about £200. (Applause.)

The Chairman then handed the purse to Father Whittle, amid cheers.

The Mayor (who was received with cheers) said he was pleased to be present as Mayor to pay his respects to their old veteran, and to congratulate him upon having attained his Jubilee. They all very much admired Father Whittle, and he was sure that his flock and all connected with him were proud of him. Father Whittle was constantly dispensing charity among the poor. He was pleased that they had that evening paid honour to whom it was due by recognizing his long and useful work. (Cheers.)

Father Whittle was loudly cheered on rising to reply. He said he was 70 years of age, but he had never found himself in such a position as this. It was impossible to reply to all the nice things which the Abbot and the Mayor had said about him. On one occasion Lord Ripon, in reply to the toast of his health, said "I suppose I must allow for the exaggeration of a friend," and he (Father Whittle) supposed he must allow for the exaggeration with regard to himself, because it was all exaggeration. (Cries of "No, no.") However he had only done what he could, and if he lived long enough would do it again. (Cheers.) He hoped before the end of 1909 to make the front of St. Alban's Church a little more in keeping with the inside. (Applause.) He thanked all who had contributed to the testimonial, and was thankful for the text of the address, which had gone to his heart because it spoke of the sympathy that had ever existed and should exist between a priest and his people—the great mutual love and respect too. He respected and loved his people, and he knew they respected and loved him. He thanked the Deputy-Mayor and Mr. Bracecamp for

their presence. He and Mr. Bracecamp might differ on certain points, but they agreed to respect each other and work together for good. He thanked his darling children of St. Alban's. (Cheers.)

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Fr. Abbot, on Oct. 31, was present at the Annual services held on the Anniversary of the opening of St. Mary's, Merthyr. He pontificated at Mass and at Compline in the evening, when Fr. Couturier, O.P. preached, and the choir rendered both the Proper and Common of the Vatican Plain Chant with accuracy, spirit and devotion. The next day was memorable for the completion and opening of the New Girls' Hall by Fr. Abbot. The building is a fine one, 60 feet by 28, with wainscoted walls, a roof of pine, and lighted by electricity. It will be an admirable room for meetings as well as for the girls' workshops. A number of young people are engaged in the knitting of hosiery, and in lace work, millinery, etc., and the highest praise has been awarded to their productions at the display of the Welsh Industries Association, many of them being, it was said, "as dainty as those of the best establishments of Bond St."

Fr. Abbot expressed his pleasure at being present and proffered his thanks to Mrs. Primavesi, who is the originator and manager of the work, and exhorted the girls of the Congregation to take advantage of the unusual opportunities afforded them.

A short concert concluded a very pleasant gathering.

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Oxford Notes:—

Fr. Anselm Parker is now permanently installed as head of our Oxford hall in succession to Fr. Oswald Hunter-Blair. The establishment, however, will still be known for a short time longer as Hunter-Blair's Hall, owing to the fact that, in the eyes of the University authorities, Fr. Anselm has only the rank of temporary Master until he has spent a definite period of residence in Oxford as required by the Statutes. Certain changes, which have been made in the internal life of the house during the past term, may be said to bring us nearer to our ideal of making the Oxford hall a thoroughly monastic establishment—a kind of priory dependent upon the mother house at Ampleforth. The most considerable of these new

regulations is that with regard to the regulation of the Divine Office. Formerly only the Day Hours were said in public; but now we have been able to undertake the recitation of Matins and Lauds also, so that, after a silence of centuries, the complete daily round of the Church's prayer is once more heard in a monastic choir in Oxford University.

We are glad to say that we have not altogether lost sight of our former Master, Fr. Hunter-Blair, to whom the Hall during the first decade of its existence has been so deeply indebted. He has almost completely recovered from his severe illness, and has been staying during the term with Monsignor Kennard, assisting him in his work of chaplain to the Catholic laymen of the University.

Our grateful acknowledgments are due once more to a kind benefactor, who desires to remain unnamed, for generous gifts towards the expenses of the Hall library.

We were pleased to have Fr. Idephonus Cummins, O.S.B., in our midst for a short time during the term. He came up to Oxford to read a paper to the Newman Society. The title of the subject was sufficiently startling—"The execution of Darnley—a plea for Mary, Queen of Scots." (We understand that the Secretary of the Society was on the point of writing to the lecturer to assure himself that "execution" was not merely a *lapsus calami*.) In the course of a remarkably interesting paper, Fr. Cummins propounded a theory, the chief merit of which he considered was its originality. It was certainly original and it was really very convincing too. Assuming for the sake of argument that Mary had been an accomplice in the murder (we must ask pardon of the lecturer for using this term) of Henry Darnley, Fr. Cummins set out to prove that she was legally, if not morally, justified in her action. The argument may be briefly summarised thus:—Mary was sovereign; Darnley by his participation in the murder of David Rizzio, an event which had endangered the life of the Queen and the heir, was guilty of treason; therefore he had forfeited his life to his sovereign. The so-called murder of Darnley



was therefore an execution, "somewhat informal perhaps," but none the less an execution carried out at the command of his sovereign. The lecturer proved satisfactorily that in the opinion of his age Darnley had committed treason and by an appeal to the customs of the times produced abundant precedents for the informal procedure in the carrying out of the death sentence. No other way was open to Mary in those troublous times. A formal trial could never have taken place with any hope of justice being done. An excellent discussion followed upon the reading of the paper, an unusual number of members being persuaded to publish their opinions and criticisms. The fame of this interesting historical paper spread beyond the narrow confines of Oxford and we note with pleasure that Fr. Cummins was invited to read his paper to the well-known London Society of St. Gregory and St. Luke.

The Debating Society also had the pleasure of hearing Mr Lane Fox. His subject was "That in matters religious, political and social, principles should take precedence of opinion." The discussion that followed was noteworthy mainly for an admirable speech by Mr. Knox, the President-elect of the Union Debating Society.

At the first meeting of the Union Debating Society this term the motion before the House was "That this House condemns Mr. Asquith's action with regard to the late procession." After a debate that was remarkable for the fair-minded impartiality with which the speakers treated their subject, a division showed a majority of 175 against 140, in favour of the motion.

For the first time in the history of the above society a woman's voice was heard pleading in the Debating Hall and her plea was "Votes for Women"—*O tempora, O mores!*

Thanks to the proselytizing zeal of the Committee for the Study of Anthropology, a course of six lectures on subjects connected with Anthropology was given last term and should do much to convert any who were inclined to look coldly on the comparatively new science. When we have given the names of the lecturers, further comment is needless. Messrs. A. J. Evans, Andrew Lang, Gilbert Murray, F. B. Jevons, J. L. Myres and W. Warde Fowler could not give poor or uninteresting lectures if they tried to, and the Committee

was fortunate indeed in securing the services of such eminent men. The lectures are now collected and offered to a wider public under the title *Anthropology and the Classics*.

The University Parks and the Science Laboratories are too close neighbours to be friends. Ever since the science department took up its strong strategic position at the corner of Parks Road and South Parks Road it has been suspected of designs on the Parks, and the ominous words of the Cambridge Professor of Science who admired the Oxford laboratories "because of the beautiful piece of unoccupied ground close by" have been often quoted. These suspicions have been shown to be well founded, for the Drapers Company having given £23,000 for the building of an Electrical Laboratory and £1000 towards its equipment, a piece of the south side of the Parks has been enclosed and the foundations are now being laid. We await the rise of the building with some anxiety, for Oxford has not been fortunate in its architects lately. Neither the School of Forestry nor the Hertford Chapel nor the extensions at Merton and Jesus' command admiration, and the same must be said of nearly all the previous modern additions to University and College buildings.



The celebrated Abbey "Nullius" of Montevergine has been definitely incorporated in the Subiaco Congregation. Abbot Corvina who has ruled it for eighteen years has been elevated to the episcopacy, and Abbot Gregorio Grasso, but recently chosen Abbot of Praglia, has been selected by the Pope to be Superior of Montevergine.

On September 13th, there passed away a notable Benedictine in the person of Dom Placid Wolter, Arch-abbot of the Beuronese Congregation. He, with his brother Dom Maurus, was initiated into the Benedictine life at the Abbey attached to the Basilica of St. Paul Outside the Walls, Rome, and also later under the direction of Dom Guéranger. The ambition of the two brothers was to revive the Order on German soil. This they succeeded in doing only when Princess Catherine of Hohenzollern's generosity provided them with a home. The events of the Kulturkampf and the hostility of

Bismarck drove them out of their native land. This led to the foundation of a monastery in England at Erdington; one in Belgium, Marebcous; and two in Austria, Bmaus and Seckau. They were able to return in 1887, and since then the Congregation has continued to expand in a remarkable manner. The great respect in which the late Arch-abbot was held is shown by the numerous communications of condolence received from all parts, among them being a telegram from the German Emperor who spoke of the Abbot as a "trustworthy and faithful friend whose elevated feelings and patriotism were well known."

The position of Arch-abbot has been filled by Dom Ildephonus Schöber, who, as Abbot of Seckau, is well known for his great kindness and hospitality to those who may have visited that Abbey while it was under his rule. In choosing a successor to Abbot Schöber, Seckau has deprived the Roman Benedictine house of one of the chief members of its professional staff. Without a doubt the students at Sant' Anselmo's will lament their loss, which is Seckau's gain, in the election of Dom Laurence Zeller to the abbatial dignity. Our best wishes are with them both and we trust the burden of new responsibilities will not hinder the text book of Dogmatic Theology which Abbot Zeller has been preparing.

Further changes have been brought about by the choice of Dom Janssens as secretary of the newly constituted Congregation for the Affairs of Religious. This necessitates his relinquishing the position of Rector of Sant' Anselmo's, and professor of Dogma. The new rector is Dom Hartmann Strohsucker, of the Austrian Congregation. To both we wish many years of usefulness to the Church and the Order.

It is fitting we should chronicle the death of Father Adam Hamilton, O.S.B., in this journal and ask prayers for him. He was known to many of us; many of us owe him gratitude for those eloquent and lofty addresses he spoke to us when he gave our annual Retreat here at Ampleforth; and for wise and kindly counsel when privately we sought it from him. A learned yet devout and simple monk he had passed fifty years in the Habit; living first at Subiaco, where he was professed at 18 years of age; then at Ramsgate, and finally at

Buckfast Abbey, where he died four days after the celebration of his golden jubilee. He was sixty-eight years of age,—but though his mind was active, his body for long had been a burden to him and he had suffered much. The long years of prayer and labour and charity have now with joy been carried in his hands before the Throne of God. May God accept them and quickly bring him to eternal rest.

♦ ♦ ♦

The Abbey Library has to acknowledge the kind generosity of Father Abbot, who has given the sixth volume of the new English Dictionary, two more volumes of the works of Denis the Carthusian and Marshall's Protestant Journalism. Francis Murphy Esq., of Liverpool, has very kindly sent us quite a large number of books; remarkable among them is a fine folio volume of the seventeenth century, "Roma Subterranea," dealing with the Catacombs and illustrated with numerous excellent engravings. Fr. Elphege Hind has added another volume to the International Scientific Series, "Handbook of Greek and Latin Palaeography." From Fr. Bernard Gibbons came a curious little book entitled "Enchiridion Leonis Papae." It claims to be a book of charms and prayers which were instrumental in preserving the Emperor Charlemagne from all dangers, and in bringing him all his good fortune. It is supposed to have been presented to the Emperor by Pope Leo III, was printed at Mayence in 1633, and is a most strange medley of piety and superstition. To all these benefactors our best thanks, and also to Granville Ward, Esq., for a kind gift to the Community at Christmas.

♦ ♦ ♦

Br. Antony Barnett, who after suffering some time from attacks of appendicitis has successfully undergone a severe operation, has now, we are glad to state, almost recovered his strength.

♦ ♦ ♦

The charitable prayers of our readers are asked for the repose of the soul of Helen Hayes, three of whose brothers are members of the Ampleforth Community.—R.I.P.

♦ ♦ ♦

We beg to acknowledge the receipt of the *Adelphian*, the *St. Augustine*, the *Beaumont Review*, the *Downside Review*, the *Georgian*, the *Ocotian*, the *Ratcliffian*, the *Raven*, the *Stonyhurst Magazine*, the *Studien und Mittheilungen*, the *Ushaw Magazine*, the *Rivista Storica Benedettina*, the *Austral Light*, and the *Bulletin de S. Martin*.

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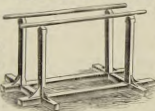
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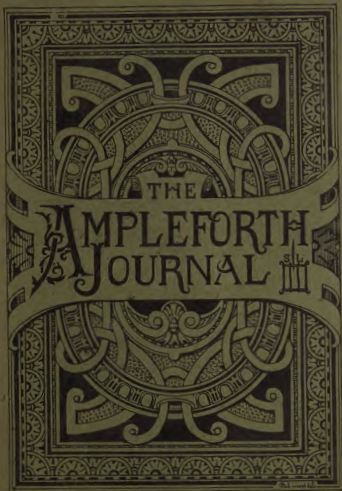
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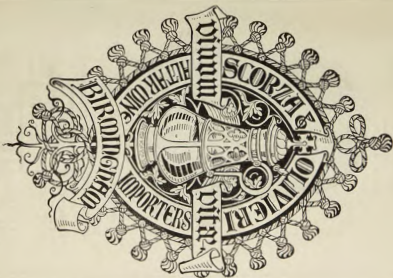
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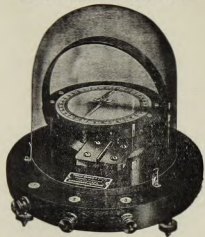
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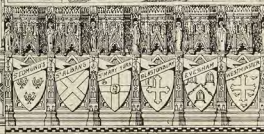


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THE AMPLEFORTH JOURNAL.

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THE AMPLEFORTH JOURNAL.

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PART III

Joan of Arc.

ON the twenty-fourth day of last January, the Holy Father pronounced the decree of the solemn Beatification of Joan of Arc, the Maid of Orleans. The ceremony will take place in St. Peter's of the Vatican on Low Sunday—possibly at the very time when these lines are in the hands of my readers. It will be attended, probably, by the majority of the hierarchy of France, by the Archbishop of Westminster and several Bishops from England, and by hundreds of the French clergy and laity.

The interest and significance of this beatification can hardly be exaggerated. For four centuries and a half, the career and mission of Joan of Arc have been an obscure episode in the history of France. The salient facts—the raising of the siege of Orleans in 1429, the defeat and demoralisation of the Anglo-Burgundian armies, and the burning of the Maid at Rouen—are plain enough. But how far she contributed to the victories in which she took part, whether her co-operation was inspired and seconded by Divine power, whether she was personally a Saint, whether she was thoroughly sincere and simple, or the tool of priests and politicians—whether she was a first-rate

genius or merely a simple peasant girl—these things have been in debate, ever since the day of the martyrdom. It is true that only infidels and pronounced enemies of Christianity have dared to blacken the Maid by imputations of evil and dishonesty. But, short of that, the most respectable historians have hesitated, and questioned the most patriotic and religiously-inclined of Frenchmen have more frequently than not left her heroic virtue and her inspired mission under the shadow of doubt.

As an example of the views that were taken sixty years ago I may refer to the words of Lingard. In a sketch of her childhood, he observes, first of all, that "her early habits . . . probably served to impress upon her mind that credulous and romantic character which it afterwards exhibited." Further on, he says, "It is plain that the enthusiast mistook for realities the workings of her own imagination." And finally, after a not unsympathetic history of her career, he describes the trial and her behaviour during those terrible days, and adds, "An impartial observer would have pitied and respected the mental decisions with which she was afflicted."² Although Lingard, in thus speaking of the heroic Maid, compares badly even with Hume and other English historians, he may be fairly said to represent English opinion, down to the time when the original accounts of the Trial were printed. It is true, that the "Processes," with other documents, were accessible at the time that Lingard wrote, but it is clear that he had never read them.

One could hardly wish for a more clear, honest and whole-hearted vindication of the character of Joan of Arc than we find in the recently published book of Mr. Andrew Lang,³ "It is true that Mr. Lang does not write as a Catholic. He was not to be expected that he should admit anything

supernatural in her career, or acknowledge her to be, in any proper sense of the word, inspired. But he says:—

"The story of her career, as one of her learned French historians has said, is the most marvellous episode in our (French) history, and in all histories. She was the consummation of two noble human efforts towards perfection. The peasant's daughter was the flower of chivalry, brave, gentle, merciful, courteous, kind and loyal. . . . She was the most perfect daughter of her Church; to her its sacraments were the very bread of life; her conscience, by frequent confession, was kept fair and pure as the lilies of Paradise. . . . She came with poverty and with genius which should be the marvel of the world while the world stands. She redeemed a nation; she wrought such works as seemed to her people, and well might seem, miraculous."⁴

A Catholic might adopt this—and it is, indeed, a fair summation up of the synopsis of her life published by the Congregation of Rites in 1844, when the cause of her beatification was introduced. Mr. Lang, without referring to this synopsis, laboriously and in detail confirms it in every particular. I do not think there is any point—certainly no vital question—in which he does not take the same view as the compilers of the official version of the history of the Maid. It is interesting to recall, that this synopsis is the result of the labours of the Orleans commission, initiated by Dupanloup himself, and that it is probably in substance his own work.

The synopsis, as I need not say, does not hesitate to deduce from the facts of her history that Joan was a Saint. In this respect it goes further than even the most friendly of Non-Catholic historians, who do not understand what is meant by "sanctity" and who never will allow that there can be such a thing as a miracle. The views of the synopsis are now adopted, in substance, by the Holy See in the Decree of Beatification. She was a Saint, heroic in virtue

² History of England, Vol. IV., ch. 1.

³ The Maid of France, being the story of the life and death of Joan of Arc.

By Andrew Lang. Longmans, Green & Co., 1906.

⁴ The Maid of France, p. 2.

during her life and in her death, inspired in her Mission and miraculously aided by heaven in its accomplishment, and in her death a true martyr.

It must be remembered that there is an enormous mass of historical evidence relating to her, and we have ample materials, in her own words and in the witness of contemporaries, for a most striking portrait of her mind and nature. There is a "legend" connected with the Maid, but it is a legend that sprung up from the Anglo-Burgundian chroniclers of the fifteenth century, who knew nothing of the authentic records, and reflected in their vague narratives the views which were studiously spread abroad by the interests which were concerned in putting the Maid to death. These views, set down in historians such as Holinshed, furnished the historical basis for the portrait of Joan in Shakespeare's *Henry VI*—if the play is by Shakespeare. Here we have the Maid portrayed as a witch. She summons her familiars:—

Now help, ye charming spells and periaets
And ye choice spirits that admonish me
Appear and aid me in this enterprise
See! they forsake me. Now the time is come
That France must veil her lofty-plumed crest.

But there are two passages in the play which give us a glimpse of the true Joan—of her personal ascendancy, and her holy life, such as Shakespeare's sympathetic insight may well have detected even in the prejudiced story of her enemies. The first is her address to the Duke of Burgundy (Act iii, scene 3). The lines are worthy of Shakespeare.

Look on thy country, look on fertile France,
And see the cities and the towns defaced
By wasting ruin of the cruel foe!
O turn thy edged sword another way;
Strike those that hurt, and hurt not those that help.

The other is where she appears for the last time:—

I never had to do with wicked spirits,
. Joan of Arc hath been
A virgin from her tender infancy
Chaste and immaculate in very thought,
Whose maiden blood, thus vigorously effused,
Will cry for vengeance at the gates of heaven.

Some critics think that Shakespeare, in *Henry VI*, re-wrote a play of Green's, and that he inserted passages like this as a sort of protest of his genius and his heart against Green, against public opinion, and, to some extent, against himself.

There are plays and poems on Joan of Arc from the sixteenth century onwards, in French. Not one of these portrays the real Joan. I need say nothing about Voltaire's infamous production. But even the writers who are most sympathetic entirely miss the note of sanctity in her life and of the miraculous in her exploits. They write in the spirit of their age—classical, romantic or both combined—with mythological machinery and love interests, suited (as they think) to please their public, and with very little reference to the recorded facts. The *Jungfrau* of Schiller, often imitated and reproduced in French, is a work of great beauty, but its heroine is not the real Joan of Arc. The two resemble each other as little as one of Chateaubriand's eloquent and pompous good men resembles the Curé d'Arç. There is one play, acted in Paris about fifty years ago, the author being a Protestant lady, which makes the Maid an early Protestant, and puts into her mouth a prophetic evocation of Martin Luther.

But the genuine portrait of the Maid is a thousand times more romantic and more attractive than any that has been drawn by poet or man of letters from Shakespeare to Schiller—and it is built up of simple words, plain facts, and authentic history. I do not intend to go through once more the events of that fateful year which saw her triumphs and her death. It would be useful if Mr. Lang's book were widely read. In his familiar style, with many little asides

and digressions, and with ancient and modern instances drawn especially from those Scottish records in which he is so much at home, he gives a new clearness and lustre to the annals of the Maid. He is neither awed by the voice of pretentious science, nor afraid of the rationalism of great writers, nor tolerant of the plausible explaining-away of those who want to reconcile hostility to Catholicism with belief in Joan's sincerity. But there are one or two shorter accounts which are accessible to all. One is the biography in the series called *Les Saints* (Lecoffre, Paris), and another is the excellent tract by Mr. Milburn, published by the Catholic Truth Society. Father Wyndham's admirable brochure, published by the St. Anselm's Society, is in substance the reproduction of an article contributed by him to the *Dublin Review* in January 1891. It has the merit of placing her simplicity and sanctity in the clearest light, although her wonderful exploits are for the most part passed over.

What has been shown by all the latest books, and by the investigation of the Congregation of Rites is, first of all, that Joan of Arc was not a "visionary." This word "visionary" is the favourite word with the Protestants and rationalists when they wish to describe her without insulting her memory. It means that her voices and visions were purely subjective, being produced on her brain and sensibility by her temperament or by disorder, and that she clung to them with the obstinacy so often shown by persons subject to hallucination. But Joan, like St. Theresa, of whom similar things were said, was singularly sane, sensible, and practical. We must remember that she began to see her heavenly visitors and to hear their voices when she was not yet thirteen years of age. She had for parents too very matter-of-fact people; at least, it is certain that her father set his face against any idea that his daughter could possibly be the subject of anything extraordinary. She was brought up as a peasant girl, accustomed to house work and field work, and clever at her needle and the loom. She was

a good and simple child, fearing God, sufficiently instructed in the faith, and amiable and gentle in her behaviour. She was extraordinarily pious and religious, frequenting the holy Sacraments, hearing Mass daily, fond of visiting the Church, and most devout to Our Lord's Passion and to Our Lady. Young as she was, she showed the greatest solicitude for the sick and the poor, giving alms as far as she could, and often bringing poor people home to sleep in her own bed, whilst she lay on the floor. Her father and mother held her in great subjection. And it is curious that her father, two years before she declared her mission, dreamed that he saw her going away with men-at-arms. "In that case," he said to his sons, "you must drown her, or I will." A home atmosphere of this kind was not likely to encourage visions. For five years—that is, from the time she was thirteen to her nineteenth year, she had communications from the Archangel St. Michael, and from St. Catherine (of Alexandria), and St. Margaret. She spoke of them to no one but her *curé*. At first, as she herself stated, she felt great fear. She did not know who they were till they informed her. Even after she became familiar with their presence, and learned to love them, she steadily resisted for three or four years their directions, that she was to seek the Dauphin and take up his cause. She protested that she was only a poor girl, unable to ride on horseback and utterly ignorant of war. Meanwhile she became more and more devout. No one could be more puzzled and more astonished than herself when she was told that she must change her course of life, wear man's clothes, take up arms and be a captain in the war, for that the King of Heaven had chosen her to aid the King of France. There is no statement in the whole of her career that she was ever seen in an ecstasy—except on the very first occasion on which she ever heard her voices. It is stated, not by herself, but by Boulainvilliers, who was probably relating at second hand what she may have said to the Commission which

examined her at Poitiers, that in her thirteenth year, she, with some other girls who were watching the sheep in the common pasture, ran a foot-race for a bunch of flowers or some such prize. She won so easily, and ran so fleetly, that in the eyes of lookers-on her feet did not seem to touch the ground. One of the girls said "Jeanne, I see you flying close to the earth." When the race was over, Jeanne rested and recovered herself at the limit of the meadow and seemed to be "rapt, and insensible to outer things." Then there was seen to be near her a youth who said, "Jeanne, go home, for your mother says she wants you." Believing it was her brother or some other boy, she hurried home. Her mother met her and scolded her, asking why she had deserted the sheep. "Did you not send for me?" said the Maid. "No," said her mother. She thought there had been a trick played on her, and was going back, when suddenly a bright cloud passed before her eyes, and from the cloud came a voice. If there was any ecstasy here, it had melted away into ordinary conditions before she met her mother, and before the voice spoke from the cloud. We gather from the very full materials at our disposal, that for the five years during which she heard the voices and saw the visions near her own home, she was too good to tell an untruth, too simple to think that she was inspired, too humble to believe that God required her, and too wide-awake and practical to be the victim of hallucinations. Her novitiate, so to call it, lasted five years. She then became convinced that she had a mission.

Nothing is more remarkable than the change which then takes place in her behaviour. She was pious, religious, humble, and charitable to the end, but no sooner is she sure of the will of God, than the poor peasant girl of seventeen becomes a woman with a clear purpose, a knowledge of affairs, and a most determined will. She gets herself taken to De Baudricourt, the governor of the castle of Vaucouleurs. He laughs at her, and says she

ought to be taken home and beaten. But she perseveres, and finally, after a scene in which the knight makes the humble maiden take oath before the Parish Priest, he sends her with an escort to seek the Dauphin. Her parents, it would appear, were absolutely opposed to her departure. But she says "God commanded it, and if I had had a hundred fathers and a hundred mothers—if I had been a king's daughter—I would have gone. I must be with the King by mid-Lent even if I wear my legs to the knees. No man in the world—kings, nor dukes, nor the daughter of the King of Scotland—can recover the Kingdom of France, nor hath our King any succour save from myself, though I would rather be sewing beside my poor mother. For this deed suits not my station. Yet go I must, and this deed I must do, because my Lord so wills it." So changing her poor girl's dress of red cloth for the attire of a page, she rides forth to Chinon, a town sixty miles south of Orleans, and a long way from her own home. Her people and friends and neighbours, who were now stirred up to excitement on the subject of her mission, did their best, nevertheless, to dissuade her from the journey. All the roads were swarming with soldiers and marauders. But she does not hesitate. "The way is made clear before me," she says: "I have my Lord who makes the path smooth to the gentle Dauphin, for to do this deed was I born." Travelling chiefly by night, through a disturbed and hostile country, it took the little party eleven days to reach Chinon. Her only trouble was that she could seldom hear Mass. Her courage never wavered, and her company began to experience what the armies of Orleans were to feel before long—that inspiration of courage and boldness which a few of the world's great leaders have been able to spread around them. "Ever she bade us have no fear."

She was brought to the Dauphin. He was, as we know, a poor creature. Joan had to make him believe in her, to put courage into him and to stir him up to resolution and

to action. She addresses him; she submits to his tests, his questions, his commissions of learned Doctors. At any moment, a woman of timidity and second-rate nature would have dropped him and gone home in despair. She had no one to lean upon—no one to advise her or encourage her; this is, I may say, literally true, for although one or two Knights or gentlemen, at that time and later, were won to trust her and even to give her their ardent loyalty, it is always she who cheers and puts heart into them, not they who direct and encourage her.

Mr. Lang describes well the fighting at Orleans, from May 4th to May 8th. He thus sums up: "Within less than a week of her first day under fire, the girl of seventeen had done what Wolfe did on the heights of Abraham, what Bruce did at Bannockburn, she had gained one of the 'fifteen decisive battles' of the world." The Orleans town-clerk who has left a precious contemporary chronicle of these stirring days of fighting, says that the victory was the greatest miracle that had happened since our Lord's Passion, and that it was owing to the Maid. The citizens of Orleans received her as if she were an Angel of God. Dunois himself firmly believed she was "sent" by God. In raising the siege of which was the key of the South, and in those other battles in which during the next nine or ten months she took part, the "miracle" she wrought was not only in the marvellous victories she gained, but even more in the qualities she displayed. She understood the art of war; she made little of the "alarm and excursion" method of fighting, but concentrated her troops, struck at vulnerable points, and struck hard. She knew when to refuse to fight. She had the military insight, and divined the temper and the tactics of the enemy. Above all, she had the essential gift of a leader—the power of inspiring her followers. This was exactly what the French wanted at that moment. And she also impressed the English with a certain fear and apprehension, which soon assumed the

proportions of a panic. They called her a "witch"—and the countrymen of those who had fought at Agincourt, as the brave Fastolf and the cynical Bedford themselves admitted, were demoralised when she appeared in her white armour on her black charger, with her little battle-axe in her hand, cheering on the battalions of her countrymen.

A principal part of her mission was to see the Dauphin crowned at Rheims. The difficulty was to get him to go to Rheims. The city itself was a long way from Chinon or Blois, it was doubtfully friendly, its Archbishop was far from helping in the matter, and the hesitating Dauphin was ruled by a group of dishonest courtiers who did their best to keep their hands upon him. It was as great a feat for the Maid to get him to Rheims as it was to free Orleans from the English. It was plainly a miracle.

I pass over the rest of her fighting career. It would be wrong to believe that after Rheims her mission was at an end. Her voices it is true were not clear as to the future. But she knew that she had to drive the English out of France—and she virtually did so, for in five years after her martyrdom there was not an English archer in the country, except at Calais. But she knew that, as she often declared, she had only "about a year" for her work. After the coronation, she led the French troops with brilliant success, and some failures, till May 23, 1430 (just about a year after the victories of Orleans), when she was taken prisoner by the English in a sortie which she led in the defence of Compiègne. During all this time, it is pitiable to read how she was opposed and thwarted by the King and his politicians and captains. We have the picture of a servant of God, inspired by heaven yet not always clearly illuminated, ever seeking the will of God, gentle, reasonable and pitiful, and gradually realising (as we cannot help observing) that there was a dark and dread destiny in store for her. The Archbishop asked her, on a ride between Crépy and Ferté,

where she expected to die. "Where God pleases," she replied; "I know not the hour or the place more than you do. And would that it were God's pleasure that I might now lay down my arms and go back to serve my father and mother, in keeping their sheep, with my sister and my brothers, who would be right glad to see me." The English, since the beginning of May, had constantly proclaimed they would burn her whenever they could catch her. This she knew was no idle threat. Yet she never hesitated to meet them. "I cry, 'Go in among the English,' and I go in myself." She told her friends she knew she might be taken.

In April 1430, a month before she was made prisoner, on the very ramparts of Melun, which she had peacefully occupied on behalf of the King, St. Catherine and St. Margaret warned her that she should be captured before Midsummer Day; that so it must needs be; nor must she be afraid and astonished, but take all things well, for God would help her. "So they spoke," said the Maid, "almost every day. And I prayed that when I was taken I might die in that hour without wretchedness of long captivity; but the Voices said, so it must be. Often I asked the hour, which they told me not; had I known the hour, I would not have gone into battle." But she never, as a fact, shrank from the hottest post in the battle.

During her terrible trial, the Voices, still in veiled and obscure words, urged her to "take all things peacefully; heed not thy martyrdom (or affliction). Thence thou shalt come at last into the Kingdom of Paradise." It would seem as if she understood these words to mean that she should be delivered. There is no evidence that she longed for martyrdom. She was an inspired servant of God, but her human nature dreaded suffering, and up to the very end she could hardly believe she was to suffer the fire. It is stated on the morning of the martyrdom, that she tore her hair and cried piteously, exclaiming, "Alas, will they treat me so horribly and cruelly, and burn my body that never was corrupted, and

consume it to ashes this day! Ah, ah, rather would I be seven times beheaded than thus burned! . . . Oh, I appeal before God, the great Judge, against these wrongs they do to me!" But these moments were rare. What her enemies and her friends saw was a young girl of nineteen, who stood a six days' trial, of six hours each day, before a body of the keenest hostile judges and theologians, and afterwards underwent six interrogatories in her prison, and who throughout impressed those present with the idea that her replies were nothing less than inspired. Calm, modest, humble, absolutely self-possessed, she was a match for any doctor or theologian that questioned her. I need say nothing about the alleged renunciation. At the worst, it was a momentary breakdown under a stress that would have shaken the nerves of the strongest man. As a fact, it seems proved that it only referred to her man's attire. Full of faith and hope, begging for the sacraments and devoutly receiving them, recommending herself to God and to the Saints, asking pardon of all, she underwent her martyrdom with the cry of "Jesus" on her lips.

Many hopes will be expressed, and have already been expressed, that this most remarkable Beatification will bring an abundance of the graces and consolations of Almighty God upon the great Catholic people of France. Certainly, at this moment, France lies oppressed under worse evils than she had to suffer from the English or the Burgundians of the fifteenth century. The Maid would have a harder task now than she had at Orleans or Patay. It is reasonable to think that divine Wisdom, answering devout prayer, and going before it, directs the action of the Holy See in the opportuneness of acts of this kind. It would not be well, however, for the friends of France, or the Catholics of France, to wait with folded hands and see what the beatification will bring forth. It was precisely to teach her countrymen to work and to fight that the Maid was sent. She never, perhaps, wrought a miracle, in the strict sense of

the word. She went to the King, put on arms, marched with armies, leapt into ditches and sprang up ladders, and carried her banner wherever the English arrows were the thickest. She ended by putting a new heart into the nation, and the French have never since been invaded seriously by the English. Above all, though for a long time she never dreamt of the scene at Rouen, she made God's will her only end; she accepted when they came the horrors of her prison, the strain of her trial, and the terrors of the stake—clearly seeing as events unfolded themselves that suffering and martyrdom was a part of the price she had to pay for saving her country. Neither the Catholicism of France nor any other divine cause can ever triumph except by labour, by fighting, by sacrifice, and by the Cross.

J. C. H.

The Sacrist Rolls of Ely.

WILLIAM THE SACRIST, whose misdeeds Abbot Samson exposed to the scandalised monks of Bury, and Jocelyn of Brakelond duly chronicled for our instruction, did more than besmirch his own reputation: he brought discredit on a worthy and important office. We have had recent proof of this. In a fanciful mediæval romance, *The Gathering of Brother Hilarius*, there appears a William the Sacrist over whose doings the brethren shake their head, condoning much, however, because he fed them well. Sir A. Conan Doyle, in his tale of "Sir Nigel," gives us a Sacrist who is a spoiler of the widow and orphan, with hints of deeper villainies, which mercifully are never developed. He also informs us that the duties of a Sacrist corresponded with those of the bailiff of a modern estate.

A very different picture is outlined for us in the fourteenth century Sacrist Rolls of Ely edited by F. R. Chapman, M.A., Canon of Ely, who shows an extensive research and a genial sympathy with his subject-matter.¹ From them we get an impressive idea of the status of the Sacrist of an important monastic church, of his work and of the conditions under which he accomplished it. Incidentally we are brought into contact with an interesting phase in the development of Ely Cathedral—the building of the remarkable central tower—and have many glimpses into the monastic life of the period.

The Rolls extend from 1291 to 1360. As there are only fifteen Rolls in the collection, it is obvious that only a quarter of the period is actually dealt with. What we have is, however, adequate to indicate what were the permanent

¹ *Sacrist Rolls of Ely*, edited by F. R. Chapman, M.A., etc. 2 Vols. Cambridge University Press. 1907.

features of the Sacrist's work and to illustrate fully the important episode to which we have referred. The period covered by the Rolls has been chosen by the editor because it embraces the career of a distinguished Sacrist, afterwards Prior, Alan of Walsingham.

We all know enough to discriminate between the felt-shod, velvet-capped individual, who shows the treasures of some continental church in return for gratuities, and the guardian of such a fabric as that of Canterbury or Westminster. Ely may not be of equal rank with its more celebrated contemporaries; but an idea of its importance may be gathered from the fact that the average annual income from ordinary sources during the six years recorded in the Rolls of Alan of Walsingham is £265 9s. Multiply this by twenty to bring it to the value of money in our own day (according to the computation adopted by the editor) and we have the respectable sum of £5300. The average expenditure for the same period is £227; or, in modern valuation, £4540. Yet this represents only a portion of the expense. Additional work, of which more later, was carried on during the same period which cost £677, or in our value, £13,540. To meet this special money was obtained to the amount of £163 15s. 6d. (£3280) so that we have a considerable annual deficit for the period. Now the control over such receipt and expenditure would give a person importance in any age or country; to administer it wisely and successfully would point to no mean talent. The balance of these years, indeed of most of the period covered by these rolls, is adverse; but there was ample reason in this instance to justify the incurring a deficit. It is well, however, to call attention to this fact, as it is in direct contradiction to the idea which prevails in certain classes, that the old monks were an avaricious, money-hoarding lot.

We may begin with the source of the income, which was multiplex. (1) The offerings of the faithful. These were made principally at some favourite Altar or Shrine. At Ely

there were six of these; the most lucrative being naturally the Shrine of St. Etheldreda, which brought in on an average about £30 (£600) a year. One object of devotion peculiar to Ely appears as "de Boiis," or "Bojis," a word meaning "fetters." A certain Brihtstane was delivered from prison (which he apparently well deserved) by St. Etheldreda and St. Benedict; and his chains were hung up on a pillar and became an object of veneration. The total revenue of one prosperous year from these sources reached close on £60 (£1200).

(2) *Churches*. These were four in number, and were assessed at £67 10s. in "the Pope's taxation." The revenues of one of these were allotted to Ely for the repair of the road and bridges between Ely and Soham. A small pension (6s. 8d.) was received from a chapel.

(3) *Real property*, i.e. farms, granges and tenements, etc.: Ely possessed four granges, and about a dozen farms; also bridge-tolls, fishery rights, shops and various tithes. These values fluctuated; and depreciation, "decaus," is frequently noted. Not seldom the phrase "nihil hoc anno" tells its own tale.

The administration of this various property, involving the employment of a large and scattered staff, brought the Sacrist into business relation with every class of the population. The Prior himself can scarcely have been a mere public or prominent personage. We cannot be surprised at the many indications we have of the consideration paid to the Sacrist. Nor can we read any exaggeration of phrase in the entry of the expense of a journey to London "pro salvacione jurisdictionis sue," for the safe-guarding of his jurisdiction (Roll IX). Nor can we think the honour unmerited when the great Sacrist, afterwards Prior Alan of Walsingham, was elected to be Bishop of Ely (he was passed over by the Holy See), or when we find him acting as Vicar-General of the diocese in the absence of the Bishop.

Items of expenditure are always more interesting than

items of income. The Rolls spare us no minutiae of detail and we are thankful therefore; they give us an insight into the machinery which kept the establishment in motion. The principal source of expenditure is of course the church. Of ordinary ecclesiastical expenditure the heaviest item, apart from building expenses, is the lighting of the church and altars. The purchase of wax and tallow and the manufacture of candles have always a separate heading in the accounts. The wax-bill in the last year of Alan's sacristanship was £16 12s. 1d. (£532); the total weight of wax acquired being 1019 lbs.: the bill for tallow was £8 16s. 2d. (£176), the quantity acquired being 7 cwts., 3 stone, 9 lbs., and 189 lbs. of candles. A considerable portion of the latter would be employed for domestic purposes, but the bulk of the wax product would be destined for the church. The wax was obtained from diverse places, the names of London, Rye and Lynn suggesting a source of supply from across the sea. The families of the town were called in for its manufacture, and their wages are a regular item in the Rolls. At the death of Bp. Hotham, 4 cwt. of wax was used for the herse-candles about his bier.

Expenditure over material for vestments is frequent, and occasionally repairs of the sacred vessels occur. A goldsmith and gold-refiner (*aurifrixarius*) were among the permanent officials. We have an annual entry of the purchase of wine for the Easter Communion of the congregation. The clerics who were employed in making the altar-breads had a special award for their service. The sacristan's lay staff consisted of "majores et minores" servants. They served the hospice as well as the church; so we have as "greater" servants (Roll VI) a brewer and cook, key-bearer, carpenter, head-groom (*palfredarius*) and assistant, page-boy, plumber and glazier. The lesser included six church servants, a custodian of the bells and gutters, lamp-man and church-cleaner; of the clock-man the entry is generally "nihil, quia non habetur." This probably means that the

clock was destroyed in the fall of the central tower. As for his clerical staff, we gather that they were seven in number from an entry in Roll IX, which gives the names of the "minuti," with the phrase "debetur Cellerario pro viii sociis." Blood-letting was a part of the monastic discipline, and the only payments under this head were expended on the brethren. The annual payments show that it took place nine times a year. Once there is indication that they made a holiday of the occasion at one of the Sacrist's granges. Their fare was liberal on the occasion, as the details of the entries show.

Among minor points of interest is the annual payment for the carrying of the "Draco et capella" in one of Rogation Day processions. The editor explains the phrase to refer to the "Standard of the Dragon," and to a portable altar (l. 7); but he gives no authority for the statement. Might not the "draco" have been an image of the beast, such as was employed on the continent even in recent times; symbolical of the pestilence which the Rogation processions were instituted to expel? We have payments for the supply of ivy-leaves to strew the cloisters and choir on Easter eve.

A heavy annual expenditure is for the repair of the causeway from Ely to Soham above referred to. In the marshy district of Ely this was a heavy item, Dyking and banking, repair of bridges and the strewing of the road with rushes were incessant. Women were employed over the latter, at 2d. (3s. 4d.) a day.

The expenses of the hospice would seem to have fallen almost entirely on the Sacrist. It is impossible however to be certain of this until we have the accounts of the cellarer and almoner given us: no doubt they contributed a proportionate share; for though most of the guests would come for the sake of the church and the shrine, there must have been many who came to visit the community. The Sacrist paid a considerable sum annually for treats, "gracie," to the community on certain feasts and anniversaries; these fall

under the heading of spices, "species," ginger, pepper, etc., being named under the item. Can we connect the old-fashioned college term "spice-box" with this? Or is it merely a derivative of the German "Speise"?

The most interesting feature of these Rolls is what figures as the "Novum Opus." On the 14th of February, 1322, the central tower fell in, destroying three bays of the Norman choir. This was in the first year of Alan of Walsingham's Sacristship. The work of reparation was taken in hand at once; the Sacrist undertaking the restoration of the tower, and the Bishop that of the choir.

It is impossible to over-estimate the importance of Alan's work during the years of his office. He was Sacrist till 1341, when he was elected Prior. There is some uncertainty as to the date of his death; it was either in 1363 or 1364. The MS. history of the Bishops of Ely gives the total receipt and expenditure of what it calls his twenty years of Sacristship, as follows:—

TOTAL RECEIPTS.		£	s	d.
Official	...	3747	4	10 ³ / ₄
Gifts and Contributions for the New Work	...	306	12	0 ⁵ / ₄
		£5053 17 0		
TOTAL EXPENDITURE.				
Official	...	3685	19	7 ¹ / ₂
The New Work	...	2408	19	3 ¹ / ₄
		£6094 18 10 ³ / ₄		

This leaves a deficit of £139 25. od.⁹ The balance-sheet of Alan's successor has no mention of this item; leaving us to draw the honourable and credible conclusion that Alan paid the deficit from his own resources, and left a clean slate for his successor's use. Multiply by twenty and

⁹ These figures are copied exactly from the *Anglia Sacra*, Vol. I. p. 644.

we have him dealing with the sum of over £120,000 during his office.

He first figures as the gold-worker of the community. Then, from apparent obscurity and certainly in his youth, he is first made Sub-Prior, and next, within a few months, Sacrist. From dainty craftsmanship in gold to the erection of a cathedral tower, is even a less consistent development than from the ordering of the cloister discipline to the ruling of a diocese; but Alan proves himself a man ready for all parts.

The Rolls tell the story of the rebuilding of the tower more completely and picturesquely than any chronicles could. We see first the struggle to raise the funds. Not much came from the outside. The £306 given above in Alan's Sacrist account, as belonging to the "Novum Opus," evidently represents the sum received from external sources; £4132 out of the £50,000 at which the total cost is reckoned. It is pleasant to read that the Bishop had a collection made in his diocese for the work. There are a few individual gifts, but of no great sum; Ely had no royal or illustrious benefactors. We are made to feel that it is to be throughout a self-righting effort, an achievement due to their own resource and energy. A touching evidence of the régime of economy entered upon is the renunciation by the community of the "gracie"—the customary treats given them by the Sacrist; "nihil hoc anno propter Novum Opus" is of frequent occurrence.

The initial expenses are concerned with the removal of the debris, the erection of scaffolding and the collecting of material—and very heavy they are; reaching to the sum of £156 9s. (£3129). As this includes the cost of repairs to the chapter-house and an expensive new wall, we may conclude that these items were necessitated by the New Work. It is scarcely to the credit of Alan to imagine, as the editor seems inclined to do, that he would undertake any other work of importance while so onerous a task was before him.

Alan acts with evident deliberateness. There are several expenses of journeys for the purpose of consultation. The Master Carpenters are the first consulted. One of eminence, who seems to have been an expert in the choice of timber, was brought from Newport. This locality surprises us; the editor suggests that he may have made his experience in London; but quite possibly he may have been a ship-building expert. Later we find Alan employing William of Hurley, "capitalis carpentarius," in royal favour and high esteem.

Alan was too cautious to build upon the old lines and run similar risks. Four columns of support would not satisfy him; so he and his advisers planned the existing octagon tower, made possible by sacrificing a bay each of the choir and nave and transepts and using their eight pillars for support. Those who have seen it will recall the wonder and delight at its spaciousness and brightness which are the first impression it makes. The late Sir Gilbert Scott speaks of it as "standing alone in its design among English mediæval structures" (quoted I p. 40). Further security was obtained by constructing the upper storey and campanile of wood.

So the great work was commenced and went on steadily from 1322 till 1346. The last separate account for the New Work contains three items of expenditure over the weather-cock (ventilium), a sufficiently satisfactory sign that completion was reached. It is hard to believe that a more exhaustive account of ancient building expenses can be in existence; for every single fraction of expenditure is scrupulously entered. The Rolls simply bristle with technical names and should be invaluable to the student of mediæval building-craft. For example: one Sacrist seems to have developed a craving for hoops; so we have hoops "for tonelis and kymlines," for vats; pail-hoops, barrel-hoops, pipe-hoops, and "1 magno hop pro plumbo," no fewer than sixteen entries of this one article (Roll IX).

It is interesting to read about the painting of the new building. There were two classes of this work done; a

palpably inferior work in the lower stone vaulting; and a superior work in the upper wooden storey. Roll VI (1334-5) has an entry of material bought "pro volta novi campanilis depingend"; 80 lbs. of red lead (rubei plumbi); 20 lbs. of (probably white) lead, a second entry of 18 lbs. of red-lead; 20 lbs. of "Verny," varnish, and 3 lbs. of "gold coleur." As the latter only cost 2s. 2d., it was perhaps only a yellow pigment. Gold leaf figures later and is expensive. No entry of painters' wages occurs, so that we may conclude that their work was done by the plumbers or carpenters. But in Roll VII (1336-7) there are symptoms of higher art. The "nova pictura" has a separate heading in the account. John "de Offeneton," is paid 3s. 6d. for a journey made to seek out "j pictorem in patria sua." Nicholas Pictor receives 3s. 6d. for three weeks' work in painting the new vaulting white. "Quidam pictor" is boarded at the Sacristan's table for three weeks for the same purpose. Then a higher personage appears, "Master Will. Shank," who is paid £10 (£200) for painting the said vault with the capitals and gilding the bosses, according to contract (ex convenzione in grosso). Among the materials we have 2 lbs. of vermilion 1s. 8d.; 2½ lbs. of vert-de-gris (verdegriez) 2s. 5d.; white lead; oil in quantity and earthenware jars to hold it; a long rope for gilding the capitals and painting the columns; six quarter leaves of silver, 4s. 2d., bought from Ralph the gold-beater; 16s. paid for making gold leaf from the florins of the Sacrist; and 9d. for canvass and parchment "pro mold"—whatever that may be. The total expense is £14 19s. 2d. (close on £300). In Roll VIII (1339-40) the expenditure under the same heading is much less, £8 1s. 4d. Oil is distinctly mentioned as used for mixing the paints. Silver leaf to the sum of 6s. 9d. is purchased; gold leaf, (goldfyn?) £1 10s.; parcel-gold £1 16s.; 1 lb. of orpiment (used for gold-painting, says the glossary) 6d.; vermilion; cynopro (? quicksilver) white and "blaunk" lead (perhaps the same thing) and four bushels of straw for making carbon

of. Walter the painter—there is no Master to his name—is paid £1 8s. for 44 weeks and no more, "et non plus," because he stayed with Lady de Clare for 10 weeks. We meet that "et non plus" more than once, and there is always a suggestion of impatience and finality about it. Elsewhere there is mention of colour for painting glass, fish-sounds for size, and the re-painting of the head of King Edgar in one of the windows.

Another interesting item is the casting of four bells. Master John of Gloucester is summoned for the purpose, and spends three weeks over the work (Roll IX 1341) probably in preparation. A Master Thomas "Bellster" also appears, but plays a minor part. One "bloune" (?) of tin, costing 12s., is bought for the purpose, and sea-coal and charcoal, canvas for Master J. and his men, gloves for the same; Master John is paid £5 12s. 5d. (£117) besides his and his men's keep. In Roll X (1345-6) we have a detailed account of the work and its expense. Clay is bought from Lynn and Erith, and John of Gloucester goes to Lynn to select it. His assistants are sent to Northampton and other places for materials. Tin is bought to the weight of 107½ lbs.; copper 3198 lbs. For the moulds and casting (fusione) of the four bells £18 1s. 6d. (£361) is paid. The bells are named and their weights given: the bell "named IHS," 4792 lbs.; "John," 2704 lbs.; "Maria," 2180 lbs.—then follows the comment "pro qualibet libra ob, minus in toto 2s. 2d. et non plus quia Prior solvit pro fusione quarte campane vocate 'Walsingham' ponderantis videlicet 7280 lbs." From this we learn that the charge for casting the bells was one halfpenny the lb., or 10d. of our money. The Prior of course was Walsingham. Roger the carpenter and his boy received £3 (£60) for their work in hanging the bells. We like to think that Master John of Gloucester was god-parent of the bell "John." The whole work of founding seems to have been done on the spot, and the total expense in the Roll is given at £63 8s. 2d. (£1268 3s. 4d.).

Alan's work on the church only changed its sphere of action with his priesthood. He hastened on the completion of the ruined bays of the choir, and we find him providing stalls for the community. They had been using the chapel of St. Katharine for years, and it must have been a solemn day of rejoicing when they took possession of their choir again, amid all the splendour of the restoration. If ever a man had deserved well of his brethren it was Alan of Walsingham in his double capacity as Sacrist and Prior. Of course he cannot have been without his limitations, and the Rolls give a hint as to one at least. He seems to have had a difficulty as to horse-flesh. We may pass over the fees paid for teaching his nag to amble (*ambulare*), for this may imply only a want of decorum in the animal, not of incapacity in the rider. But there is a transaction as to a certain red palfrey, which worried a groom, and which he sold off at a fair price, and, let us hope, with an honest account of its failings. That he had prolonged lawsuits we need not be surprised at. He was involved in a raid upon a neighbouring community to compensate his house for infringed rights; but his character is cleared for us by the verdict of the law in his favour. His career every one who admires energy and capability in the presence of appalling obstacles must approve and praise. Even the fowls of the air appreciated his labours; for we have an entry of the purchase of nets to keep out the pigeons from the new campanile.

Of ordinary happenings there is here and there a trace in the Rolls: a storm of wind, which unroofed part of the monastery, reveals to us the fact that the roofs were for the most part thatched. Again there is a drought which minimises the returns of the fishing rights. Of one serious episode, the Black Death, a hiatus in the Rolls denies us desirable information. We learn that six of the brethren died in one year. As the average death-roll is two a year (to judge by the fees for the tolling of the bell), this is a more

serious increase than it would seem. The number of the community mentioned in the Rolls is from 35 to 40; but perhaps this only represented a percentage for which the Sacrist made payment.

It would be impossible in the space of an article to do justice to the many points of interest indicated in the Rolls. Its language is fascinating; the attempt to latinise the technicalities and the commonplaces of the varied phases of the life of the day, domestic and official, is not without its humour. The modernity of many of the requirements appeals to us; we feel a sense of homeliness in learning that the community were familiar with red-herrings as well as white. But the chief gain that the Rolls give us is to offer an insight into a function of mediæval religious life, broader in its issues and wider in its field of action than perhaps we had conceived; and of a man competent to fulfil all its requirements.

T. LEO ALMOND, O.S.B.

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

CHAPTER XIII.

Arrival in England.

Mother Prioress wrote to Mr. Coghlan to let him know of our arrival and that we intended setting off next morning for London, as soon as our luggage could be got ready. This the Innkeeper took all possible care of, and he paid all the expences for us, as he had been desired; for we had no money in hand but one French guinea for which they gave us 18^s-. They furnished us 3 Coaches to take us all the way to London. To pay all this, everything included (our Bill amounted to £33) the Revnd. Mother gave a draft upon the Banker in whose hands had been placed by some friends £44 14^s. for the intencion of assisting us on our Journey; and as this was done at the time of our greatest need, and our Constitutions order us to register any particular Charities, and we having at this time neither registers nor accounts, I think it right to mention here who were those friends; as also to shew to our future Sisters the hand of Divine Providence preparing and providing for us, without our having to wait, or to ask, and even leaving no time to be anxious about it.

	£	s.	d.
From Richard Johnson	20	0	0
John Johnson	3	3	0
William Parkinson	10	10	0
William Brindle	10	0	0
Isabel Brindle	0	10	6
Henry Knight	0	10	6
	£44	14	0

We left Dover on Saturday morning and only stopt at Rochester to get some tea. We chose to travel all night that we might get to London in time to hear Mass on Sunday morning; we had heard none since we left Paris. We were weary and fatigued and longed to be at the end of our Journey; we were entirely in the dark as to what was to become of us, or where we should be lodged.

We arrived in London about 6 o'clock in the morning. As soon as a messenger could be procured, we sent to Mr. Coghlan to tell him of our arrival, and to beg him to come to us. He could not come himself but sent his Servant, directing him to get a Coach and bring us all to his house, and requesting that Mother Prioress would come herself in the 1st. Coach, which she did. We were received in the kindest manner, and they gave us breakfast (which we stood in great need of after travelling all night); then we heard Mass and several others as many as we could; but alas! they were very sleepy prayers! When this was over, Mr. Coghlan told us the comfortable news that there was a house ready provided by Mrs. Tunstall, at No. 3 Orchard Street, and that when we had dined he would conduct us to it so that we might settle and arrange ourselves the best we could.

Mr. and Mrs. Coghlan gave us an excellent dinner and a most hearty welcome, though they had much trouble to find place for us, being 16 besides their own family; they shewed us every kindness and continued to render us all

the service in their power all the time we remained in Town. We found the house well furnished and convenient, though there were only 5 or 6 beds for us all; but they being large and good, we separated them, some taking a mattress, some a feather-bed, and some a straw-bed, laying them on the floor, and the owner of the house sent us more blankets and bolsters, so that we managed very well. Mr. Coghlan had provided coals, beer, tea, sugar, cheese and butter, and all the little necessaries for commencing housekeeping—all which he supplied from £10 given to him for this purpose by Wisdom Barret Esqre. That same day, while we were employed in settling ourselves, we had a visit from our kind friend Mrs. Tunstall, who was going in a day or two to Aymesbury Abbey to reside with the Austin Nuns from Louvain who were settled there; they had left the Convent at Hammersmith to the Benedictine Nuns from Dunkirk, who had not sufficient room to admit her, though her own sister was amongst them. She lamented much being obliged to go so soon; told us she had engaged that house for 6 months, that we might not be obliged to take a place that did not suit us; and hoped we should be settled somewhere near to her; she also gave us £10 to help us: besides this she had been so kind as to desire a good french Priest to call upon us and offer us his service to say Mass for us gratis as soon as we could get a Chapel ready. We wished much not to be obliged to go out if it could be avoided, and it seemed as if Providence provided all for us at a wish. The very next day, the Bishop Rt. Revnd. Dr. Douglass came to see us; he was so kind and fatherly we were quite delighted with him. Revnd. Mother immediately asked him to allow us to have Mass in our house, and to keep the most Blessed Sacrament. He replied, that provided we had a room free that could be solely used for a Chapel, he granted leave; he likewise approved the Priest Mrs. Tunstall had sent us, and said he was a most holy man; he also, on finding we were used to having one of our own Order for Confessor, recommended

us the Revnd. Mr. Garstang, whom we had for that purpose whilst we remained in London. We immediately set about preparing our Chapel. All we had of our own was a new Chalice (which we sent to be blest), and a Ciborium; all else that was necessary our friends who called to see us borrowed for us. We immediately began to keep Choir and rise to Mattins at our usual hour of 4 in the morning—a happiness of which we had been deprived, from the 24th of November 1793, till the 9th or 10th of July 1795. The good french Priest, Revd. Mr. Abery, came every morning to say Mass, and he brought another with him to serve his Mass who used to say Mass also; so we had 2 every day and sometimes more when our Benedictine friends came to see us. We had great pleasure in a visit from our great friend and former Confessor the Revnd. Mr. Brewer from Woolton near Liverpool. He told us of a place in Lancashire called Fernibough, a large house and chapel that we might have for a mere trifling acknowledgement. But we did not feel inclined to go to Lancashire; for besides it being near to the relations of many of the Community, the Bishop of that District objected to the Religious wearing their habit, which we much wished to do; besides we had another in view. Revnd. Mother had written as soon as we arrived to Lady Arundell to thank her for the kindness she had shown to Str. M. Magdalen Dunn on her road to Lanhern and to let her know of our arrival in England, not having an idea of any particular assistance from her, as we knew that the above named Convent as well as a Carthusian one were already under the particular care of Lord and Lady Arundell. Now mark the watchful eye of Providence! Just as her Ladyship got this letter, Lord Arundell was reading the newspaper and remarked to Lady A. that Mr. Hussey's Estate of Marnhull was advertized to be let, saying, at the same time, "something must be done for those Nuns." Upon which Lady Arundell wrote directly to Mr. Hussey to beg the house might be left separate from the estate, and telling him

for whom she wanted it. He sent her word that we might have the House and Garden for £10 a year, but that he must have an immediate Answer. Lady A. upon this engaged the House and Garden, and then wrote to Revnd. Mother proposing this place to us, not telling us she had actually taken it, but delicately leaving it to our choice. The description of the place was so pleasing to us, the garden being surrounded with high walls was so suitable to our taste, that Revnd. Mother immediately wrote our grateful acceptance of the proposed place. As soon as Lady Arundell received the Prioress's answer, she wrote again to beg that Revnd. Mother would come to Wardour the following week, and bring two of her Nuns that they might see the House and concert together to make it as convenient and comfortable as could be. Lady Arundell's first letter to us was dated the 7th of July and we only arrived in London on the 5th. Revnd. Mother, accompanied by Mother Anne Joseph and Sister Mary Benedict, left London on Sunday Evening the 19th and travelled all night. Revnd. Mr. Brewer saw them into the Coach.

At Salisbury Mrs. Tunstall met them in her carriage and conducted them to Amesbury. She had insisted on Revnd. Mother making it in her way, and had sent her a £10 note, as she said, to defray the additional expence, though it was none to us since she met them and took them to Amesbury. They were most kindly and affectionately received by the worthy Nuns there, and they staid till Wednesday, when Lord Arundell's carriage fetched them to dine at Wardour. The next day Lady Arundell took us to Marnhull. Her Ladyship was in much anxiety for fear it should not prove to be what we liked, but was delighted when she saw how pleased we were with it. It was a very good house but wanted much repair and some changes which would be very expensive. Workmen were put to the work immediately, directed by Revnd. Mr. Forester and Revnd. Mother; and Lady Arundell had herself the goodness to go every week

to see how they got on. Lord and Lady A. would not allow us to think of going there till it was better prepared, and dear Lady A. was continually contriving to help and assist us with the first things necessary for furnishing our house. We had 4 Bedsteads, made by the Carpenter at Wardour to serve as a model for the others to be made at Marnhull. Mother Prioress thought we had been so long used to deprivations that we might do without Curtains and so save much expence, but Lady Arundell would not hear of it; so we made them ourselves as near as we could like those we used to have. Lady Arundell paid for nearly everything, besides which she made a collection among her friends to assist us. She gave us each a feather pillow and bolster, and we made them up whilst we remained at Wardour. We also made up some Vestments with silk she gave us; in fine she helped and assisted us in so many ways, that were I to name them all I should never have done. Mr. Eyre gave us 30 blankets, and our great friend Mrs. Tunstall helped us likewise considerably, particularly in things for the Church; he gave us £50 to get a Mahogany Altar. Besides these aids, I must not omit to mention one striking mark of the assistance of God in these our first beginnings in England. Whilst at Wardour, Revnd. Mother received a letter from Mrs. Heneage acquainting her that about two years ago the Honble. Miss Fairfax had left a legacy to our Community of £300, and that she might have it on demanding it. This was so astonishing to us, we could hardly believe it, but Revnd. Mother wrote immediately to Mrs. Heneage to thank her, and to beg her to apply to the Executor for it for us. This she did and Sir John Lawson the Executor paid it into our Bankers hands. We placed it with our other little funds to help us yearly, for we had but little to depend on except the charity from Government which Mr. Charles Butler the Councillor, and who was one of the Committee, had procured us. This was a guinea a month for each of us; we had never solicited it, nor other helps either; they came

without asking from friends and others whom we had never known before. Mr. C. Butler had offered Revnd. Mother when in Town to do her any service in his power. She told him that Sister Anna Maria Thickness' fortune had not been paid, though her Father had been dead two years; the money had been placed in the South Sea Stock, and she knew not how to get it. This he kindly undertook and accomplished, and also received the Dividends from the time of her Father's death, which was about £30, and helped the expence of the Journey from London to Marnhull. Revnd. Mother had also a present while at Wardour of £5 5s. from Mr. Stapleton who was on a visit there. She had likewise the satisfaction of seeing our good Bishop Walmesley and was able to consult him on many affairs, he being now our Superior. His Lordship earnestly wished to see us settled in the regular practice of all our Religious duties and wearing the Religious habit. He gave us 2 guineas, and regretted being unable to give us more. At last, after six weeks most kind and cordial entertainment at Wardour, the day was fixed for our taking possession of our new habitation.

Meanwhile, our absent party in London were fully employed, being so few, in keeping Choir and regular duties—besides which one of our Nuns fell sick (in addition to the Sister who had been so long ill), but thanks to God and our good friends they had every help that could be procured for soul and body. Dr. Savage attended them gratis, and the Nun recovered so as to be able to come down as soon as the house was ready. Revnd. Mother was endeavouring to forward this as quick as she could, but she would not have the Nuns down till we could procure a Confessor, or at least some one to say Mass. This was no easy matter, we not being able to promise any salary. She tried our own Order 1st, because we had used to be supplied by them. She met with many disappointments, but continued to beg one of God Who provided one after we were all at Marnhull.

CHAPTER XIV.

Of our going to Marnhull. 1795.

On the 1st of September, 1795, we left Wardour to take possession of our new residence.

Lord and Lady Arundell would accompany us, in order to give the neighbourhood a good opinion of us, by shewing themselves our particular friends. Early in the morning was sent off a waggon loaded with our Beds and other things, then a carriage with the Revd. Mr. Forrester and Mrs. Stewart, and these went before to procure at Shaftsbury some few necessaries, and especially to borrow some chairs, as there were none in the house for our Company to sit upon. A little later went Lord Arundell and the Revd. Mr. Jenison in the Sociable, and the Coach wherein was Lady Arundell, Revd. Mr. Fleury, Revd. Mother and the two Nuns. Our amiable company, after taking some little refreshment which they had brought with them, returned to Shaftsbury to dine and left the Nuns to settle themselves the best they could.

The first 8 days were very solitary, no Mass, no Blessed Sacrament; we went to Mass on Sunday at Mrs. Stanley's. On the Tuesday following the Nativity of our Lady, Mr. Stanley came and said Mass for us for the first time. After that Mr. Stanley came every weekday and on Sunday we went to his Chapel. On the 9th Revd. Mr. Forrester sent us a silver Box to keep the Blessed Sacrament in, and on Thursday It was placed in our little Tabernacle. We began from that time to keep Choir. Revd. Mother gave notice to those in London that when we began Choir they might discontinue it; but they continued it though two more had left them, and the lay-sister who had been so long ill got so much worse that it was impossible to remove her. In the

meanwhile arrived Mother Mary Placida and Sister Mary Scholastica (the Revd. Mr. Greenway, brother to the latter, brought them); we had obtained leave of the Bishop to conduct her and her companion by Gloucester so that she might see her Mother. They arrived at Wardour the 30th of September and Lady Arundell brought them on here. Another party left London the 5th of Oct., viz: Mother M. Frances, Mother M. Joseph, Str. M. Gertrude, Str. Amanda and Str. Anne Teresa (the two last lay-sisters). They arrived the 7th of Oct. The other four were left to take care of Sister Mary Knight, who did not long survive. She calmly expired on the 10th of Oct. 1795 the 50th year of her age and the 22nd of her Profession; she was buried in the Parish Church of Mary le bonne; and as soon as possible the four remaining having put everything in order after the funeral, and sent off by waggon all that remained of our goods, left London the 20th of Oct. and arrived the next day. These were Mother Teresa, Str. Anna Maria, Str. Teresa Catharine and Str. M. Magdalen. What a joy to see ourselves once more united!

But we were far from being settled. We had as yet no Confessor. Mr. Forrester came to us every 10 days to hear our Confessions; Mr. Stanley said Mass for us on week days, and the Revd. Mr. Fournell came to us on Sundays from Sherbourn for that purpose. At last God was pleased to hear our prayers, and we got the Revd. Mr. Pelletier for a regular Confessor. The Revd. Mr. Forrester continued to be our extraordinary Confessor. We now, being no longer in danger of being obliged to go out for Mass, were anxious to put on our Habits, and we fixed on the Presentation of Our Lady for that long wished for event. We had had our first Mass here on her Nativity, and we hoped Our Blessed Lady would be our powerful advocate with her Divine Son and draw down His Blessing upon this our new beginning.

We made as pretty a little ceremony of it, as we had the power of doing. Immediately after Mass, at which we all

communicated, we recited the *Veni Creator* with the Versicle and Prayer, then we all went to our Cells and put on our Religious Habits. After a short time we all met and returned in Procession to the Choir, where the Confessor made us a very moving exhortation on the occasion, after which we said the *Te Deum*.

The first thing Revnd. Mother did was to write to the Bishop to have a canonical Election. Revnd. Mr. Forrester presided in the Bishop's place on the 2nd of December 1795, and she was re-elected. She then, according to the usual custom, with the Council regulated all the offices and officers, and at the same time admitted a Postulant; as soon as possible afterwards the one brought from Paris was clothed.

We had many difficulties to encounter but got on by little and little. This year we have had many sick, and it has pleased God to call to Himself Sr. Mary Gertrude Parkinson, who died the 24th March 1799, and Lady Arundell having obtained Mr. Husseys permission to bury on the premises, we had a part of the drying ground railed off for the purpose, where she was buried according to our usual customs.

From this time till the year 1799 all things went on as usual. We received several novices and professed 3,—two for the Choir and one Lay-Sister. At the profession of these, the Right Revnd. Bishop Walmsley thought it advisable to alter the wording of the vow of enclosure, which in our Constitutions is put "Perpetual enclosure in this Monastery." His Lordship thought it would be better to say—"Perpetual enclosure with this Community," on account of the unsettled state of Religious houses in England. Soon after this, we came under the obedience of the Rt. Revnd. Bishop Sharrock by the death of Bishop Walmsley. And also about this time we were greatly solicited to admit Mrs. Helen Sharrock, a sister of our worthy Bishop, to reside within our enclosure (which indeed was not much of inclosure it being a hired house). The Nuns were very unwilling to take Seculars to live with

them, but the Bishop being so extremely desirous that she should end her days among the Nuns, and they knowing her well, (she having formerly had a trial in their Noviceship at Paris, and besides had been so long in the families of some of the greatest friends of the Community such as Sir John and Sir Francis More, and their Sisters, and Lady Mannock, who all earnestly wished and pressed the Community to receive her) at last we consented. She payed a small pension of £35 per Annum. We fitted up an Apartment which was divided into two rooms, and made her as comfortable as we could. She came to us in the latter end of the year 1799, and remained with us till we left Dorsetshire, when we advised her to go to the Austin Nuns at Spetisbury. This she consented to do, provided we would receive her again when we were settled at Cannington; but we were never able to do so. The next request that was made to the Community of this sort, was in behalf of our ancient Friend and great Benefactress Mrs. Tunstall, who had made it her full intention, when she first became a widow, in the year 1790, to become a member of our House. But it was at a time when we were in no state to receive novices, so she went to another place. When, however, she found the Community were going to England she procured them a house and did much for them (as has been before mentioned) besides having given them the portion of a Novice instead of herself. At the very time of making her request, she was doing them every service in her power; they therefore thought they could do no other than receive her, with the permission of Bishop Sharrock. She had apartments fitted up for her, and a Lay-sister to attend her; for which she paid £120 a year and found all extraordinaries. But after living in this manner with us for two years, she said she found the place by no means convenient for the Community, and she wished they had a house of their own. As she was going to Wardour, she begged Revnd. Mother to allow her to speak

to Lady Arundell on the subject, which after consulting with the Community, she permitted her to do. At Wardour Mrs. Tunstall found Lord and Lady Clifford on a visit and she soon took an opportunity of saying what she wanted with regard to our situation at Marnhull. Lord Clifford, who was present, said he had a house at Cannington which he could offer them, but doubted whether it would do for them, as he believed there were only 7 or 8 rooms standing which were habitable; the other part of the house was occupied by a Farmer who had 4 years to come before his lease was out. He had intended to throw that part down because it was in so bad a state; but his Lordship added that if the Community would accept of this house such as it was, he should be very happy to let them have it as long as it was in his power.

Very shortly after this, Lord Clifford called on Revnd. Mother himself and desired to know if she had any inclination to accept this house at Cannington, repeating over again all he had said to Mrs. Tunstall concerning it, speaking in the most kind and friendly manner, and looking round upon the Community, who stood about him, as if he really wished they would live under his protection. Revnd. Mother then withdrew to consult some of the ancient Nuns, and when she came back, she said they returned his Lordship their most grateful thanks and would accept his kind offer. He said—"Now I know what to do," and shortly after took his leave. However, as there were some years before the Lease of the Court House was run out, we remained quite quiet. We began to fear the expenses attendant on such an undertaking would be too much for us. But just at this very moment Revnd. Mother received a very kind letter from Lord Clifford, saying, if she approved of it, a plan had occurred to him and it was to offer Mr. Board (who was the person in possession of Court House) to pay him rent for the two years he had yet to come of his lease. On this proposal Revnd. Mo. Prioress assembled the Nuns in Chapter and

enquired if the plan met their approbation—on which the whole Community gave their consent, and it was agreed to offer Mr. Board £20 a year for the remainder of his term. This was accepted.

In the month of September in the same year, Revnd. Mo. Prioress went to Cannington to look at the house, taking with her Str. Teresa Catherine and Mr. Joseph Tousey whom she consulted as Architect and Surveyor. We were received and attended to the House by the truly worthy and pious Mr. Knight, who had the care and superintendency of the affairs of Lord Clifford in Cannington, and was so kind as to receive us into his house for the time of our stay. Revnd. Mo. went over the premises with the Surveyor, who took a plan of them, and made his estimate of the expenses which he thought would be necessary in order to put the house in habitable repair for a Convent. This being done we returned to Marnhull for Sunday. We then remained quiet! having, as I should have mentioned long before, consulted the Right Revnd. Bishop Sharrock on the whole business. He gave his full approbation to the Prioress for the translation of her Convent from Marnhull to Cannington on this condition—"that it be foreseen the Community may thereby find it more conducive to their keeping stricter inclosure and regularity." Which Revnd. Mother assured his Lordship was the chief reason she and the Community had in view in wishing to remove from Marnhull. We were now in some anxiety with regard to the future residence of worthy Mrs. Tunstall and Mrs. Helen Sharrock. Both earnestly wished to remain with the Community; but we knowing the little prospect there was of finding them proper apartments in a House which was in no way contrived for a Community, and that it would be some years before even that could be brought about, although Mrs. Tunstall had in a manner taken care of herself, by obtaining from Lord Clifford, when she first spoke to him about the house, a promise of two rooms for herself viz: the

Library and the room adjoining, the Community and particularly Mo, Prioress, thought it most improper to allow her (in her infirm state of health) to venture with them, and therefore insisted on her not making the attempt. We found it very difficult to find her a proper place of residence. At length Bishop Douglass, a great friend of Mrs. Tunstall, prevailed with the Nuns of Cocken Hall near Durham, to grant her residence within their Convent. She retired there fully intending to return to us when we were settled at Cannington; but however much we wished to shew our gratitude to so worthy a lady, and so great a Benefactress, we were never able to accomplish her wish in this point. Mrs. Sharrock, as I mentioned before, went to Spetisbury, intending also to return to us, but that also was impossible.

In the year 1806 or about that time, Revd. Mother had been calculating the great expense which the repairing of the old House at Cannington and our removal there would be, when Providence put it into her head to get the Abbé Prémord to translate into English for sale a Book that good Mrs. Tunstall had lent us. This was the life of Princess Louisa of France.

Father Prémord was so kind as to undertake it, and Revd. Mr. Forrester and Lady Arundell undertook to assist him, by examining and proving the sheets for the press. The Nuns wrote them all out, so that they might appear in an English hand when sent to the printer. By this means the work was brought forward in a short time, and produced us somewhat about £300, after the expences of printing etc. was paid. This, with some other small benefactions, supplied Revd. Mother with the means to undertake the removal from Marnhall to Cannington. From the time the Community was established at Nash House, Marnhall, Dorsetshire, under the Rt. Revd. Bishop Walmsley, in October 1795, it was supported chiefly by the allowance from the Committee, together with their small income from their property, and some Yearly Benefactions. This with the

sale of their work produced them about £350 or £340 per Annum. But when there was a pension given for the Priest, and also Mrs. Tunstall's and Mrs. H. Sharrock's, the Yearly accounts amounted to nearly £600.

Migration of the Northmen.

(HERMANN LING).

ON Norway's rocks the moon shines brightly,

Deep lies the glittering northern snow;

An eagle spreads his wings, and nightly

Calls to the silent sea below.

"Where are ye? Near the Sound, O sea-kings,

Or wounded on the shore by vikings,

Or follow ye the fierce wolf's track?

Where are your spears in combat glancing,

Through what wild waves to victory dancing

Steer ye your bark mid storm-clouds black?"

"No foe hath worsted us nor wounded;

We are not gone to rouse the wolf

From out his lair; nor have we sounded

The perils of the Danish gulf.

Towards the South—of sunshine telling,

Whence breezes soft our sails are swelling,

Waves roll us o'er the ocean blue.

The bulwarks of our ships in sunlight

Gleam purple; like our armour sunbright

Shines courage in our hearts so true.

While round our foreheads play sea-breezes
 The news our ships approach the shore
 Is quickly cried, and terror seizes
 Each warder at his castle door.

Soon the high domes of Lisbon queenly
 Are seen o'er Tagus stream. Serenely
 The city smiles on Biscay's Bay.
 And soon the corsair's flag has vanished;
 Venetia's merchant fleet is banished
 From Malta unto Sinope.

We hew to bits the stout defenders
 Who vain our landing would oppose.
 The fairest lady homage renders
 And hand and land to victor throws.
 Outpouring wine in goblet golden
 She greets the guest whose eyes embolden
 Her presence at the bridal feast.
 Then bursts forth shout and cheer loud ringing,
 Then follows banquet, dice and singing,
 And dancing until night has ceased.

O beauteous damsels, lilies slender,
 Before your grace we bend the knee!
 To us see Sicily surrender,
 As yielded erst proud Normandy.
 Franks, Saracens, we've crushed victorious
 On battle-field, in combat glorious,
 Kings of the sea who fear no foe!
 In Norway now the moon shines brightly
 Upon our fathers' graves, that whitely
 Are gleaming 'neath the northern snow."

ANGUS COMYN.

Paradise-Stones.

Is the long ago of eternity's first entrance into time, there was builded a mighty city, where a great king sat and ruled. All power, dominion and knowledge, all beauty, thought and song, had combined to make its name glorious, for the inhabitants bent will and skill, and art and craft, alone to the furtherance of its magnificence, and the commemoration of its great days. Yet with all its grandeur, all its completeness,—because of its completeness—there was a want felt in the city that might not be satisfied with deeds; for when perfection had been attained in all things, behold the monotony of perfection reigned supreme and grew irksome.

"How shall we amend this strange lack?" said the counsellors each to each, as they followed the king's steps on the ramparts in the early morning. "change must come from without, for all that is within tends ever to more absolute completeness, as a ball speeds in rolling. We are weary of the measure of our success, and the ease wherewith things are wrought."

And they gazed down upon the multitude of men and women in the streets, and watched architects building palaces, artists and mosaic-setters making fair the walls, sculptors graving great statues, weavers and embroiderers shifting many-coloured threads in the sunshine; and large-browed poets and minstrels seated under the trees, telling tales new and ancient. And from all the throng uprose the hum of an intense vitality, that knew no bound and no limit to its operations.

Yet the counsellors sighed as they looked down from the ramparts, and presently one said:

"There is no value in that which has paid no price."

"There is no triumph where there has been no defeat," said another.

"There is no increase where there is never loss," said a third, and the fourth remained silent; only his eyes followed those of the king away to the blue distance beyond the walls, where the tossing mists allowed broken glimpses of the country to be seen; and when he spake, it was as though his words had outstripped reason, and echoed some subtler thought.

... "But there are children in the Waste-Land . . ." he began, and paused,—till his blank eyes encountering the king's quick glance, were enkindled to sudden light.

"Lo now, the need of the city!" he cried aloud, "'tis the lack of some growing, expanding life, that shall strive, and fall, and regain its feet, and be helped—for we be all grown folk and capable, and there are no children in the city!"

"Nay now," said one of the others reprovingly, "for if report tells true, the children of the Waste-Land do naught else but strive and fall; would you admit them to the city, only to disturb our peace with broils, and to blotch our beauty with their brutish ways?"

"And for that," added the other counsellors decisively, "the statutes are fast set against them."

Then again fell silence, while anew they harkened to the murmur of the streets, where the voice of childhood never sounded, nor the shout of careless glee. For all that passed to and fro were in the plenitude of strength and wisdom, and nothing that was immature or feeble found any place at all. Yet in the Waste-Land, far distant from the city, where the rough and broken ground yielded scant herbage, and the variable wind rushed down the hills, driving mist and rain before it, were children enough and to spare; living none knew how, nor why, scarcely—with aimless, purposeless lives, hurried on by the changing seasons, and with naught else to mark their empty periods. And the counsellors thought pity on their state, as beings accursed and separate, yet wotted not how they might ever win entrance; but the

one whose eyes had drunk of the king's mind held fast by hope, and said:

"Ye have forgotten the Festival of the Great Offering and the Law of Strange Gifts." And he quoted words that ran in brazen letters over the great gateway. "Whoso shall bring a gift of price, and shall offer it to the king at the Festival of the Great Offering, the same shall be made a free citizen, and shall dwell in the king's court."

"Has ever a stranger brought gifts?" asked the king, and again the counsellors answered, "Nay."

Then the king said, "What do these children of the Waste-Land hold that is wanting among my people, or what can they offer unto me that my treasure-house does not contain? They are as brute beasts without knowledge, and like brute beasts they perish; . . . Yet are they children . . ." And he paused smiling, as one having a hid purpose, for which the hour is not yet ripe. "Let us walk through the city to the studio of the Greatest Master," he continued as though dismissing the subject, and the counsellors followed him silently, sunken deep in thought.

Now in the middle of the city near to the king's court, was a green garden thick set with trees, to which all the leafy ways of the city led; and where the sunshine filtering through the heavy foliage became as the translucent gloom of deep waters, where unknown things have birth. Strange growths were shadowed forth amid the tree boles, where creepers of weird form flung riotously from branch to branch, or stooped to dip long tendrils in the streams that slid from fern-hung root to moss-decked boulder, lispings of growth, and change, and life. Enfolded here in nature's very heart, lived the Greatest Master,—known over-lord of all the realm of art;—and hither the king and his train came seeking him through the devious garden ways.

"The King has come in a happy hour," said the Master when he had given him greeting, "for I have painted a picture for the king's court." And he led them into a great

empty hall hung round with curtains like to the colour of piled clouds; and at the end of the hall was another curtain, like to the same clouds when gilded by the sun.

"It is well," said the king, "for our hearts are disturbed within us, and it may be that the new matter shall bring comfort."

"Comfort lies ever on the further side of need," said the Greatest Master; and with that he drew aside the curtain that had the gilded edge. And a great flood of light and colour leapt forth from the canvas disclosed, and appeared to surge in waves of radiance down the hall; so that the king was astonished, and the counsellors shrank back abashed. For the marvellousness of the colours was such as had never been imagined, neither were the forms of them known. And in the midst of the picture were painted two children, such as might have been the children of the Waste-Land, only without their sordid savagery; and their hands were filled with the gem-like glory that surrounded them, and they stood amid it knee deep.

"What is that glory that they hold?" whispered one of the counsellors a little timidly, and the master as one gazing afar made answer:

"The flowers of the Waste-Land which they have gathered."

"We have no flowers—no flowers in the city!" cried the counsellors; and even as they gazed upon the picture the colours seemed to filter into the green alleys beyond, and to crown all nature with a beauty hitherto unknown; and a subtle fragrance came borne upon the air, and smote upon their senses like a dream of joy. Then with one accord they turned them eagerly to the king—"Sire!" they cried, "let us send for the Waste-Land children that they may offer unto thee this strange gift, and yet fairer and more comely shall be our streets with the splendour and fragrance of flowers!"

"Nay," said the Master sadly, "for they have no flowers.

Yet thus it might be had they but the seeds given them. But they have no seeds."

And he drew the grey curtain again over the picture, and the radiance was withdrawn from the alley and the walls, and the eyes of the king and his counsellors ached for the longing of it, as they wended their way back through the garden.

And that day the picture of the children was hung in the king's court, where all the city thronged to behold it; and the witchery of the flowers lit strong desire in the hearts of the citizens, so that they lingered often on the ramparts, from whence the distant outline of the Waste-Lands could be seen.

Then the king bade search in his treasure-house for the precious seeds, but there were none found amid the gold and jewels there laid by; and they searched the granaries and the laboratories, the gardens and the storehouses in vain; while the longing in the hearts of the people grew ever apace with their disappointment, and life seemed grey and incomplete to them without the Waste-Land flowers. Then on a day it came that the Greatest Master walked in deep thought through the city, his eyes bent on the ground where the small pebbles roughened the way to the gardens; and the thought grew and deepened within him, and he gathered the pebbles in his hands and went before the king.

"O king," he said, "see what a great thing is life, waxing and spreading glorious under the sun, yet how small is the beginning of it in darkness, and the house of obscurity where it finds cradling. How mighty and omnipotent is life, stretching out free hands to the wide heavens; how faint and unkennd is life, held thrall to death, unable to be born. Yet is all life but one life, waiting only the conditions of birth; to this, this; to that, another. Even so, O king, is it regarding these stone-seeds,—of all things in the city most seeming-worthless and poor. In these also is the one life latent, shut from us by the too fierce radiance of our light. But

send them to the cloudy country, to grow through storm and stress, and it may be"—he paused and gazed earnestly at the pebbles—"it shall be—that ye send a setting of flowers to bloom for the king's court."

Then the king made great joy at the Master's words, and he straightway bade heralds ride forth to the Waste-Land children bearing hoards of the causeway pebbles, and proclaim the freedom of the city to all that should bring him flowers.

So the heralds rode forth swiftly, this way and that, till the city's light remained but a faint blur on the horizon, and the rugged desolate country lay all around and about. Dull leaden clouds hung low in the sky overhead, and all beneath them stretched wind-driven sand, tufted with scant grass, and jagged peaks of rock, that sheltered some few weedy plants and sour berries in their wake; for the sun struck fiercely in the open at times, and was more to be dreaded almost than the storm clouds.

Then the heralds gazing round about the desolation, and seeing naught but bare earth, and the beasts that prey upon one another, questioned among themselves, saying: "Where be these beautiful children of whom the Master knows?"

"Nay, that was but the vision of his art, that saw what should be;" said one, "for it hath been oft-time reported that they are yet a barbarous race, wild and uncouth; be-like they will toss away the stones, and give no heed to our message." And he cried aloud in the desert the king's proclamation. Yet none came forth to hear. And again, and yet again, he cried out, so that the air shook with his voice; and presently among the beasts, were forms lunched up, that sat and listened. And by times these drew together, gibbering one to another, and separating themselves gathered round about. And their forms appeared to be those of children, savage and uncouth, yet having a possibility of fairness; only none among them answered, or made signs that they understood.

"Let be, and distribute the pebbles and be gone," said the heralds impatiently, "for our speech meeteth not their comprehension; they must e'en do as they will, only we be held blameless."

So they doled out the stone-seeds, to every child one, and returned the way they came. Yet one of them in parting cried again the king's proclamation, and certain of the children caught up the words, and babbled them in foolish imitation. Then they played aimless games with the pebbles, quarrelling over them amain; for the stones were of diverse shapes and colours, and each would have his neighbour's stone, being dissatisfied with that he had; but to no purpose,—for ever as they would snatch from one another the stones changed likewise, so that in the end each found himself possessed of the same wherewith he had begun. And as they fought and played they chanted in halting words stray fragments of the king's message, and in time some glimmering of its sense dawned upon them, so they stuck the pebbles in the earth, and sat down to watch.

By-and-bye, up sprang the green shoots, and with them a change passed over the lives of the children; they grew keen and watchful, clearing the ground from hurtful things, singing as spells and charms over the growing plants the treasured words of the message. And as the leaves grew and multiplied, the children themselves grew also in beauty and gladness, so that their savagery wore thin, and the deeds of their once empty lives were added one to one as beads upon a string.

So the season wore on till the great heats began, when the clouds were folded back from the sky, and a pitiless sun scorched up the ground and licked up all the water; sucking the sap from the fading plants, and hope from the children; so that presently they could do naught but lie about under the boulders, careless of all save the weariness of time, and the satiety of effort.

Now the land was clear to be seen from the city, seeing

that the mists were rolled away, and the news went abroad there of the fearsome drought that was killing all life and progress in the Waste; so that the counsellors assembled in dismay, and the king was troubled, and sent in great haste for the Master who had first given them hope of the stone-seeds.

But the Greatest Master was not to be found in all the city, and at length word came that he had passed through the gates very early in the morning, and was already gone in the direction of the Waste-Lands. So there was great wonderment pending what might befall; and early and late the people crowded to the ramparts, and the streets were silent from the clang of work, and the great schools and the studios were empty, while all strained their eyes to the burnt strip of country lying under the sun.

But to the children lying fainting amid the boulders hope seemed very far away, for the earth was as the ash on a coal still burning, and no cloud arose to temper the scorching heat. Yet presently it came that a shadow passed by; and a child on whom it had rested lifted up his head, listening.

And after a while he said: "I hear the sound of one digging."

"'Tis the galloping of a beast," said some, "there is never another sound left."

"Nay, I hear the ring of the spade," persisted the first, and he crept along in the shadow, shading his eyes.

"See'st thou aught?" they asked.

"Ay, a man, a man digging," he replied.

Then they laughed derisively with dry lips, and their words whistled and crackled in their pain. "None but a fool would go dig in a furnace crust; what seeks he? A grave to bury himself? The rock is hard to delve, yet the sand slips easy."

"Hush, for he sings as he works," whispered some that had gotten near to the man, "even the same words that we

sang over our work aforesaid. Does he too think to grow flowers? Nay, this land grows none; toil, and frustrate hope is the crop of it, and the harvest emptiness and death."

"See! he sinks into his grave," jeered the others, for the hole that the man digged was now deep, and they no longer saw him for the piled earth around. But after awhile he came up again out of the pit; and they, gazing astonished, saw that he bore a lily-flower in his hands, having scarlet and white petals, that looked but newly plucked.

And as he passed by he smiled upon the children, and some said he spake, bidding them gather their flowers and follow; and with that he departed from their sight, going in the direction of the city.

"'Tis a rare blossom, but is that the end of his labour?" said the children, while others cried in sick scorn: "Fair words for his own fair flower, he came but to mock us with our loss."

But those that had gathered closest to the man as he worked came running back crying eagerly: "'See! there is water in the pit which he digged!' And they scattered the shining drops around them gleefully.

Then hope sprang anew into the hearts of all, and they hurried to and fro the well making dole of their former speeches; and some dug trenches about the land, whereof rose strife between the heavy heat and the well-water, and the well-water laid the dust storms, creeping over the earth and under the earth, and feeding all the roots. And the children sang their old spells over the water and over each budding shoot, mingling with them the half-heard words that the man had spoken ere he went away; and even as the dry stocks had joy of burgeoning branches, so did the words grow in power, catching hold on their minds.

And it happened on a day when the time of flowers was nearly come, for that all the green shoots were set thick a-bud with tender mystery,—the children working amid them as was their wont,—that of a sudden long tendrils and

twining, supple creeper-growths shot forth and clasped about their naked bodies, so that they stood engarlanded and chained thereby to the earth.

"What is now a-do?" said the weakest child, "little creeping buds hold me by the feet."

"See, I am girdled of bell flowers," cried another, and a third said: "We be no more workers, but dight right festal-wise—see yonder the crowned among us with sceptred flower-shafts!"

And the crowned children turned them to the others and said: "Now gather we our flowers as the man bade us, and wend we after him."

In the city, the Festival of the Great Offering neared its height, and the king's court was thronged with those that brought of their fairest, whether of art, or craft, or speech. Yet of all that came and went, the Greatest Master alone brought nothing, but stood silent and empty-handed beneath his great picture of the Waste-Land children, having his head enwreathed with lily flowers red and white.

And men noting him and wondering, fell suddenly into a strange hush and stillness; for then-seemed that while the flowers glowed as with increasing light, the picture behind him faded somewhat; and indeed what time he moved, going softly out from the assembly, the waning colours shifted and slid from the canvas, leaving a bare, white space, and followed his footsteps like retreating sun-flecks.

Then the silence grew and deepened, and it was as if an ocean of space stretched out between all the yesterdays and the morrow that should be . . . and away at the furthest bound of that ocean, was a little quivering thrill. Far it pulsed, and nearer . . . nearer and yet more near;—like waves beating in upon the shore it throbbled out of the voiceless distance, and surged through all their veins;—bells clashed in the streets, and the tread of a multitude drew nigh.

"It is the coming of the strange gift!"—eye spoke to eye.

Then wonder and delight shook every heart, speech leapt forth quick—the very air took fire of exultation.

"A thing of price," cried the first counsellor, "very precious, counted out and paid."

"After conflict, victory—gladness after pain!" cried the second; and the third counsellor, catching up the strain chanted:

"Death of loss, and life of gain,—life to life increasing!"

And the great gates were flung wide,—and behold the city was full of flower-wreathed children, with the Greatest Master standing at their head.

"I offer the children, and the children offer flowers," said the Greatest Master, and from his lily crown streamed rays of blood and fire, that lit along their budded garlands, and all the flowers opened with a rustling clap of triumph, and their perfume rose like incense to the king.

And the king said: "The gift of the Master and the children is the greatest gift of all."

Alleluia. Amen.

M. B. HARDIE.

New Lights on Old Peru.

I.—"THE GREAT POLYNESIAN ENIGMA."

It may often have occurred to us to harbour some feeling of regret at the thought that the Romance of Geographical discovery is now practically a closed Chapter in the history of Man.

No Columbus will ever reveal to us a new Continent; no Captain Cook can ever, for our entertainment,—

"Roam from island on to island at the Gateways of the Day;" and open, to our curiosity, a multitude of strange races and of stages of civilization. No other "Forbidden Country," like Thibet, is likely to "swim into our ken,"—nor can another Island-Continent become united to our World, after a seclusion of many thousands of years—like Australia.

We have no expectation that another Nineveh remains to be unearthed by another Layard, or that any mysterious records are waiting to be deciphered by the Champollions or Rawlinsons of the future. In short, it seems impossible that any of those delightful surprises which have astonished our fathers, can be in store for ourselves or our children.

And yet, a very few years ago, we appeared to be on the verge of solving the great puzzle of archæology,—viz: the origin and meaning of the crowded statuary and cycloplan structures, which are found on the little spot called Easter Island, and seemingly nowhere else.

Easter Island, which is of volcanic origin, is a small island of about 11 miles by 4, lying in the South-East Pacific, at about 2400 miles from the Mainland, and about 1100 miles of very deep water from the nearest island. These figures alone will show the unlikelihood, or rather impossibility of its having been settled and occupied by Polynesians from any other island that we know.



The most prominent feature of the island consists of seaward platforms two or three hundred feet long, by thirty feet high. On these platforms stand a multitude (said to be about 500) of rude stone statues or busts,—with faces thin-lipped and of disdainful aspect—looking out to the Ocean. There is no resemblance between the statues and the wretched and debased savages who have been left there. These have neither the ability nor the tools necessary for hewing such statues (one of which is 37 feet high), or for moving and conveying the mighty stones of which the platforms are constructed.

But in addition to these works, there are about 100 stone houses, each about 100 feet long, by 20 feet wide, and with walls 5 feet thick, the interiors being ornamented with paintings of animals and other figures. And, more important perhaps than these, there are some wooden tablets found inscribed with signs and figures,—greatly recalling an early alphabet, but suggesting to others a kind of picture-writing, of which there is no key.

Captain Cook (who, however, was not the discoverer) visited the isle in 1774 and gave some account of these wonders, but Europe and America soon became much too busy to attend to the message of this little island.

Several statues are not completed, and some have never been raised. They seem to have been worked in hot haste, the statues being finished and put up as though to ward off some mighty coming evil. All the statues have crowded inscriptions on their backs,—which some students say, resemble the wooden tablets; while (naturally) others are of the contrary opinion.

One would give much in return for the knowledge how to read and understand these records which appear to be so eager to be known.

A century slipped by,—one great with inventions and discoveries,—before any effort was made to decipher the signals. But meanwhile important changes had occurred in

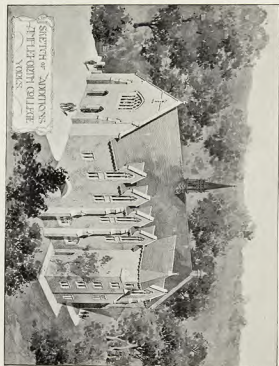
the population of Easter Island. Upwards of rooo of the natives were carried away by Peru to work on her guano fields. Upwards of 800 more were selected to swell the census of distant Missions—viz. at Tahiti and the Gambier Islands. It was, of course, *not* the weakest and least intelligent of the surviving islanders who were chosen for these purposes. Thus the awakened curiosity of the scientific world was under many disadvantages in studying the writings, a difficulty not lightened by the fact that 15 or 20 of the tablets, picked out by hazard, had been scattered over the world,—to Tahiti, Santiago, St. Petersburg, Berlin, Washington and London.

A preliminary trouble beset students of the tablets. Were they to be read from the left-hand bottom corner, as a native pointed out to Bishop Jaussen, or from the right-hand lower corner, as suggested by Captain Geiseler and other officers of the German Royal Navy who made a long stay at the Island for purposes of investigation?

On two occasions the assistance of old chiefs has been invited to assist in reading the tablets. The result in both cases has been alike. In both, the chiefs were greatly excited on seeing the inscriptions, and broke into long racial chants; they were even able to write a symbol or so, and to shew that the alternate lines were to be read *upside down*; but *neither* could shew any close connection between the chant and the characters. Other attempts of this kind only ended in the natives flatly contradicting each other as to the value of the symbols.

I do not pretend to recount the several laborious efforts and failures in this direction. Suffice it to say that the most prominent decipherers have been Bishop Jaussen, Vicar Apostolic of Tahiti, and M. de Harlez, his colleague and executor. The Bishop, after long study, finally washes his hands of the tablets.

"We must be resigned," he says, "there is nothing in them." De Harlez agrees, and calls them a lot of nonsense;





Interior of the Tomb.

"they are mere groups of figures logically independent of each other."

Others report more favourably, as, for instance, Dr. A. Carroll, who gives translations of three prayers. He also promises a key, a grammar and a vocabulary. These, so far as I know, are still awaited, and here the question of the tablets now rests.

To ordinary minds it would appear that too much attention has been applied to these few tablets—which would be likely enough to contain only prayers and genealogies—rather than to the backs of the gigantic statues, which would, with more probability, contain the records of the tribe, and the purpose of the structures generally.

At several islands in the South-East Pacific, but far distant from each other, remains, more or less like those described above, have been found. In one island stones 40 feet long (but perhaps some discount may be allowed for the zeal of Missionaries and discoverers),—stones of a kind not otherwise found on the island,—have been seen. In another, there is a vast stone building, 300 feet long, with walls 50 feet high (less discount as above). On these and other islands where remains are found, there is scarcely space enough left for workers to *live*, much less build. Then again there is no fresh water, and thus habitation must have soon become impossible under present conditions.

The inference is absolute. We have here the last relics of a vast submerged Continent, of which they formed the highest summits before its subsidence,—and this within the period of Man.⁹ The points which still emerge run chiefly along the line of the Tropic of Capricorn. The South-East Pacific is of immense extent, and of vast and unparalleled depth—almost beyond the reach of plumline. Who can guess what a throng of fair islands and what thousands of

⁹ Captain Barclay, K.N., believes that great volcanic disturbances occurred in the island during the time of the statue makers, and that all progress was checked by this cause. (*Man*—1905)

square miles of a sunny land slowly disappeared into the gulf? As these went down, the survivors of the higher lands would press towards loftier summits still—of which Easter Island would be the loftiest and most conspicuous, being still 1640 feet high. Here would begin (for the structures are not believed to be of *great* antiquity), the mouldings and requisites of a new state; and *now* would arise that long line of statues of repelling aspect, which were undoubtedly set up to guard the new settlement or forbid it to all comers.*

But meanwhile, how was the increasing pressure from new arrivals and from marriages to be met? The original Stone Houses would provide for, say, 14,000 human beings; and, as water failed and fuel became exhausted, what course was open to an energetic and skilful race? What Pied Piper, with his flute, led them into safer valleys,—and where are they now to be looked for? There are some indications that flight was resorted to—such as the absence of all tools; and Mr. A. J. Nicoll, who spent a few hours on the island last year, states that in some of the "houses," he found paintings of large sailing ships and war canoes, with port-holes.—*Three voyages of a Naturalist*—1908.

But, also, what became of their tools and weapons—obsidian, or copper, or bronze? For Captain Cook found no weapons, not even a stick in the hands of the natives. Did the superior race (for there were more than one concerned) carry away all its implements,—and, if so, where, and when?

* It is curious what an interest dignitaries and others of the Catholic Church have taken in these inscriptions. Besides the names mentioned above, Bishop Claessens of Bavaria has seen casts or rubbings of the tablets, and finds them similar to others that he has seen in Polynesia. A lay brother of the congregation of the Sacred Heart, while repatriating some islanders who had been kidnapped, in 1864, was the first to observe the tablets and recognise their value.

It may be added that the removal of the natives to Established Missions was not a cruel action, but a humane step, considering the want of water, and consequently of food on the barren island on which, moreover, there is no wood.

The most recent visit, of a scientific character, was that of H.M.S. "Cambrian" in July 1906. In a description written by a member of that expedition, the author states that he finds a strong resemblance "between the carvings on Easter Island and those of the Ancient Races of Peru."†

II.—OLD PERU.

The next question is from what source were derived those skilful, gifted and powerful Inca Princes, who, in the height of their wealth and splendour crossed the path of Pizarro in the year 1532—on the table-land of Peru? The Incas themselves only claimed an existence of 550 years, and a line of 13 Princes or Rulers—a succession which is quite inadequate to fill the Period of their dynasty. Neither perhaps is this period long enough to account for the long succession of great works carried out by the Incas or their predecessors—or their stupendous system of irrigation with aqueducts of 400 or 500 miles long,—or their roads which, although unfit for wheeled traffic, yet knit together all parts of their extensive dominions, and united them to a highly centralised Government;—or even their complete domestication of several animals for transport, food and clothing.

Many accounts have been given of the civilization and Institutions of the Incas, and the favourable reports of observers and invaders have now been confirmed by the studies of native men of letters and science. Evidence of the astronomical knowledge of the Incas has been accumulated since the works of Prescott and Sir Clement Markham. Dr. Pablo Patron, an eminent Peruvian student, describes the stupendous structures on a level table-land, at an altitude of 11,800 feet above the level of the sea. Here, besides an extensive Palace where more than 30,000 Indians dwelt for the service of the Inca, there is also a gigantic temple, whose

† Dr. C. R. Enoch. *The Andes*, p. 217.

stones are cut with so much laborious care and exactitude that many have surmised that the great stones of which it consists have been chemically liquified or softened, thus enabling them to be moulded, or adjusted, as required. This exactness would be necessary, if, as is probable, the Temple was used for astronomical observation. The most remarkable feature is a succession of six doorways, or openings, arranged with minute care "upon a visual line," so that an observer standing at the eastern side has a clear



view right through the successive openings, and finds that his line of sight passes (as through a telescope) all these doorways and rests upon the wall of the Palace in the distance. Thus a polished mirror placed at this spot would indicate the moment of sunrise or the heliacal rising of a star.

But it is rather my purpose to enquire whether this capable and commanding race which suddenly encountered the Spaniards, after a development, in isolation, of some hundreds of years, can be identified with the equally strong people who, pressed by nature, abandoned the sinking

summits of Polynesia, or went down with them into the deeps.

The first point is as to accessibility: How could the islanders have reached the mainland? At present, the difficulty appears too great. A distance of 2400 miles of ocean with its currents and storms could scarcely be traversed in dug-out canoes, without compass or charts, or elementary laws of navigation. But the configuration of the coast-line of America, has been greatly and repeatedly changed during the Recent Period. Mr. W. H. Prescott, quoting the geologist Murchison in his support, states "that discoveries in Ecuador (contiguous to Peru) lead to the belief that the lands on the West Coast of Equatorial America were depressed and submerged; and that, after the accumulation of Marine Clays, etc., the whole coast was elevated to its present position—within the human period."

Now, as the 2000 fathom (Pacific) line stretches from the coast of Peru, which it touches, to Easter Island and beyond, it can scarcely be doubted that these gigantic elevations (raising some of the loftiest peaks on the globe) must have affected the adjacent coasts. At some period of such successive disturbances, or before them, Peru would be more or less in touch with the vanished *Continent of Oceania*.

If further evidence of these disturbances be sought for, besides the speculations of geologists, it would be found in the proofs of their interference with the works and dwellings of Man.

Peru consists of a coast-line of 1500 miles, and of the range of the Peruvian Andes which consist of two parallel chains, here and there "knotted" together, opening into valleys, or on to elevated table-lands, or vast and impenetrable forest tracts. In all these divisions, "the evidence of a very large anterior population is ever before the traveller." [Mr. C. R. Enock, F.R.G.S.] The ruined buildings of the Incas are met with in almost every part of the great territory of Peru. Thus:—

1. Ruins of temples and villages are found *all along* the lengthy coast-line mentioned above.

2. Buildings of stone are equally numerous all over the vast upper regions, crowning every hill and lining the slopes of the valleys. Here are empty temples, fortresses, dwelling-houses, cities, bridges, aqueducts, and roads.

3. The most inaccessible places, and even the most precipitous summits, on which breathing becomes a difficulty through the rarification of the air, have been selected for fortresses and other buildings. Every square foot, no matter how far out of reach, has been terraced, and at one time cultivated.

4. The same may be said of desert places and wooded tracts, in both of which some of the largest remains have been found. Thousands and thousands of dwellings line the great Inca Road—which is still in use.

"Here they stand," says Dr. Enock, "mute witnesses to a large population—which is gone!"

The enormous mortality which this indicates can scarcely be accounted for by Spanish cruelty, or by massacres, or battles, or overwork. The Spaniards never seem to have reached *some* centres of population. But the loss is readily explained, if caused by some tremendous convulsion of nature, of force enough to upheave the Andes, and to sink a continent beneath the waves. And this is no speculation. It happened as surely as the disasters which overwhelmed Herculaneum, Lisbon and Messina, and with a loss of life proportionally greater.

But a community in disaster is not enough to identify the Inca Race with the former natives of Rapa-Nui (Easter Island), who seem to have had but little resemblance, either in facial angle—type of skull, colour of skin, or cultivation, with any existing Polynesians or Micronesians.

In looking for any points of identification it is to be remembered that a great deal of entrenching and investigation remains to be done.

The backs of the Easter Island statues have still to be "rubbed," or copied, for examination by some expert, and compared with as many of the tablets as can be got together.

There has been practically no "digging" in likely places in Peru. Nevertheless there are very many fortresses and other places (some of which, indeed, are hardly attainable) which would repay excavation.

But such evidence of identity as we have is worthy of attention.

a. Both races had the power and means of cutting, carving, carrying and erecting great monoliths, and adjusting them with the greatest nicety—far beyond the ability shewn in the trilithons, etc., in other islands.

b. The sign of a fish is constantly appearing in the inscriptions on Easter Island, and the same sign also is sculptured on the bust of "the Supreme God who created the World"—in a Monolithic portal of the temple at Lake Titicaca.

This is interpreted (by Dr. Patron at a Congress at Stuttgart) as "The Abyss of Waters."—The carvings of a fish, or other marine animals at Huarez are significant, seeing that the religion and origin of the Incas seem to have been connected with some great marine event.

c. At the period of the Conquest, the Peruvians stated, in explanations of one of their practices, that there was a kind of Order of Chivalry in Peru, the novices of which had their ears pierced with great ceremony; and the holes were continuously enlarged so as to admit of enormous pendants, especially as regards Royal Personages.

The same custom obtained, to an extreme extent, on Easter Island—as may be seen on the two statues at the British Museum, and as reported by Captain Cook and other visitors. One of the British Museum Statues has the lobes of the ears descending to the shoulders—needing some foreign support. This is not the case with other

Islanders. Captain Cook specially notes this as a strange experience.

d. Perhaps the most conspicuous feature of this remarkable island is the great number of stone houses, each 100 ft. long, well-finished and painted, and capable, it would seem, of harbouring the whole population.

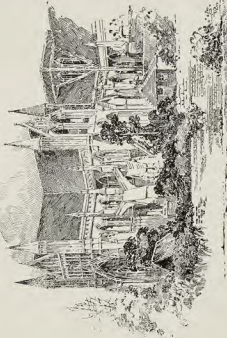
Dr. Enoch, F.R.G.S., carefully examined several stone houses, on the table-land of Titicaca, built in a curious fashion, but his description is rather technical, not admitting of a comparison with the dwellings on Easter Island. We have, however, the fact of large stone houses in *both* cases, but not elsewhere in the East Pacific.

Other points in common there may be—but hidden beneath the ocean, or in the treasure-houses, or the old fortresses, of Peru. Great quantities of beaten or solid gold were accumulated for the ransom of the last of the Incas,—but when the latter was treacherously killed, much gold at once disappeared. When this treasure is found, much will be found with it.

But the key of the position is still in the keeping of the long line of statues on Easter Island. "Probably if one could read the tale written on those stones, the veil would be lifted from many mysteries which now surround the People of the Andes" (Report of H.M.S. "Cambrian"—1906).^o

^o The two statues in the colonnade of the British Museum do not, seemingly, shew any inscriptions on the back; but after about forty years in the open air of London, this might well be the case.

It is remarkable that the images shown in the Solomon Islands, have exactly the same facial type as the statues on Easter Island, and do not at all resemble the present Solomon Islanders. (See British Museum, Ethnological Collections.)



Beverley Minster
from the
Front Range

The Beaver's Meadow.

ACCORDING to common belief, the first community which established itself within what is now the liberty of Beverley was a colony of beavers. Their tenements were constructed on or in the Hull river, a tributary of the Humber, where it runs through broad low-lying meadows, once a marshy plain. Professor Skeat declares that he has no doubt whatever the word Beverley means "The Beaver's Meadow," or, perhaps, since the older form of the name was Beverlac, "The Beaver's Pool." Probably, the founders of the colony were of British or pre-British origin, but we only know of their descendants in Anglo-Saxon times. The word is purely English.

Because of this English derivation of "Beverley," some modern antiquarians disqualify the tradition that the British King Lucius, who, according to the *Liber Pontificalis* and St. Bede, introduced Christianity into Britain, erected a monastery on the site of the present town. They are at liberty to be sceptical on this point, since we know nothing whatever about the good King Lucius beyond the legend of his mission to Pope Eleutherius in the second century. But we cling to the tradition of the foundation on the spot of an establishment, under the Benedictine rule, by John, the Bishop of York, who has been known ever since as St. John of Beverley.

St. Bede tells the story in this fashion: "In the beginning of the aforesaid reign (of Aldfrid King of the Northumbrians) Bishop Eata died and was succeeded in the prelacy of the Church of Hagulstad by John, a holy man, of whom those that familiarly knew him are wont to tell many miracles, and more particularly the most reverend Berethun, a man of undoubted veracity, and once his deacon, now abbot of

the monastery called Inderawuda, that is, in the wood of the Deiri He continued bishop thirty-three years, and so, ascending to the heavenly kingdom, was buried in St. Peter's porch, in his own monastery, which is called in the wood of the Deiri (In Sylva Derorum) A.D. 721. For having, by his great age, become unable to govern his bishopric, he ordained Wilfrid, his priest, to the see of the church of York, and retired to the aforesaid monastery and there ended his days in holy conversation."

The historian was one of St. John's own flock, who had probably seen him and spoken with him, and was writing of what he must have known of himself. He will not therefore have written "In Sylva Derorum" because he did not know anything more definite of the place, but because it had no better description. Hence we may assume, without rashness, that the monastery where the saint died and was buried, his own monastery, founded by himself, was situated in a nameless glade of the forest between the Derwent and the Humber. This Kingdom or Province of Deira, the home of the youthful slaves of angelic beauty who had attracted Pope Gregory's attention in the Roman market-place, is authentically described as bounded on the North and West by the Derwent (*Deiraewala*, "Deirorum Vadum," according to Leland), on the South by the Humber, and on the East by the sea. Somewhere in this district, now the East Riding, St. John certainly founded a religious house and was buried in it. It is out of the question, therefore, that St. Bede could have meant by the monastery Inderawuda the one attached to St. Peter's cathedral church in the Saint's own city of York—the historian would not have described York as in the forest of the Deiri and he would have called that city, or any other town or village which then existed, by its proper name. We have, therefore, to look for a monastic house erected about this time in a hitherto unnamed locality of the East Riding. Beverley answers to this requirement, and, as far as I have been able to ascertain, it is the only

place that does so. It is greatly in its favour that the name is Anglo-Saxon. It is also in its favour that it cannot be identified with any hamlet or station noted in the itineraries of Antoninus or Richard of Cirencester. Its most devoted historian has failed to trace its pedigree beyond the eighth century, the time of St. John. It has been objected that the Deira woods is a false description of a site among water-meadows. But what has become a broad grass-land after more than a thousand years of cultivation might very well have been originally in the midst of a forest. Marshy lowlands in Yorkshire are more likely to have a crop of willows and alders and birch-trees than hay. Besides, do not beavers need woods for their subsistence as well as waters?

Moreover, we have the shrine of St. John to identify Beverley with the place of his death and burial. The editor of the *Memorials of Beverley Minster*, one of the sceptics, has a characteristically Protestant method of getting rid of this argument. He says, "Nor does the fact that the bodies both of the blessed John and his erst deacon, Abbot Berethun, were both supposed to be at Beverley add anything to the value of the identification. The traffic in the bodies of saints, the 'invention' (in a double sense) and translation of relics, was far too much of a trade to afford any presumption of authenticity, unless supported by the most convincing contemporary authority. One has only to refer to the delightful disputes as to whether the whole or how much of the Blessed Wilfrid remained at Ripon, or was to be found at Canterbury or at Worcester, to be put on one's guard against attributing much, if any, authority to the alleged place of deposit of the Blessed John. It is extremely doubtful whether any of the relics of St. Wilfrid possessed any authenticity, seeing they are only alleged to have been discovered some centuries after his burial. The entry in the Saxon Chronicle as to the burial-place of John is more than three centuries after the event." The entry

in the Saxon Chronicle could not well have been earlier than the date of its writing, but are the entries in a history to be reckoned unauthentic because the book is compiled three centuries after the events recorded in it? The suggestion is that the bodies of St. John and his deacon, abbot of the monastery called Inderawuda, were "invented" three centuries after the event, just as that of St. Wilfrid was alleged to have been discovered some centuries after his burial. This was not the case and the editor must have been aware of it. The bodies of St. John and his disciple had never been lost. They were found, "invented," only in the sense that, on the occasion of their translation when the new shrine and church were built (A.D. 1037 and 1188) they were ascertained to have remained undisturbed where they were known to have been placed. Where there has been a "delightful" dispute concerning the authenticity of relics, as in the case of St. Wilfrid, no argument can be derived from their alleged place of deposit. But when the modern Solomon is not called upon to decide between rival claimants, and the tomb had been from the beginning a place of pilgrimage where miracles were looked for and even expected, the argument of identity is the same as that which satisfies the geographer that York is the Eboracum of the Romans, or, were Westminster Abbey destroyed and about to be rebuilt, would recognize in the bodies "invented" beneath Torregiano's bronze effigies the remains of Henry VII and his Queen. The evidence may be described as merely that of tradition, but such tradition is more convincing than the words of a contemporary document.

The same writer is equally sceptical concerning the complete destruction of this monastery by the Danes, and for equally prejudiced reasons. He says: "Simon Russell (who wrote the preface of the Beverley *Promost's Book* in the year 1416) asserts that after John of Beverley's foundation the house was 'again destroyed by the Pagans Hubba and

Ingwar, Danes, sons of Sweyn, King of the Danes,' and then refounded and increased by Athelstan, King of England. Simon has rather mixed his dates in this assertion, which is no doubt intended to get over the difficulty of the assumed change of name from Inderawood to Beverley. For Hubba and Ingwar are credited by the Saxon Chronicle not with any destruction in the North, but with the harrying of East Anglia and the death of Edmund, King and Martyr, in the year 870; while the ravaging of the North under some unnamed sons of Sweyn, King of Denmark, was post-Conquest, and directed not against the English but in concert with the English against the 'French,' as the Chronicle calls the mixed multitude that followed William of Normandy. This is an extraordinary muddle, because the miracle-mongers of Beverley made this rising the occasion of an elaborate tale how Beverley was not destroyed, but saved by the special intervention of the Blessed John." It is indeed an extraordinary muddle, but it is not one of Simon Russell's making, and the mixing of dates is due to the handling of the history of a Saxon Saint by a prejudiced Protestant. There is no shadow of evidence that the chronicler saw a difficulty in identifying Inderawood with Beverley; certainly there is no mixing of dates intentional or otherwise. Hubba and Ingwar, according to the Saxon Chronicle referred to by the writer, did very much more than harry East Anglia and put to death Edmund, King and Martyr, in the year 870. We are told that in 866 "a great heathen army (Hubba and Ingwar's) came to the land of the English nation and took up their winter quarters among the East Angles, and there they were horsed; and the East-Angles made peace with them." Then "A.D. 867. This year the army went from East-Anglia over the mouth of the Humber to the city of York in North-humbria . . . and there was an excessive slaughter made on the North-humbrians, some within, some without (the city), and the Kings (Osbyht and Aella) were both slain." Again in 869 the

same army of the Danes went to York and, as we are told, "sat there one year."⁹ In fact, besides harrying East Anglia and killing St. Edmund, the Danes at this period harried Northumbria, Mercia, and Wessex, and went apparently where they willed until checked by King Alfred. And it is just this army and at this period, which, according to Simon Russell, destroyed the monastery at Beverley. The date is given by Leland in his *Collectanea* as "the year 146 from St. John's death." St. John died in 721, which would make the destruction fall in the year 867. As we have seen, that was the very year when Ingwar and Hubba crossed the Humber and made their devastating march to York. Beverley was on their way and would never have been spared by them; no doubt it shared the fate of the abbey of Medeshamstede, which the same army "burned and beat down, and slew abbot and monks and all that they found there. And that place, which before was full rich, they reduced to nothing." Northumbria suffered as much as any part of England from the Danes at this period, for besides the two inroads already recorded, there was a third in 875, and the year following Healfdene, their chief, "apportioned (among his men) the lands of Northumbria; and they thenceforth continued ploughing and tilling them." It is curious that a writer who elsewhere speaks of the Saxon Chronicle as "the accepted and authentic record" should have overlooked this precise and overwhelming confirmation of Simon Russell's statements, but it pleased him, as it would seem, to find in the mixing of dates (his own doing) an opportunity to gibe at "the miracle-mongers of Beverley."

Those who know how rare a thing it was at any time for a Benedictine monastery to be converted into a College of Secular Canons—the converse was much more likely to happen, especially at this period—would be sure, even without such satisfactory confirmation, that a complete

⁹ *The Anglo-Saxon Chronicle*, Stevenson's translation, p. 43.

destruction had somehow overtaken the Abbey of Beverley. King Athelstan found the place in ruins, but there seems to have been a church and probably a parish with clamorous spiritual needs. In thanksgiving for his victory over the Scots, which he attributed, in part, to the intercession of St. John, he enriched the church with "the gift of many properties and of most extensive liberties." Simon Russell says that "so endowed, it honourably remained under the governance of seven secular canons with almshouses (this is, perhaps, the earliest mention of the wearing of the almuce by canons as a privilege) until the coming of William the Bastard, conqueror and king, and so to the year 1082; and then, with the consent of William, called the Red, King of England, of Archbishop Thomas, called the Elder, with the assent of the Canons and others interested, Thomas his nephew, called Junior, was ordained the first provost."

We have only a rhymed Saxon version of King Athelstan's charter and, though it is judged to be of much later date, we may believe it contains the tale of the liberties he conceded so graciously. At any rate, whether he granted them or not, there is evidence enough that they stood in law. We need not concern ourselves with them, however, in this paper. We need only take notice of the last provision, which runs in the translation: "I will that there shall ever be a college and minster life, lasting here without strife."¹⁰ Why did the King create a college of Canons instead of restoring the monastery? Would it not have been more of a compliment to St. John, whom he wished to honour, if he had revived the institution founded by the Saint? In all probability, the "town," as it is called in the charter, had grown to need something more than the services the people would receive in the church and at the gates of an Abbey. The "seuen minstre Prestes," ordained in the charter, suggest that there was then work or the promise of work

¹⁰ "I wil þat yer ever been | Samning and mynstre lif | Last follice withouten strif."

for many labourers in this vineyard. A college, such as that founded at Beverley, was just a number of parish priests, serving one great parish church, and living the common life in a house, called, as often as not, a *monasterium*, although its occupants were in no sense monks. A rule, founded on that of St. "Chrodegang," had been drawn up for them at the great monastic council held at Aix-la-Chapelle in 816, which they might or might not observe. They made their own laws for themselves in their Chapter. The common law, at that date, seems only to have determined that they must be at least three priests and that they must lead a community life. It is amusing to read in Ferraris, the opinions of ancient canonists as to the number of individuals an association needs in order to be authorised to call itself by a recognised collective title. Three persons are enough to constitute a "College." For a "Universitas" five persons are sufficient; a lax opinion would allow it to be constituted by three. Under the term University are classed a "Synod," a "Council," an "Assembly" and a "Conventus." Two will do for a "Congregation," but it needs more than two to furnish a "Family." There must be at least ten men to a "Parish." Fifteen, or at least more than ten, are needed for a "Crowd" (Turba). "Ten sheep make a flock," but it takes only four or five pigs to form a herd of swine." We are not told how many beavers make up a—Beverlac.

The worst of such an institution as a College of secular Canons is that it is wholly what it ought to be and is intended to be at its inception. Anything added to it, any expansion or growth, is an unnecessary and generally unbecoming excrescence. It begins to need reform as soon as it essays to develop; and reform invariably resolves itself into such a clipping and trimming as will reduce it to its old shape and dimensions. It is questionable if the result could be satisfactory however thoroughly done. One may have seen a palm-tree planted in a greenhouse; it is the most beautiful

of shrubs in the grace of its youth; but, with the growth of years, unless new room is made for it, or it is cut back in unsightly fashion, it will break its way through the roof. The growth of the Beverley canonry was of this embarrassing sort. The college was limited by Charter to seven canons occupied with the usual church and parochial tasks. The chantry altars of the Minster had districts attached to them, and were treated as little parish churches, each with its own separate priest and congregation. A school came into being with one of the Canons as schoolmaster. There were no prebends, but all lived at the same table and slept in the same dormitory, having equal rights and equal shares in everything. Doubtless, the senior Canon presided over the Chapter meetings and had the first place in Choir and Refectory. But there were no dignitaries among them except the Archbishop of York, who was their Superior and had his stall in the church and a portion of the corrody with the rest. It was all very simple and very perfect; a saintly life in conception and in fact; seven brethren dwelling together in the unity and peace of Christ. But it could not last. The town grew; the revenues increased; offices rose in importance; the church itself began to lift itself above its neighbours; equality was a thing no longer to be thought of; so there came about the establishment of a Provost with three officials or dignitaries, the Precentor, the Sacrist, and the Chancellor or Schoolmaster. Then we find the estate split up into prebends, with distinctions of style and value. Beverley has taken rank as the capital of the East Riding, and the Minster has become a Cathedral, in all but name and the residence of its bishop.

So far our palm-tree has not broken through the glass. Its growth has merely kept pace with the expansion of its environment. It has certainly lost the fresh charm of its first days, but is quite handsome enough in a stately and luxuriant style. But the town of Beverley has now got a rival in Kingston-on-Hull, the great seaport created by

Edward I, and its development is checked, whilst the College is still growing. The Canons, become eight in number, are rich enough to have a vicar a-piece to do their parochial and other work for them. For each of them there used to be one poor clerk maintained and educated in the house—they were called originally "Bear-skins" (*Berejellarii*), but the name was changed into "parsons," for decency's sake; now an appointment to this charity has become a University exhibition. A number of chantry priests appear on the scene; they were as many as fifteen at the dissolution of the College. In addition there are two *thuriferarii* and eight choristers trained in the song school, besides the many minor lay officials of a great church and house. St. Mary's Chantry has developed into St. Mary's Church, one of the largest and most beautiful in the kingdom. And now it is only the minor officials who live in common; the canons have each his separate house and establishment. Truly the palm-tree has burst through the frail walls and roof that confined it, and no lopping or pruning will ever make it as it has been. It has outgrown all grace and broken through all restraint, and may be said to belong rather to the world than to the Church of God.

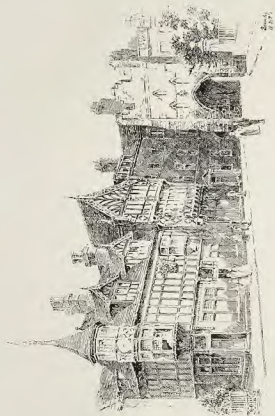
This is no exaggeration. Archbishop John the Roman in 1290 tried to enforce a "reasonable residence" of twenty-four weeks in the year. He did not succeed. Archbishop William Greenfield in 1307 obtained the Canons' consent to the minor residence, as at York, of twelve weeks, but for one reason or another, with permission or without, there were constant defaulters. Archbishop Neville in 1381, a determined reformer, was beaten by the Canons and had to fly the country to escape the anger of the King. Here is part of the answer the Canons gave to some charges made against them by Archbishop William Melton in 1325: "As to the first, where it concerns residence, they (the Canons) believe themselves excused from residence, by the common law,

because they have perpetual vicars and priests . . . they have these perpetual vicars by a sufficient authority, namely: one vicar each, presented to the Chapter by each Canon and admitted by the Chapter, instituted as perpetual vicars, with the care of the vicarages and the souls belonging to the vicariate delivered over to them—such is and has been the observance for so long a time that no one has known anything different, and this with the peaceful and undisputed knowledge and tolerance of your predecessors. They say (also) that the parishioners of each prebend are used to come to the altars in Beverley Church assigned to their prebend, and there they receive the Sacraments and sacramentals, except in cases of sickness, old age or infirmity, when the vicars go to them in the places where they live to administer the Sacraments of Penance and the Eucharist. Besides this each Canon has a clerk for his stall at a fixed wage, to help in the service of the Church, etc." Does not this contention tell its own story?

But it would be unfair to the people of those days to suppose that these snug sinecures were a dead loss to the Church and to the nation. The kings found them useful beyond measure. They were no direct advantage to Beverley, but they eased the public purse. The Exchequer was always low, and there was trouble to find the means to pay the salaries of the Royal officials. Some of them, Lord Chancellors, Treasurers, Chancellors of the Exchequer, Keepers of the Privy Seal, and generally, all those classed as King's Clerks, were most frequently clerics, and it became the Royal custom to create a salary or a retiring pension for them by securing to them such well-endowed preferments as would not greatly interfere with their office or their comfort. A glance through the list of the Provosts of Beverley shows that they were nearly all of them King's servants of the highest rank, men who had deserved well of the nation and had received the benefice as a reward. We find, for instance, the name of Thomas à Becket

amongst them, in the days when he was Chancellor. In all probability he never was resident at Beverley, even for an hour, but he enjoyed the endowment until he became Archbishop. Several other Lord High Chancellors figure in the list, which is an exceedingly distinguished one. It was said and should be said that they were receiving wages for work they did not do. But they had paid vicars as competent proxies. There was never any complaint that Beverley Minster was not properly served. It would perhaps have been a greater evil to have had the rich Provosts and Canons living in the place with nothing to do. A sinecure held by an absentee is certainly an abuse, and yet it may have been the lesser of two evils. The use of leeches was then in vogue among physicians. Beverley was plethoric. Bloodletting was not perhaps the best remedy, but it was the fashion. And it did no harm.

The reader of the Memorials of Beverley Minster will rise from his task—it is not a pleasure—with a disagreeable impression of the famous College which was once its chief distinction. The evil that men do lives after them—in these mouldy records of the past which the muniment room has preserved for us. In many cases they only serve to keep alive the memory of trivial personal disagreements among good men, legal squabbles, hasty charges and retorts, complaints of infringements of rights, petty scandals,—entries much like those in a physician's diary, which tell only of the days of sickness and disease in the lives of healthy men. To read the good pages of the history of the Beverley Canons one should turn to the memorials in stone—the Minster itself. Let us not give all the praise of its perfection to the masons who built it. Its workmanship is but one of its merits. For, if we understand it rightly, it is the outgrowth of the love and faith and prayer of those who inspired it, and who filled it with the holiness and peacefulness and sweetness of their lives. An ancestral house tells us rather of the character of the family that has long dwelt in it,



than of the men who constructed it and adapted it to their requirements. Beverley Minster would have been much what it is now if quite other artists and masons had been employed to do the work. It is in reality the Canons' monument, and, in spite of the dark pages in their records, we dare even call it their shrine.

J. C. A.

The King's Visit.

THE King of Heaven cometh
Where His stricken child doth dwell.
Lord, all things are made ready
By a heart that loves Thee well.

THE Crucifix, the candles,
The holy water blest,
The water pure, the snow-white cloths
Whereon the Lord shall rest.

THE Crucifix to tell us
How dear we are to Thee ;
For the grace that now Thou givest
It hath cost Thee Calvary.

THE KING'S VISIT.

Holy water that Thine angels
And blessing may dwell herein.
Spotless cloths, for the heart Thou visitest
Must be pure from every sin.

Pure water, to free the priestly hands
From their wondrous ministering:
Till the touch of God hath left them
They may touch no common thing.

The cold tapers shall be kindled
At Thy coming from above;
As the cold dead heart should grow aflame
At the nearness of Thy love.

For the Lord of Heaven cometh
Where His stricken child doth dwell,
Lord, all things are made ready
By a heart that loves Thee well.

Yet, beside these things that must be,
One more gift let me bring;
Dear Lord, take these bright lilies,
My heart's free offering.

Thy coming raiseth all things
To their purest and their best:
Let the glad flowers speak the brightness
Of the soul Thou visitest.

Now all things are made ready,
By a heart that loves Thee well,
Lord, bless me too when Thou comest
Where Thy stricken child doth dwell.

J. B. McL.

Notices of Books.

The Via Vitæ of St. Benedict. By Dom Bernard Hayes, O.S.B.
London: R. & T. Washbourne, 1908. Price 5s.

The Psalmist has said, "Blessed is the man who pondereth the law of the Lord day and night, he shall be like to a tree which is planted by the running waters." For the Benedictine monk there is, after the Holy Scriptures, no stream which so well fosters the growth of his soul as does the Rule of St. Benedict, which is his *Via Vitæ*. He must not only be familiar with its precepts but he must drink deep of the spirit of his Holy Father. Any book which helps towards a better understanding of the Rule is welcome, but an arrangement of the Rule for purposes of meditation and aspirative prayer, such as is the work before us, is of especial value.

The book is not intended to be in any sense a critical commentary upon the Rule: critical commentaries hardly lend themselves to purposes of affective prayer. In this work the author gives a chapter or portion of a chapter of the Holy Rule, with a translation. This is followed by thoughts upon the passage, and in many cases quotations from various spiritual writers, and then by suggestions for aspirative prayer.

In the thoughts one finds the work of the "scribe learned in the kingdom of heaven, who bringeth forth from his treasure new things and old." There are the old familiar thoughts and principles that have been before one: from noviciate days, and again there is much that is put in a new way, which is fresh and stimulating, and which will afford matter for serious reflection. The diversity of authors quoted is itself an illustration of that breadth of spirit and catholicity of taste which one associates with the mention of St. Benedict's Rule. Between St. John Climacus and Mrs. Craigie there is a wide range. One cannot help regretting that Cassian does not find a prominent place, seeing that St. Benedict drew so largely upon his works, and commends them to his disciples.

Of the Instruments of Good Works enumerated in the fourth chapter of the Holy Rule the author says, "We must be skilled in their use and use them when the need arises. An objection may be urged that there are too many of them, and that they could never be remembered, and that they cannot, therefore, become practical rules

of conduct. This difficulty may be overcome by grouping them under headings, and by taking a group at a time for careful meditation and practice." The headings chosen are Mortification, Prayer, and Charity, and each one is sub-divided. One sub-group entitled Humility comprises instruments 54, 42, 43, 61. And so throughout the chapter there is no reference to St. Benedict's order of enumeration. This treatment though it is no doubt useful, leads one to speculate as to why St. Benedict adopted the order which he did. Surely the Instruments are not merely a haphazard collection of maxims set down without any attempt at order.

As to the examples of aspirations, no doubt the author would be the first to say that such examples are merely suggestions, and that each individual must suit himself, and therefore it is with some misgiving that one offers any comment upon them. But many of the examples seem to be more in the nature of reflections than of aspirations, and would have been better placed under the heading "Thoughts" than under the heading "Prayer." To give one instance, on page 45 under the heading Prayer one finds, "Ask yourself why certain souls are not happy under your rule. Why do you allow a feeling of estrangement to exist? If they are in the wrong win them back to better things by charity and prudence. Realise that you cannot shake off your responsibility for their spiritual state." However, the distinction between thought and prayer cannot be a hard and fast one, and provided that the heart be stirred it matters little whether we call the words that stir it thought or prayer. We do not doubt that this book will stir the hearts of many of the children of St. Benedict. A careful study of it will give them an increased knowledge of the spirit of their Rule, and will lead them on to that "good zeal" which St. Benedict desires to see in all his disciples.

Catholic Life. R. & T. Washbourne. Price 2s. 6d.

In this book, with its pleasing cover-design, there are forty-six chapters, thirty-four of which deal with the feasts in the cycle of the year. It is well adapted to provide a few minutes' spiritual reading for the average lay Catholic mind, and especially for the recent convert, on the chief feasts and devotions of the Church. The author has aimed in his arrangement of the book at making it as attractive as possible. There are a dozen good prints of well-known religious pictures. Each of the chapters contains a short explanation of the feast, with pious comments and a brief exhortation to some virtue or practice in keeping with the day or season, a few lines of verse—of somewhat varying merit—and an "example" in the form of an incident taken from Holy Scripture or from the lives

of saints or holy men, some belonging to quite recent times, as Garcia Moreno, Rudolph de Lisle, Bishop Grant. A few chapters are added dealing with such Catholic services as the Stations of the Cross, Quarant' Ore; an explanation of Catholic terms in common use arranged in alphabetic order, and the recent decrees on Holy Communion which are given in full. The book seems at times to be wanting in a stimulating influence and the English occasionally will not bear a rigorous test of criticism, but the aim of the book in matter and style is popular, and from this point of view is not displeasing.

A Conversion and a Vocation. Art and Book Company. Cloth 2s. net. Paper 1s. net.

This biography of Sophia Ryder, in religion Sister Mary of the Sacred Heart—first novice of the Order of the Good Shepherd in England—has already reached a second Edition. It is the story, illustrated and beautifully told, of one who, brought up the daughter of an Anglican Bishop, and having found her way by the light of God's grace into the true Fold, brought all her talents and virtues to further the excellent work of redeeming and sanctifying the fallen sheep of the Good Shepherd by a long life full of strenuous activity. Many of our readers will remember her death in 1921. The Ven. Mother Fondness of the Order when dying said to her assembled daughters, "As my last will and testament, I leave you two things: love of the Cross, and zeal for the salvation of souls." The subject of this biography was penetrated with these two sentiments, and the book unfolds chapter after chapter the development of her ideals. The interest of the life is enhanced both by the fact that it is a chapter of the history of modern Catholic life in England, and there are necessarily interwoven in it incidents and characteristics of other great souls whom we have learnt to love; and also because Sister Ryder's activity at Hammersmith, Bristol, Liverpool and Glasgow give us an interesting picture of the spread of the Order of the Good Shepherd in our midst.

Catechism in Examples. Vol. I.—Faith; the Creed. Vol. II.—Hope; Prayer. By the Rev. D. Chisholm. R. & T. Washbourne. Price 3s. 6d. each net.

FR. CHISHOLM'S little paper-covered books for children and the first edition of *The Catechism in Examples* in which these are gathered together in book form are by no means unknown; it is more than twenty years since they received the special approbation of His late Holiness and many members of the Hierarchy. In fact their value

and utility have been so far recognized that a constant demand for them has led the author to give them to us in a more pretentious form and to issue them in a series of five stout volumes corresponding to the five parts of the Catechism; each volume containing about 400 examples interspersed with suitable moral reflections. They will be welcomed especially by children and by those who know by experience in giving catechetical instruction how difficult it is to captivate the attention of the wandering mind of the infant without interweaving with his explanations a great many examples. For children delight in stories and they are not slow to catch the moral they are intended to convey, and to gain by imitation. Of course it would be out of place and show a lack of critical faculty for one to apply the rigorous canons of historical criticism to the majority of the examples the author has collected, for they are drawn in a large degree from the legends of the Saints, many of which have no historical foundation. The work is intended for the childlike mind and is no doubt valuable as excellent spiritual reading which both arouses devotion and is a help to enable the youthful to understand more easily and more clearly the explanation of the truths of religion. They are serviceable for distribution as prizes to children.

The Bells of Abbeville. By Dom Andrew Green, O.S.B. 75c.

From Kansas comes a little booklet which contains the verses written by one of the monks of the Abbey of St. Benedict. Many of them have been composed to celebrate events of importance in the recent history of the Abbey, and will appeal strongly to those whose interests are bound up with that centre of monastic life. The book shows in its unusual pagination, etc., the transatlantic love of novelty.

Letters on Christian Doctrine. Second Series: Part II. By Rev. F. M. de Zulusta, S.J. R. & T. Washbourne. Price 25. 6d. net.

We heartily recommend to our readers, Catholic or non-Catholic, yet another volume of Fr. de Zulusta's *Letters on Christian Doctrine*. Comparisons are proverbially odious, but we must say that we find these Letters—not letters in the ordinary acceptance of the term—superior in many respects to any other form of commentary or instruction on the subject-matter of the Catechism. They are as practical as one could desire, full of doctrine, very interesting reading, written in attractive language which is seasoned with many amusing phrases, such as references to the "suffragettes." If the author uses very occasionally a somewhat uncommon phrase (such as "forbiddance") it is only to avoid other words less intelligible to the reader whom he is addressing. This volume is the second

series dealing with the Sacraments. It contains instruction on the Sacraments of Extreme Unction and Holy Orders, but more than two-thirds of the book treats of Holy Matrimony. The author has very clearly explained the importance of the "Ne Temere" decree by dwelling on the old régime and, more in detail, on the subsequent changes, and he has besides added, amongst other appendices on such subjects as the "Deceased Wife's Sister" Act of 1907, the full authorized translation of the Roman Decree concerning Sponsalia and Matrimony. One cannot speak too highly of the prompt and experienced handling which this, in many respects, delicate subject of Holy Matrimony receives. Not one of its features, important or unimportant, is omitted or treated without that sufficient fullness which is desirable for the real instruction of the laity, the author thus combining necessary definiteness with fitting reserve. In particular we may mention the advice to those who have thoughts of entering upon the holy state of wedlock. The main purpose of the books, says the author in his preface, is to popularize theology for the laity, and particularly for lay or non-priestly instructors. We feel confident that not only priests, but all readers of these excellent books will be grateful to Fr. de Zulusta for not dealing merely with pious generalities nor withholding a needful antidote to the false notions that are current at the present time. He merits thanks for conveying a sufficient and helpful knowledge of Catholic moral principles and their application to the varying surroundings of each one's life. Would that these volumes might find a place in every household!

Manual of Bible History—The Old Testament. By Charles Hart, B.A. R. & T. Washbourne. Price 2s. 6d.

In the December issue of the *Journal* there was noticed the volume by Mr. Hart which deals with the New Testament. The book we have now before us covers the whole Bible history from Genesis to Machabees. The author proposes the work as suited to the requirements of secondary schools and colleges, and hence, as he says, there is no apology made for eschewing for the most part questions of Biblical criticism. We do not altogether agree with him here. The difficulties that arise from the Sacred Text do not meet the University student only. There is far more danger at the present day to those who have not been through a higher course of studies. Unsettling suggestions are recklessly thrown out, hypotheses are proposed as facts, and the language of ridicule is used when the Bible is referred to by writers of leaders in popular papers. Magazine articles, destructive in their criticism and chilling in their effect upon faith, frequently find their way into the hands of the

half-instructed. Thus incalculable harm is done. Would it not be better, therefore, that those who are about to encounter these dangers, should be aware of them, and prepared to meet the difficulties that will most probably arise? For example, there is an account given, in an appendix to this volume, of the Vulgate and Douai versions. It would have been of the greatest advantage to have added information concerning the exact value, as regards inerrancy, of these versions, for entirely false ideas are current about this point, even among the best educated Catholics. Again, we look in vain for introduction or appendix which supplies some instruction about the inspiration of the Bible. A brief, clear, elementary treatment of this matter would supply principles that would be of the greatest value to the ordinary Catholic in everyday controversy. Well could we have foregone the appendix which treats of "the false gods often worshipped by the Jews," to gain such an addition.

Apart from these restrictions there can be no doubt the book as it stands will prove useful in the lower forms of our schools. It is carefully arranged, usefully indexed, and supplied with seven excellent maps.

College Diary and Notes.

Jan. 19th. Opening of Term. Best wishes to T. Ruddin, P. Murphy and M. Wright who have left. F. Courtney, J. Temple E. Leach, J. Ryan and G. Simpson have joined the School.

Jan. 20th. P. Martin was re-elected Captain of the School. The following are the School officials for the term:—

Secretary	W. V. Clapham
Officers	H. Williams, G. Gaynor
Gamesmen	C. Rothford, G. MacCormack
Librarians of the Upper Library	F. Goss, N. Reynolds
Librarian of the Lower Library	G. Richardson
Librarian of the Reading Room	H. Robertson
Editors of the Diary	W. V. Clapham, A. Smith
Secretary of the Literary and Debating Society	W. V. Clapham
Secretary of the Junior Debating Society	G. Richardson
Secretary of the Reading Room Debating Society	F. MacCabe
Captain of the Football XI	P. Martin
Games' Committee	P. Martin, A. Smith (H. Williams, B. Collison)

Hockey Captains—*1st Set.*—P. Martin, A. Smith
2nd Set.—D. Power, G. Lindsay
3rd Set.—W. Barnett, J. Walker

Jan. 23rd. The first meeting of the School this term was held to-day. The Captain after introducing his Government, said that the two important events in Athletics this term were the inter-school matches with Pocklington, and the Sports towards the end of term. Hockey would not be played till the end of February. He reminded the School of the burden they had undertaken last term and hoped that the "Social Work Fund" would show a satisfactory increase at Easter. They had made an encouraging beginning last term.

Jan. 25th. A half-day was given for skating. The flooding of the football field again proved a success, and the ice was quite good.

Feb. 1st. A thaw set in, but the few days we have had of skating [have been very enjoyable. There was a great falling off in the

number of those who devoted themselves to hockey, and the ranks of the figure skaters were considerably swelled.

Feb. 7th. The football Eleven played the return match with Helmsley on the ground of the latter. The ground was very wet and heavy. Helmsley scored the first goal, but by half-time we had secured a lead of 4-1. Shortly after resuming, a brilliant if unorthodox rush by the Helmsley right full back gave them a second goal. We scored three more, and won 7-2. The following was the team:—*Goal*, G. Barnett. *Backs*, P. Martin, and C. Rochford. *Half-backs*, A. Smith, B. Collison, G. Gaynor. *Forwards*, W. Darby, A. F. Wright, Rev. M. Powell, J. Robertson, G. MacCormack.

Feb. 15th. Inter-School match, away, v. Pocklington Grammar School. This game had been postponed from last term. In very favourable weather and after a hard struggle, the game ended in a victory for us by two goals to one. In the first half the play was very even. Though our forwards did perhaps most of the attacking, the fine play of the Pocklington backs frustrated all their efforts. The first goal was scored by Pocklington from a good shot by their left wing. Just before half time we had had luck in missing a good chance of equalising. From a fast run down the wing by Darby and a good centre Williams hit the cross bar with a hard shot just as the opposing goal keeper was rushing out to meet him. From the rebound he headed the ball towards the open goal, but it struck the cross bar a second time, and Pocklington were able to clear. In the second half the School Eleven made a great effort and after a quarter of an hour's play H. Martin equalised with a clever shot. The game continued very fast and the School forwards kept up the pressure until a few minutes before time. Williams scored the winning goal. It was a well deserved victory won by sheer hard work. The following was the team. *Goal*, G. Barnett. *Full Backs*, P. Martin, and C. Rochford. *Half Backs*, A. Smith, B. Collison, G. Gaynor. *Forwards*, W. Darby, H. Martin, H. Williams, J. Robertson, G. MacCormack.

The Second Elevens met at home. After a one-sided and uninteresting game we won by eight goals to one. *Second XI*:—*Goal*, C. James. *Backs*, G. Dwyer, W. Dent Young. *Half-Backs*, D. Power,

V. Narey, A. Clapham. *Forwards*, T. Dunbar, A. Kelly, F. Goss, A. F. Wright, A. Goss.

Feb. 16th. Fr. Placid Dolan gave us an interesting astronomical lecture. The slides prepared by himself illustrated chiefly the craters of the Moon.

Feb. 17th. Inter-School Match v. Bootham School, York. The First Eleven went to York to play the return match with Bootham. Our opponents had a powerful team in the field, but if our Eleven had played with the spirit and dash they showed at Pocklington they should have won the match. As is often the case in the match against Bootham, their outside forwards gave our backs a great deal of trouble. The game ended in a draw of three goals all, which reflects fairly well the run of the play. The failure to win must be put down to the back division, who should not have allowed their opponents to score as many as three goals. The following was the team:—*Goal*, G. Barnett. *Backs*, P. Martin, C. Rochford. *Half-Backs*, A. Smith, B. Collison, G. Gaynor. *Forwards*, W. Darby, H. Martin, H. Williams, J. Robertson, G. MacCormack.

The Second Elevens met at home. We were rather the stronger eleven, and at half time led by three goals. In the second half Bootham made a great effort and after some vigorous play scored. Lindsay however put the issue beyond doubt by adding a fourth goal, and just before time Wright scored again. The following was the School Second XI:—*Goal*, C. James. *Backs*, G. Dwyer, W. Dent Young. *Half-Backs*, A. Clapham, V. Narey, D. Power. *Forwards*, T. Dunbar, G. Lindsay, F. Goss, A. Wright, A. Goss.

Feb. 22nd. The Shrove-tide holiday. "Class Outings" were the order of the day. Various Forms visited Castle Howard, Crayke and Goresmine. The Lower School limited themselves to Wass. The Sixth Form spent most of the day exploring historic sites in York. A small and select body of anglers had arranged to fish at Fairfax's. A thin covering of ice had to be broken to give the fish access to the bait, and this provided the sportsmen with sound excuses for returning home empty-handed.

In the evening the Dramatic Society presented the Underplot of *Twelfth Night*. Dramatically the defect of the underplot torn from

its context is that there is an inevitable anti-climax, the boisterous humour of the Garden scene being succeeded by incidents comparatively tame. However the actors—chiefly members of the Fourth Form—gave us of their best, and the impersonation of the characters was quite definite. Dent Young showed himself a real artist in the difficult part of Malvolio, and his entrance "strange, stout in yellow stockings" and "still smiling" fairly brought down the house. D. Power was quite at home as Sir Toby Belch; and V. Narey gave an intelligent rendering of the inane Sir Andrew Aguecheek. Of the ladies W. Barnett was a reserved and laughty Olivia, and G. Lindsay played the part of Maria with considerable realism. The Clown (G. Gaynor) was good, though he did not quite overcome the difficulties, by no means slight, of the Sir Topas scene. G. Dwyer as Fabian successfully resisted the temptation to copy Sir Toby Belch, and Borge was a serious if nervous Messenger.

Feb. 23rd. Shrove Tuesday recalls Mr. Punch's illustration of the literary device of "irony" in the derivation of pancake from *pan* and *cake*.

Feb. 28th. Feast of St. Oswald, but the School keep the Abbot's feast in the summer.

March 9th. The body of Fr. Placid Wray who had died suddenly at Bournemouth on Saturday the 6th, was laid to rest in the Monastery cemetery to-day. May he rest in peace.

March 18th. Award of the Football Colours. After supper on the invitation of Fr. Joseph, Fr. Prior accompanied by the Rev. Sir D. O. Hunter Blair, O.S.B., Don Gregory Ould, O.S.B., Fr. Aidan Crow, O.S.B., J. D. Maddox, Esq., and a number of the religious came down to the Upper Library for the presentation of the Football Colours. Fr. Prior in introducing Fr. Oswald Hunter Blair, referred to the history of modern Football at Ampleforth. Fr. Oswald in presenting the College Colours—scarlet and black—made a happy speech recalling his own football days at Eton, and humorously reminded us that Scarlet and Black were the colours of Mephistopheles. He was not, however, suggesting a common origin. Fr. Prior hastened to explain that the origin of the Ampleforth colours was

that the Scarlet was chosen in honour of the patron of the College—the Martyr St. Lawrence, and Black because it was a Benedictine School. Fr. Hunter Blair then presented the Colours to H. WILLIAMS, A. SMITH, G. GAYNOR, G. MACCORMACK, J. ROBERTSON, C. ROCHFORD, and G. BARNETT. P. A. Martin, Captain of the School, in a few words suitably thanked Fr. Hunter Blair and Fr. Prior for consenting to take part in the ceremony.

March 20th. Return Match v. Pocklington Grammar School. Owing to the snow of the last three weeks, the Eleven were rather out of form and though the forwards began well, after they scored the first point the play became loose and ragged. At half time we led by three goals to nothing. In the second half Pocklington pressed for a time and from a good centre from the right wing scored their only goal in the game. After Collision had missed scoring from a penalty, Williams and Robertson added a goal each and we won a rather poor game by 5-1. The play of the School half-backs was throughout quite good, but the forwards were disappointing, although Darby and Robertson occasionally were prominent for some good work. The team was as follows:—*Goal*, G. Barnett. *Backs*, P. Martin, C. Rochford. *Half-Backs*, A. Smith, B. Collision, G. Gaynor. *Forwards*, W. Darby, H. Martin, H. Williams, J. Robertson, G. MacCormack.

The Second Elevens played at Pocklington. The corresponding match at home had resulted in an easy win for us, but away, the Second XI could only make a draw of the game, 1-1. The team was as follows:—*Goal*, C. James. *Backs*, G. Dwyer, W. Dent Young. *Half-Backs*, J. E. Lee, V. Narey, D. Power. *Forwards*, T. Dunbar, A. Kelly, F. Goss, A. F. Wright, A. Goss.

March 21st. Feast of St. Benedict and Lactare Sunday. An unfortunate headiasy from the holiday point of view. We were glad to welcome Fr. Hunter Blair who came to spend the feast with us. The Racquet season commenced.

March 23th. Fr. Ambrose gave a lecture on the Greek Theatre. He exhibited a model of the Greek Theatre kindly lent by Professor J. L. Myers. The slides were mostly made from photographs in the standard books on the subject, by the *Photographic Society*.

March 31st. The "Government" half-day. Rain put an end to the racquet tournament.

April 1st. The month half-day. The usual "Speeches" in the evening. Those by the small boys were particularly well done. Of the music Declan Power's cello solo deserves special mention. The following was the programme:—

RECITATION	...	...	<i>Eve of Waterloo</i>	...	...	J. MURPHY
			<i>Byron</i>			
RECITATION	...	...	<i>Death of Wallace</i>	...	...	H. MARTIN
			<i>Sentley</i>			
PIANO SOLO	...	...	<i>L'Oudius</i>	...	...	V. G. NAREY
			<i>Clamius</i>			
RECITATION	...	...	<i>The Soldier's Dream</i>	...	...	G. WELCH
			<i>Campbell</i>			
RECITATION	...	...	<i>The Jester's Death</i>	...	...	A. RANKIN
			<i>Swick</i>			
ESSAY (original)	...	...	<i>The Siege of Amphleboth</i>	...	...	R. POWER
RECITATION	...	...	<i>Relieving Grant</i>	...	...	H. MARTIN
			<i>But Harle</i>			
'CELLO SOLO	...	...	<i>Romance</i>	...	...	D. POWER
			<i>Galeriana</i>			
RECITATION	...	...	<i>What Beome of Them</i>	...	...	H. BRADLEY
RECITATION	...	...	<i>The Last Food</i>	...	...	A. CLAPHAM
			<i>Austria Delius</i>			
PIANO SOLO	...	...	<i>Romance</i>	...	...	E. MAREH
			<i>Sandwich</i>			
PIANO SOLO	...	...	...	...	...	W. ROCKFORD
RECITATION	...	...	<i>Pietro d'Alcantho</i>	...	...	J. TRUFENER
			<i>Luchington</i>			
RECITATION	...	...	<i>Challenge of Thor</i>	...	...	J. CLARKE
			<i>Langfeller</i>			
RECITATION	...	...	<i>The Pupil's Point of View</i>	...	...	C. ROCKFORD
			<i>A. D. Goolley</i>			
PIANO SOLO	...	...	<i>Sonata F. Maj., Op. 10, No. 2</i>	...	...	B. COLLISON
			<i>Bethoven</i>			
RECITATION	...	...	<i>He fell among Thieves</i>	...	...	N. REYNOLDS
			<i>Arnold</i>			
PIANO SOLO	...	...	<i>The Lake</i>	...	...	W. DABY
			<i>Sternside Bennett</i>			

After supper the last meeting of the School was held for the term. The Captain announced that the contributions to the School "Social

Work Fund" now amounted to £5 17s. 9d. The leader of the Third Party made an ingenious defence of himself and his followers. His plea that their inactivity was justified because it meant neutrality was however scarcely taken seriously.

April 2nd. The Easter Examinations commence.

April 7th. After the reading out of the Order of the School by Fr. Abbot the Retreat commenced. The Discourses are being given by Dom Jerome Pollard Urquhart, O.S.B., of Fort-Augustus Abbey. A large number of "Old Boys" arrived to join the Retreat.

April 11th. Easter Sunday. We came out of Retreat this morning. Many thanks to Fr. Urquhart.

After High Mass the annual Past v. Present football match was played. A high wind rather spoilt the game. Up to half time the "Old Boys" gave us a good game, but "condition" told in the end, and we won comfortably by three goals to none, thus completing our fixture list for 1928-9 with an unbeaten record. For the "Past," P. Lambert played a vigorous and energetic game forward, and C. E. Rochford, Stuart Lovell, E. Cawell and R. Calder Smith were the most prominent of a strong back division. The following were the teams:—*"Old Boys."*—Goal, H. Rochford. *Backs,* F. Hesketh and C. E. Rochford. *Half Backs,* K. Cawell, R. C. Smith and S. Lovell. *Forwards,* G. Hines, P. Lambert, G. Chamberlain, H. Speakman and C. Marwood. *School.*—Goal, C. James. *Backs,* P. Martin and C. Rochford. *Half Backs,* A. Smith, B. Collison and G. Gaynor. *Forwards,* G. Barnett, H. Martin, H. Williams, J. Robertson and G. MacCormack.

In the afternoon a Golf Tournament was played but left unfinished owing to an unfortunate accident to one of the "Old Boys," P. Lambert, who had the misfortune to be hit by a ball from an unusually long drive. We were glad to see the injured player had almost quite recovered later in the evening.

April 12th. Athletic Sports. The weather which had been gloriously fine the past week broke this morning, and the leading events in the Sports were run off in a steady down-pour which drenched both competitors and officials, and reduced the number of spectators

to a mere handful of enthusiasts. The Sports were held on the New Cricket Field. The track was made heavy and holding by the wet, and the jumping took place under almost dangerous conditions. Under the circumstances, P. Martin's High Jump of 4ft. 11ins. was a fine performance. The Hundred Yards produced a very close finish in quite good time, W. Darby just losing to Dunbar by half a foot. After dinner the rain had passed off, but a veritable gale sprang up from the South-West and the Mile runners were in one part of the track almost reduced to a walk. However, they should have made more use of the wind when they had it at their backs. Appended are the results:—

Ampleforth College. April 12th, 1909. Athletic Sports.

Conducted under the Rules and Recommendations of the A.A.A.

All Races run on a grass course.

First Set.

	sec.	mi.	Time, Height, etc.
100 Yards	T. Dunbar	W. Darby	11 ½ sec.
220 Yards	W. Darby	G. Dwyer	36 ½ sec.
440 Yards	W. Darby	D. Young	1 min. 1 sec.
Half-Mile	T. Dunbar	D. Young	2 min. 27 sec.
Mile	A. Clapham	D. Young	5 min. 59 sec.
Hurdles	W. Darby	P. Martin	21 sec.
High Jump	P. Martin	(T. Dunbar & J. Robertson)	4 ft. 11 ins.
Long Jump	P. Martin	G. Dwyer	17 ft. 9 ins.
Weight	P. Martin	C. Rockford	29 ft. 5 ins.
Cricket Ball	B. Collison	A. Gos	78 yds. 2ft.

Second Set.

100 Yards	G. Fig. O'Neill	A. Power	12 ½ sec.
220 Yards	G. Fig. O'Neill	B. Cadic	—
440 Yards	F. Pozzi	A. Power	1 min 4 sec.
Mile	F. Pozzi	K. Huddleston	6 min.
Hurdles	F. Lowy	I. MacDonald	24 sec.
High Jump	F. Wright	B. Boocock	4 ft. 3 ½ ins.
Long Jump	G. Fig. O'Neill	F. Long	15 ft. 10 ins.
Weight (14 lbs.)	F. Wright	B. Boocock	21 ft. 7 ½ ins.
Cricket Ball	W. Barnett	A. Newton	50 yds. 0 ft. 3 ins.

Third Set.

100 Yards	C. Bradley	(R. Harrison & W. Martin)	13 sec.
440 Yards	R. Harrison	C. Bradley	1 min. 13 sec.
Half-Mile	J. Temple	—	2 min. 50 ½ sec.
Hurdles (3 ft.)	G. Welch	C. Simpson	27 ½ sec.
High Jump	J. Guzman	W. Martin	4 ft. 3 ½ ins.
Long Jump	G. Welch	F. Courtenay	13 ft. 5 ins.
Weight (12 lbs.)	C. Collison	J. Guzman	20 ft. 5 ins.
Cricket Ball	C. Collison	—	49 yds. 0 ft. 6 ins.

Fourth Set.

100 Yards	H. McMahon	J. Mosegh Bernard	15 ½ sec.
440 Yards	H. Bradley	A. Darby	1 min. 21 sec.
High Jump	C. Cravos	A. T. Long	3 ft. 6 ½ ins.
Long Jump	H. Bradley	H. McMahon	12 ft. 7 ins.
Weight (10 lbs.)	H. Bradley	H. McMahon	17 ft. 5 ins.
Cricket Ball	D. Fawcett	R. Power	45 yds. 1ft. 6 ins.

Fifth Set.

100 Yards	T. Orendain	L. Lancaster	16 ½ sec.
High Jump	G. Simpson	T. Orendain	3 ft.
Long Jump	T. Orendain	G. Simpson	8 ft. 11 ins.
Hurdles	L. Lancaster	T. Orendain	33 ½ sec.
Weight (10 lbs.)	L. Lancaster	(T. Orendain & G. Simpson)	12 ft. 5 ins.
Cricket Ball	T. Orendain	L. Lancaster	26 yds. 0 ft. 9 ½ ins.

Conclusion Race—F. Ferguson, C. Sharp.

Three-legged Race—(1st set) V. Nacey and G. Gaynes. (2nd set) B. Borge and B. Cadic. (3rd set) R. Harrison and C. Simpson. (4th set) G. MacKay and E. Orendain. (5th set) L. Lancaster and T. Orendain.

Sack Race—H. Bradley.

Tag-of-War—G. Gaynes, R. Harrison, T. Orendain, H. A. Martin.

After supper *The Dramatic Society* produced *The Commandant* by Major Mark Sykes, by kind permission of the author. The play is a powerful satire on the incompetence of the Intelligence Department during the Boer War. The dialogue is bright and clever and the humour clearly marked. The actors—mostly members of the Sixth Form—had had the advantage of seeing the author act in the piece when it was originally produced, and to this no doubt much of

their success is due. H. Williams was excellent as Lord Brierley, A. Smith and B. Collison were quite successful as Captains Morgan and General Barbecue respectively; and of the others P. Martin played the difficult part of *The Commandant* with real merit. The somewhat unconventional way in which the officers mixed their whisky and soda though it caused some merriment was ethically gratifying. It had evidently not been practised. The following was the caste:—

LIEUTENANT LORD BRIERLEY	...	...	HUGH WILLIAMS
GENERAL AECUBALD BARBEQUE	...	...	OSGIL COLLISON
PRINCE DRAKENSTEIN	...	...	ALAN CLAPHAM
MR. SCHNORER, A BOMB LAUNCHER	...	...	WILFRED CLAPHAM
COMMANDANT BRADBRIE	...	...	PATRICK MARTIN
CAPTAIN MORGAN	...	...	ANGUS SMITH
ORDELY	...	...	FRANCIS GOSS
MISS SCHNORER	...	...	RALPH BLACKLEDGE

April 13th. Easter Tuesday. Going Home Day.



Holy Week was this year a week of brilliant summer weather which helped to make the conditions under which the Retreat was made very enjoyable. Unfortunately the weather broke completely on Easter Monday morning and quite spoilt the Sports from almost every point of view. In the afternoon, however, we had a couple of hours of Spring sunshine and the New Cricket Ground on which the Sports were held, picked out with a generous display of hunting—a somewhat fortuitous collection—presented a gay appearance. The "Old Boys" this Easter turned up in large numbers and were, it is needless to say, as always very welcome. Their number included Messrs. Charles and Gerald Hines, J. Pike, L. J. d'Andria, M. Honan, E. C. Forster, George and Oswald Chamberlain, R. Calder Smith, P. Lambert, Stuart and Harold Lovell, C. E. Rochford, J. McLaughlin, E. Cawkell, J. Buckley, P. Neeson, H. Rochford, H. Speakman Basil and Cyril Marwood, F. Heaketh, J. Blackledge, J. Clancy, and D. Travers.



Interesting and useful work has been done by the Photographic Society during the winter months. Much time and energy have been devoted to the making of lantern slides for the Thursday lectures, and the results have been most encouraging. Animal photography has also been one of the chief attractions; and one view of the swans on Fairfax Lake appeared among the curiosities in the April number of *The Strand Magazine*. The photograph made a beautiful picture and was somewhat desecrated, we felt, by its appearance as a curiosity; but the swans with their excellent reflections produced an effect remarkably resembling bishops' mitres as they are seen in heraldic bearings.

The number of members has considerably increased during the past term and photography is assuming a more prominent feature among the pastimes of recreation hours. We regret that beginners are often furnished with hand cameras which are not suitable for accurate work, and produce, not unusually, results little likely to cherish the fascination of photography. A well-built quarter-plate camera with a firm tripod would give greater satisfaction to beginners and lead on to more expansive and artistic work.



The Dramatic Society continues to show healthy signs of activity. Its members produced last term, as readers of the *Diary* will notice, two quite enjoyable performances—the Underplot of *Twelfth Night* at Shrovetide, and Major Mark Sykes' *Commandant* at Easter. It will be responsible for a dramatised version of *Alice in Wonderland* by the Junior School at Midsummer, which may be looked forward to with curiosity as well as interest, for Lewis Carroll's immortal story is without the action that is the essence of drama. It is accordingly the hope of the managers to produce a play rather after the style of *Peter Pan*—that is a pantomime with a story in it—than a drama proper.



The building operations in connexion with the new Theatre and Indoor Swimming Bath have been in progress in the Bounds for about two months, and the foundation work is now nearly complete. The Bounds are, for the present at any rate, no longer available for Athletic purposes. Football in the "quarters," was temporarily

suspended last term, and "Rounders" apparently has been killed. There seems to be no other site capable of yielding the natural "bunkers," that "made" First Set Rounders. It seems as if Hockey has come to take the place of the traditional Ampleforth "Rounder" game, although Hockey is not as yet widely popular. The stimulus of interesting outside matches will no doubt next year remove some symptoms of apathy that have characterised much of our first Hockey season.

* * *

We congratulate the football Eleven on their success this season. Their record of eight matches played, seven won and one drawn, speaks for itself. The goal average of forty-one goals to eleven is very satisfactory and is by a somewhat curious coincidence exactly the same as the one that occurred to last year's Eleven. The Second Eleven have had fewer matches, and although undefeated also, only succeeded in winning two out of their four games, the other two remaining drawn. It is now three years since the School Eleven has met with a defeat. This year the forwards were considerably heavier than in the last few years and their play in many of the matches has reached quite a high standard. Their chief fault has been that they have been apt to be slow on the ball. As most of them will be available for next year's Eleven, it is to be hoped that this defect will be cured.

* * *

A correspondent writes:—"Kindly permit me no longer very young but who follows the records of the Ampleforth Cricket Eleven with keen interest to correct a slight error that appeared in a note in the Christmas number of the *Journal*. The writer stated that for the first time in the annals of Ampleforth Cricket, the Eleven went through the season of 1908 with an unbeaten record. Now there were giants before Agamemnon. In the season of 1889 the College Cricket Eleven were also unbeaten. If space can be found for the insertion of this trivial fond record, it may interest some of your youthful readers." Our correspondent is quite right, and we regret the oversight.

* * *

The wet weather in the early spring, though disappointing to those who rely on fine weather for exercise or who live merely in the present, has been very beneficial to the New Cricket Ground. The Prefect is confident now that the four lower Sets will be able to use it this summer. In the meantime Fr. Joseph has not been idle, but with the valuable aid of Mr. Annakin has drawn up a scheme for the complete levelling of the ground. The plan when worked out will give us a field extending from the Upper Library Tennis Courts and the Swimming Bath to the railings enclosing the South of the field a length of two hundred and twenty yards. The breadth is a little over a hundred yards. The main work will be the moving of the North-West portion to the East. This can be carried out gradually and will be carried out as quickly as finances will allow. The Prefect desires to express his thanks in these pages to the "Old Boys" and others who have enabled him to proceed so far with the work.

* * *

The Librarian of the Upper Library acknowledges with thanks the following books:—*The Other Side of the Lantern* (Sir F. Treves) presented by Mrs. Hope; *The Church in English History* (J. M. Stone); *The Catholic Church in England* (Mary Allies); *The Orthodox Greek Church* (Rev. A. Fortescue); *Sacrates and Athenian Society* (A. D. Godley).

The Librarian of the Reading Room acknowledges with many thanks the following books presented by Angus Smith:—*An Antarctic Expedition* (Jules Verne); *The Search for the Talisman* (Henry Frith); *Tom Playfair* (Francis Finn, S.J.); *Ridingdale Stories* (David Bearne, S.J.); *Claude Lightfoot*, and *The Best Foot Forward* (Francis Finn, S.J.); *Viking Boys* (J. M. Saxby); *Adventures of a Sailor Boy* (William Martin); *Tom Wallis* (Louis Becke); *Topsy Turvy* (S. M. Bevevy); *Every Boy's Volume* (G. A. Hutchison).

The Librarian of the Preparatory Room acknowledges with thanks a gift of books by J. MacGavin.

* * *

The Curator of the Museum acknowledges with thanks the following

specimens presented by Mr. Dennis Sumner:—Five nests of reed birds; the skins of two crocodiles; the skin of a Night Adder.



Congratulations to V. ARNOLD O'CONNOR on his recent marriage to Miss Violet Bullock-Webster.

Also to GERALD F. LAMBERT on his marriage to Miss May Smith at Norwich on January 12th.

Also to RALPH O'BRIEN DOWLING on his success in his Law Finals last March.

Many thanks to the "Old Boys," who were up at Easter for a gift of £5 to the Golf Club. Also to Mr. W. A. LINDSAY for a handsome Sports' Prize.

E. F. C. FORSTER has been appointed manager of the Hull Branch of the Royal Exchange. He took a leading part in a recent concert at Driffield in aid of the Driffield Catholic Church. We desire to thank him also for a Sports' Prize.

THOMAS HEFFERNAN won the Heavy Weight Boxing Competition last term at Trinity College, Dublin.

C. E. ROCHEFORD won the High Jump at the Wadhwa Athletic Sports, Oxford.

SIR WILLIAM AUSTIN has taken over the Mastership of the East Galway Hounds and will hunt them next season.

PHILIP WILLIAMS is studying for the Bar, in London.

REV. P. L. BOGGANS, O.S.B., who is President of the St. Alban's Reading Club, Warrington, has inaugurated a number of lectures on religious and social subjects. The lecture given by himself on Sir Thomas More before a large and deeply interested audience commenced the series.

FRS. PLACID DOLAN and DOMINIC WILSON have been elected members of the Public Schools' Association of Science Masters.

Mr. W. J. TAYLOR, who has been resident at Ampleforth for the last nine years, has gone to live in the Midlands. We hope to see him a frequent visitor to Ampleforth.

Many thanks to BERNARD HARDMAN for the gift of a lamp for the Fourteenth Station.



Senior Literary and Debating Society.

THE Thirteenth Meeting of the Session was held on Sunday, January 31st, 1909. Fr. Edmund took the Chair. In Private Business Mr. W. Clapham was re-elected Secretary, and Messrs. Martin, Williams and Murphy were chosen to serve on the Committee. The Rules of the Society were then read by the Secretary.

In Public Business Mr. R. Murphy read a paper on "The Conquest of Canada." After referring briefly to the foundation of the Colonies, the reader of the paper gave an account of the continual quarrels between the French and English in Canada, and of the wars in North America, and concluded by tracing the history of the final struggle between Wolfe and Montcalm which ended in the capture of Quebec.

The Fourteenth Meeting was held on Sunday, February 7th. After the Minutes of the last Meeting had been read and passed, Mr. Kelly moved "That the Modern Press is pernicious to Society." He was opposed by Mr. Blackledge. After a lively debate the motion was put to the vote, and lost by 7 votes to 9.

The Fifteenth Meeting was held on Sunday, February 14th. In Public Business Mr. Lindsay read a paper on "The Sources of Waverley and Ivanhoe."

The Sixteenth Meeting took place on Sunday, February 21st, the motion before the House being "That the French Revolution had a bad effect on Europe." The mover, Mr. Young, after tracing in detail the evils of the Revolution in France, which were its immediate result, then went on to show that all the disasters, both social and political, which had since befallen that unhappy country were the direct and necessary result of the anarchy which the Revolution had substituted for a monarchy which, however bad, at least professed some regard for morality and justice. He then pointed out some of the effects of its influence in Austria, England, and Russia.

Mr. Williams opposed. He described the state of France before the Revolution, and showed that it had found a remedy for most of the evils of the time, and by destroying the feudalism of the Middle Ages had opened the way for progress in science, art, and trade which took place throughout the Western World during the nineteenth century. It was the Revolution which created such great statesmen and orators as Burke, Pitt, and Fox, who had made England the greatest country in the world.

After several other members had spoken on the motion Mr. F. Goss moved an adjournment, which was carried by a single vote.

Seventeenth Meeting, February 28th. The adjourned debate on the "French Revolution" was resumed by Mr. Goss, who recapitulated the chief benefits which France had derived from the Revolution by the acquisition of political freedom and the removal of the oppression of the nobility. He then went on to show that it led indirectly to the grant of Catholic Emancipation, the enactment of the Poor Laws, and various parliamentary reforms in England.

Mr. Blackledge spoke next against the motion. There could be no doubt of the benefits which the Revolution had conferred on the French peasantry on whose behalf it had taken place.

Mr. Marshall, who supported the motion, was the only speaker who attempted to deal systematically with the able defence of the Revolution which had been made by Mr. Williams. He was especially emphatic in denying that the Revolution had done anything for the cause of progress.

Mr. Perry described the Revolution as an unavoidable misfortune from which much good had resulted. One of its good effects upon the French was that it had made them patriotic. In England it brought about the Reform Bill and Catholic Emancipation.

The debate was continued by Messrs. Reynolds, Gaynor, A. Clapham, McCormack, Martin and W. Clapham; and on being put to the vote the motion was lost by 9 votes to 10.

The Eighteenth Meeting was held on Sunday, March 7th, when Mr. A. Clapham read a paper on "The Younger Pitt." The reader

of the paper in the course of his remarks described Pitt as a great parliamentary leader, a great peace minister, and a good manager of Finance and Trade, which remarks evoked a considerable amount of disagreement, and there was a discussion which was concerned chiefly with Pitt's foreign policy.

The Nineteenth Meeting took place on Sunday, March 14th, when there was a debate on "The House of Lords." Mr. Smith moved "That the House of Lords should be abolished." He emphasized the necessity of an Upper and a Lower House, but urged that the Upper House, to fulfil its proper function, must be representative. The present House of Lords was incompetent; he despaired of reforms so long as it retained its present character.

Mr. Martin opposed. He showed the necessity of the existence of the House of Lords by referring to its action during the present Liberal Ministry, and defended it from the charge of partiality. There were, he admitted, many ways of increasing its usefulness by judicious reforms.

Mr. Williams also opposed the motion. The House of Lords was identical in character with the Roman Senate, and was equally necessary to repress the unreasonable claims of Democracy.

After Messrs. Marshall, Narey, Kelly and Murphy had spoken, the motion was put to the vote, and lost by 6 votes to 12.

At the Twentieth Meeting of the Society, held on March 21st, Mr. Narey read a paper on "The History of the Egyptian Question" in which he traced the history of English and French relations in Egypt from the crisis of 1875 until the battle of Tel-el Kebir. He then gave an account of the steps which led to the recapture of the Soudan by the English, and related the chief reforms which had taken place in Egypt under English rule.

The Twenty-first Meeting was held on Sunday, March 28th. In Public Business Mr. A. Goss moved, "That the policy of the Younger Pitt both at home and abroad was injurious to England." He described the state of England when Pitt first came into power, showing that he should have endeavoured to avoid a war. He then related the events which led to the Revolutionary War and showed how Pitt might have avoided it instead of directly causing it. He accused

Pitt of being careless and extravagant during the War. He next attacked his Sinking Fund and his Irish Policy. Pitt repressed the rebellion too severely, passed the Act of Union by wholesale bribery and broke his promises to the Irish Catholics.

Mr. Collison, who opposed, said that Pitt during his Ministry had raised England to a prominent position among the European powers. He had done much for English trade and commerce and had gained India for us. He denied that Pitt had dragged England into war. His war policy, the hon. opposer contended, though not brilliant was not a failure. He had been hindered by a lack of good generals. He vindicated his Irish policy from the charge of cruelty and oppression, and justified his severe measures for the repression of the rebellion. He had worked consistently to give commercial and religious freedom to Ireland, but had been prevented from carrying out his designs by the fanaticism of the King.

Mr. Williams was the next speaker. After commenting upon the disagreement of such distinguished opponents of Pitt as Macaulay and Justin McCarthy, he defended Pitt's war policy against the attacks of Mr. Goss. He had placed England among the foremost powers of Europe by the Triple Alliance. His policy in the war with France was worthy of his father.

Mr. Perry also defended the character of Pitt, and pointed out the great difficulties which beset him in the beginning of the War. He defended his use of foreign subsidies and the continuance of his Sinking Fund, which was necessary to restore confidence throughout the country at the time of a great crisis which threatened to destroy home industries.

Mr. Sebastian next spoke in defence of Pitt. He defended Pitt's Dutch policy, denied the hon. mover's statements as to the prosperity of England at the beginning of the French war, and defended his Irish policy. He had abandoned Emancipation, against his will, in order to save the King from madness. Pitt's naval programme had been successful; his use of foreign subsidies was necessary owing to lack of good generals. Messrs. Marshall and W. Clapham also spoke.

The motion was left undecided, the votes being 9—9.

W. CLAPHAM, Hon. Sec.

Lower Library Debating Society.

THE first meeting of term and the 140th meeting of the Society was held on January 31st. In Private Business Mr. Richardson was re-elected Secretary and Messrs. G. Barnett, H. Martin and W. Cruick Goodall to serve on the Committee. Mr. J. Ryan was elected a member of the Society. In Public Business Mr. Goodall moved that "A Classical Education is better than a Scientific training." The wording of the motion was important. Only a classical scholar was educated. Science merely trained hand and eye. The scientist was a superior tool and stood in the same relation to the classical scholar as a Greek slave did to Aristotle. The study of the Classics was the study of the best that had been thought and written. It awakened wide interests which enabled one to beguile dismal hours in after life. If the early life of the classical student was not strewn with roses, this only showed that an excellent discipline the Classics were. Classics had stood the test of time; for generations men had been humanized by Latin and Greek.

Mr. A. Newton in opposing, said the hon. mover had given the case away when he had presented Science with the function of training, and placed this in opposition to what he was pleased to term a classical education. He was also inconsistent in praising Classics, firstly for affording pleasure, and secondly for giving pain. Any one trained on a scientific basis would be incapable of such confusion.

The pursuit of Science after all meant the pursuit of knowledge, and in modern days meant also the practical application of that knowledge. If that was not education then we did not want education. Most men derive no benefit from Latin and Greek; but Scientists are benefactors of the whole human race. In conclusion the hon. opposer said he had personal experience of the elements of both Classics and Science, and he unhesitatingly gave his vote for the latter.

Mr. Weissenberg said that Classics was the system of education to which the old Schools and older Universities had pinned their faith and also their *alma mater*. But in every new University emphasis was

laid on the value of Science. Of course Classics were older than Science just as the arrow was older than the bullet.

Mr. Hall thought that the besetting sin of Classics was that they were useless in life. How many Dreadnoughts had been built by the aid of Latin and Greek?

Mr. F. Long followed in the same strain. We owe modern inventions to Science.

Mr. N. Chamberlain said a classical education was the best training ground for a scientific career. It enabled one to follow a line of argument without which all the chisels and vacuum tubes in the world were useless. In this sense he thought all the Dreadnoughts had been built by Latin and Greek.

Mr. Livesey urged that if Mr. Chamberlain's argument was correct, Dreadnoughts would have been built by the Latins and Greeks.

Mr. Richardson said that if the world had held fast to the spirit of the Classics there would have been no necessity, no use for Dreadnoughts. It was because of the narrowness and avarice of nations, which the Classics taught us to despise, that we had to arm ourselves one against the other. If this was the fruit of Science he pitied the Scientist. He agreed with the hon. mover, Classics educated man and nothing else did. But the hon. opposer and his enthusiastic supporters had proceeded to argue that the classical scholar knew Latin and Greek and nothing more, and then dwelt on the advantages of knowing more. They illustrated Mr. Chamberlain's point that the study of Latin and Greek was necessary to enable one to follow an argument.

Messrs. G. Barnett, Burge, Hardman, L. Williams, D. MacDonald and Martin also spoke. There voted for the motion 16; against 20.

The 141st meeting of the Society was held on Sunday, Feb. 7th. Br. Gerard was present as a visitor. In Public Business Mr. Weissenberg moved "That Capital Punishment should be abolished." The Death Penalty belonged to the Old Law—"An eye for an eye and tooth for a tooth." It was a relic of an unenlightened age. It also failed as a deterrent. When men used to be hanged for such crimes as sheep-stealing, the crime was much more frequent than at

present. The whole justification of punishment was that it should be reformatory, not vindictive. Even the Liberal Government had come to this conclusion and had recently passed a Bill embodying the principle. But the Death Penalty takes away a man's chance of reform. It also took away all power of retrieving mistakes. As long as it was human to err, it was inhuman to pass a judgment that could not be recalled.

Mr. Hardman opposed. Death is the most terrible of punishments, and death by hanging gruesome as well. That such a punishment should be necessary was regrettable, but that it was necessary was shown by the example of France. France had recently been forced to have recourse again to the guillotine on account of the great increase of crime since the death penalty had fallen into desuetude. This single fact was worth a ton of the hon. mover's vague and far-fetched arguments. Moreover if the death penalty were abolished the cost of maintaining our prisons would be doubled. The murderer's rapid execution too was more merciful than a life spent in penal servitude.

Mr. Ryan in a maiden speech supported the motion: mistakes in criminal courts were frequent owing to the type of witness the jury had to rely on, and it was a terrible thing to do to death an innocent man. Penal servitude for life or a long term of solitary confinement was just as much punishment as killing a man, and it possessed the merit of allowing justice to be done and compensation made if the verdict was found to be wrong.

Br. Gerard also spoke and urged that Society should be considered more than the feelings of the accused man. The motion was lost by 13 votes to 19.

The 142nd meeting was held on Feb. 14th. In Private Business Mr. Martin called the Secretary's attention to the mysterious disappearance of the Society's Notice Board. The Hon. Sec. promised to make inquiries. In Public Business, at which Fr. Benedict and Br. Gerard were present as visitors, Mr. L. Ruddin moved "That a Monarchy is better than a Republic." The instinct of being ruled by one man—with the ordinary safeguards of liberty present—was innate in Englishmen. All Republics were failures, from France to South America, where they had revolutions every three weeks. A

Monarchy meant a Court, and a Court kept up the social life of a nation to a high standard. England for a few short years had been a Republic, but she quickly returned to the monarchical form of Government. The Monarch represented all that was best in the nation, and gave scope to expressions of patriotism and loyalty whose existence otherwise would be unknown. After the reign of Victoria he thought the question was settled for ever.

Mr. Morrough Bernard, who opposed, said that a Monarchy meant not the rule of one man—the king reigns but does not rule—but the ascendancy of an aristocracy and, what was worse, of a plutocracy. On the other hand in a Republic the people felt they were responsible for the laws and had a share in the Government. A Monarchy means a Court, as the hon. mover said. But is the history of Royal Courts one that anyone can be proud of? The expense of keeping a monarch was also very great. Was it worth it? The hon. mover had said Queen Victoria's reign settled the question for ever. He might argue with equal reason that so did that of the Sultan of Turkey or of the Mahdi. It was a significant fact that all uncivilised countries were monarchies. One did not hear of the "President" but of the "King" of the Cannibal Islands. On the other hand all Utopias were Republics.

Mr. Mackay thought that Monarchies were of the past. People were now too independent to be ruled. They must rule themselves. He believed in democracies.

Mr. Peguero reminded his hearers that Rome flourished as a Republic and fell to pieces as a Monarchy.

Mr. E. Williams said that England under the present Government has already one foot in the grave. If she becomes a Republic the other foot will follow it.

Messrs. Pozzi, L. Williams and Cadic also spoke. The motion was carried by 22 yeas to 12.

The 143rd meeting was held on Feb. 21st. Fr. Dunstan and Br. Gerard were present as visitors. In Public Business Mr. Pozzi moved "That this house would welcome the introduction of Tariff Reform." The present evils of bad trade and unemployment warranted a change of some kind. It could scarcely be for the worse. England

is at present the dumping ground for the surplus stock of the world. Protection would put an end to this evil. It would also enable us to establish a trade nexus between the mother country and the various dependencies. Thus loyalty would be reinforced by self-interest. The price of food would probably rise, but as employment would be obtainable by all, and wages higher, this would not matter. England at present was the only country that still clung to old-fashioned Cobdenism. We should follow the example of Germany.

Mr. C. Clarke in opposing said that with Protection the price of food would certainly go up, while it was quite doubtful that wages would be higher or employment more general. Our shipping trade would also be greatly reduced. At the best only manufacturers would benefit. It would introduce corrupt practices into English public life and unsettle trade for a generation.

Mr. A. F. Wright was afraid the cotton industry would be ruined by Protection and Lancashire would be bankrupt.

Mr. Peguero held that the rapid rise of Germany and America was due to Protection.

Mr. A. Power said that Protection would be of the greatest benefit to Irish Agriculture. American cattle and Australian sheep had ruined the Irish farmer.

Mr. Livesey thought that Protection would make the rich richer and the poor poorer.

Mr. B. Smith argued that as England, unlike Germany or America, has to import most of her goods, it would be madness to raise the price of these by putting on a Tariff.

Mr. H. Martin said that England had risen to prosperity under Free Trade. Why should we change? There was no argument except that other countries were not as poor as they used to be. Protection would be so hard on the poor and the working man that he believed it would lead to a social revolution.

On the motion of Mr. Chamberlain the debate stood adjourned.

On Feb. 28th, Mr. Chamberlain, resuming the debate, said that Protectionist Germany, was not in a better condition than Free Trade England. Living is dearer in Germany, and the German workman receives less wages than the English. The number of

unemployed in Germany is also proportionately greater than in England.

Mr. L. Williams said that practically the Tory argument for Protection was that it would diminish unemployment and raise money by broadening the basis of taxation. This argument placed them on the horns of a dilemma: if Tariff Reform helped to increase the revenue, it could not diminish unemployment because the revenue could only be increased by the taxed foreign goods continuing to come into the country; if it did diminish unemployment it could not increase the revenue, because it could only diminish unemployment by keeping out foreign goods.

Fr. Dunstan, Br. Gerard, and Messrs. D. MacDonald, Burge, Long, Richardson and Newton also spoke. The motion was carried amid loud cheers by one vote, 19—18.

The 145th meeting of the Society was held on Sunday, March 7th. In Private Business the Secretary received the congratulations of Mr. Martin on the reappearance after a prolonged absence of the Society's Notice Board. In Public Business, at which Fr. Edward was present as a visitor, Mr. B. Smith moved "That this House would welcome the universal adoption of Esperanto." The adoption of Esperanto, the hon. mover urged, would undo the effects of the Tower of Babel; no one would deny that it would be useful to travellers, to international assemblies and exhibitions, to merchants, and in fact to every one—except perhaps interpreters—to have only one language; Esperanto was very easy to learn, and in every way well adapted to be a universal language.

Mr. Neilan opposed. A universal language was impossible if by it the hon. mover meant that all other languages should be abolished. Imagine a Frenchman, a German and an Englishman all speaking Esperanto. There would be three Esperantos at once. If the motion merely meant a common language we have Latin ready to hand. So far from demolishing the Tower of Babel, the introduction of Esperanto would add another brick to it. He opposed the motion as impracticable.

Mr. Mackay supported the motion because it would do away with the study of modern languages.

Mr. Richardson pointed out that the universal adoption of Esperanto would cut off people from the literature of their own country. In one or two generations for instance Shakespeare would be a foreign language to Englishmen.

Mr. Power insisted on the necessity of Esperanto. He had recently heard of an Englishman in Paris who knew no French. He was just completing his breakfast, and on being asked if he would take any more said, "Enough, enough." The waiter brought him an egg!

Mr. Cadie opposed the motion. Esperanto was no language, but a sort of articulate shorthand. It had no literature.

There voted, for the motion 18, and against, 16.

The 146th meeting was held on March 14th. In Public Business Mr. Lucy moved "That Vivisection was unjustifiable." Vivisection was cruel because it caused unnecessary pain. No one pretended now that the animal was always under an anesthetic when being operated upon. In fact consciousness was often necessary for the success of the experiment. True, surgeons had a name for this consciousness—"incomplete anaesthesia," which was intended to throw dust in the eyes of humanitarians. The animal frame differed so widely from the human that surgery could gain little by what it learnt from operating on dogs and cats. Many authorities—Sir F. Treves was a brilliant example—had declared that little or nothing had been learnt from Vivisection.

Mr. B. Boocock opposed. There was no argument against Vivisection that would bear even a momentary examination. He would not rely so much on the argument that Vivisection as at present carried on was painless, although he believed, in by far the greater number of cases it was quite painless. But if it caused pain, so did the slaughter of cattle and sheep and so did hunting and shooting. Abolish these and then talk about the cruelty of Vivisection. He regretted that even the humblest animal should suffer pain, but when it came to a choice between animals or man—between the bullocks and the people, as a Minister of the Crown had said in another context—he confessed he chose the man. Man had a right to use animals. Vivisection was almost universally practised: this would not be so, if it did not lead to desirable results.

Mr. W. Barnett thought the speech of the hon. opposer begged the whole question. Man had of course a right to use animals but not to abuse them: he had a right to kill the sheep or chicken he wanted for food, but not to go about mutilating animals in order to see how they felt. What possible excuse was there for removing portions of frogs' brains in order to see if they would jump without this or that cell?

Mr. Hardman believed the Anti-vivisectionists to be composed of sentimental old ladies who had lost their heads.

Messrs. Goodall, Cadic, L. Williams and G. Marwood also spoke. The motion was lost by one vote, 17—18.

The 147th meeting was held on March 21st. Fr. Oswald Hunter Blair was present as a visitor. In Public Business Mr. N. Chamberlain moved "That this House would welcome another Home Rule Bill." The hon. mover began by explaining that Home Rule did not and could not mean separation. However much some Nationalists might desire it, separation was out of the question. Home Rule merely meant that in Ireland the Irish should be allowed to manage their own affairs. They were capable of doing so because Irishmen made capable rulers in the colonies and even in England. The British Parliament had not the time to devote to Irish affairs. He appealed to members to put aside old prejudices and vote for the motion.

Mr. E. Williams said that in spite of the hon. mover's disclaimer Home Rule did mean Separation to Irishmen. What else was Nationalist enthusiasm about? They already managed their own affairs through their local government boards. The hatred of England in Ireland was intense, and the Nationalists wanted to throw off the yoke of the mother country. It was to him merely a case of dignity and impudence—little Ireland daring to raise her hand against the greatest country in the world. The hon. mover's second point that the Irish could govern themselves had been completely answered by the proceedings at the Irish Convention recently held in Dublin. As a result of these, two Irish members were brought before the magistrate. The poverty of Ireland is not to be attributed to England, but to the state of the country and to Free Trade. In the interests of the British Empire he asked hon. members to oppose the motion.

Mr. A. Power said it was very well to talk finely about the interests of the British Empire; what was important to Irishmen was the interests of Ireland! The first half of the hon. opposer's speech had been merely abusive, and the arguments in the second half were irrelevant. To withhold Home Rule from Ireland had by this become an insult. Canada and Australia, even India to a certain extent, and our late enemies the Boers had been given self-government, and Ireland was refused it. It was this intentional insult that stirred up Nationalist feeling. Did the hon. opposer really think that Ireland contemplated separation from the British Empire without a single ship or a single gun of her own? The hon. opposer's attitude towards the question, if it represented the feelings of Englishmen, was a very strong argument in favour of Home Rule.

Mr. Pozzi was afraid that if Ireland succeeded in getting Home Rule, Scotland and Wales would also ask for separate Parliaments. This would mean the dismemberment of the Empire.

Mr. L. Williams admitted that Ireland had been treated badly in the past, but at present she had not much to complain of. He thought that Home Rule should be deferred until the Land question was quite settled.

Mr. MacDonald also opposed the motion. If Ireland were given Home Rule the landlords and Unionists in Ireland would receive scant justice. The country would get into the power of a mere faction.

Mr. H. Martin thought that if the Irish wanted Home Rule as a nation, they should have it.

Fr. Hunter Blair said the whole point was, was it separation or merely management of their own local affairs at which the Irish Nationalists were aiming? If the latter, then he thought they had a fairly strong case. If the former, then we should certainly refuse it, because we should have a hostile country at our very doors. And he was bound to say that the whole spirit of young Ireland—cherished and fanned by Irish members of Parliament—was that Ireland should be a separate nation. The motion was lost, 11—24.

The 148th meeting of the Society and the last meeting of term was held on March 28th. In Public Business Mr. McKillop moved "That the sympathies of this House are with Cromwell." In a sense

Cromwell was the saviour of England: he came at a time when through the weakness of her rulers England was in a perilous position: he was the strong man in the hour of need: he upheld the people's rights: he was a capable general and a statesman of the first order. He had to put down rebellion in Ireland with a strong hand, and for this he was called cruel. But he was justified by his success, and Englishmen should be proud of him.

Mr. Ryan who opposed said it was a strange thing when Englishmen were asked to be proud of the murderer of one of their kings. Cromwell was brutal: he showed less mercy to the vanquished than the pagans of old. His conduct in Ireland is indefensible, and a man cannot be diabolical on one side of the Channel and angelic on the other. He was a traitor to all classes of men, and could not be trusted. He owed his success to his army. The House might well sympathise with Cromwell, but in a different sense to the words of the motion. He was probably in need of all their sympathy now.

Mr. Richardson while deprecating the violence of the last speaker, condemned Cromwell's aims and methods. For his aim was his own aggrandisement, and his methods those of a hypocrite.

Mr. Peguero thought Cromwell a military genius. He deserved every credit for rising to the position of Protector.

Mr. Goodall said the only things Cromwell "protected" were his own interests.

Messrs. W. Boocock, Burge, Hall, G. Barnett and Chamberlain also spoke. There voted for the motion 11, and against 26. A vote of thanks to the Chairman brought the meeting and the session to a close.

Obituary.

FR. PLACID WRAY, O.S.B.

THERE is always something especially regrettable in the death of a priest in the prime of life, the time when his work, humanly speaking, seems unfinished, the time when he is in the full vigour of life and most capable of good work for souls, when youthful and perhaps indiscreet zeal has given place to mature, solid and practical zeal that does more good. Such is our regret in the death of Fr. Placid Wray at the age of forty-four. We have received from all over the country expressions of this regret, a proof of his widespread influence. It was his lot to have moved and worked in many and varied places and positions, as chaplain to nuns, as novice-master, and as missionary priest, and consequently to have come in contact with people of all classes, and though his kindly interest and zeal in their regard to have won their love and esteem.

He came to Ampleforth at an early age, and after some six years in the school went to Coblenz on the Rhine to study German. After a year there, he entered the novitiate in 1883 and returned to Ampleforth in 1887. Shortly after his ordination to the priesthood he went to Mark Cross, in Sussex, as chaplain to the nuns, where he remained till 1899. During that period his love for his Alma Mater showed itself in his great interest in and organisation of the Ampleforth Re-unions in London.

In 1899 he was appointed Novice-Master at Belmont, much to his regret, as he felt he was unsuited for such a responsible post. In spite of his misgivings, however, he entered upon that work with earnestness. The life at Belmont, and perhaps the anxieties attached to his office, told upon his constitution, and his health gave way in 1905. After a few months' rest he was given missionary work, being, for short periods, first at Lee House and then at Canton. While at Belmont he had pioneered the newly-formed mission at Ledbury, where his zeal had done much to give that mission a good start. The last three years

of his life were spent at Dowlais, where his untiring zeal and devotion to his pastoral work caused a complete breakdown, and again he had to seek a rest. The doctors seemed puzzled to know what was at the root of his ill-health, and for nine months before his death various remedies and changes of air were tried in vain. He returned to Ampleforth at the end of July last, and seemed to regain strength somewhat. But in September he grew worse and went South again for about two months. He returned again to Ampleforth somewhat better, but with the cold damp air of December a relapse came. Early in January he was sent to Bournemouth, in the hope that a milder climate would benefit him. He had a cough that seemed to indicate consumption, and yet the doctors could find no signs of the presence of phthisis. The heart was weak, and it appears that he must have died of heart failure, for he was found dead in bed on the morning of March 6th. The news of his death came as a great shock, as he had only written that week cheerfully about his hopes of getting better, and that he thought he was going on well. While regretting that he had not the blessing and help of the Last Sacraments, we feel assured he was well prepared for death. Indeed, he had been well aware of the uncertainty of his state, and whilst doing all he could to get better, he had prepared for the worst. Those attending him did not expect the end to come as it did, otherwise the Jesuit fathers would have administered the last Rites.

The body was conveyed to Ampleforth, arriving there on Tuesday morning, March 9th. The Solemn Dirge had been sung the evening before, and on the arrival of the body Solemn Requiem Mass was sung by Fr. Abbot—after which the funeral obsequies took place, at which were present his sister, and his cousin, Mr. George Wray. He is laid by the side of his brethren in the hill Cemetery. May God grant him eternal rest. R.I.P.

WILLIAM MILBURN.

In the death of Mr. William Clapham Milburn, of York, which took place on Feb. 8th, we have lost a devoted friend; and while offering our sincere sympathy with his family, we wish to pay his memory

the tribute it deserves from Ampleforth. He was proud of his connection with the ancient city of York—was at one time a member of the City Council, and President for a time of the Ancient Florist Society of York, and the respect in which he was held was testified by the attendance at his funeral of the Lord Mayor and other officials of the city. But he was also proud of his long connection with Ampleforth, and few Ampleforthians could vie with him in his love for St. Lawrence's. For some forty years he had been closely associated with us, and there was no more frequent and welcome visitor than Mr. Milburn.

His chief pleasure for many years past was a day at Ampleforth; and he looked forward each year to the Exhibition—indeed this event, as we learn from his family, seemed to be the central point of the whole year upon which all things turned. It was always a pleasure to him to be able to help Ampleforth in any way he could, and some can recall his kindness in befriending them when, on missing the last train out, they were stranded in York.

To him we owe our gratitude in the special interest he took in our works of Art. With Fr. Hildebrand Bradley he brought about a deeper interest in and care of our paintings, and he showed his interest in these in a substantial way by presenting us with many of the excellent paintings and engravings that now adorn our walls.

To further the interests of education he founded a yearly prize for the boys, known now as the Milburn Prize.

In these and many other ways did he prove his love for Ampleforth. Unostentatious he was yet a man of solid worth, whose loss is deeply regretted by us.—R.I.P.

HUGH QUINN.

We have to record the death of another friend of Ampleforth, the late Mr. Hugh Quinn, of Liverpool, who died after a short illness on March 4th, at the age of 72. He was not educated here, but began his close and intimate friendship with Ampleforth some twenty-two years ago, when he brought his son Clement to school. Since that time he was a regular and welcome visitor. He took a lively and practical interest in all Ampleforth affairs. It was with deep regret we heard of

the fatal effect of what seemed but an ordinary cold ; and we tender our sincere sympathy with his family in their great loss. As a member of the legal Profession and a man of upright integrity he was held in the highest respect in his native city of Liverpool.—R.L.P.

JAMES CHAPMAN.

ANOTHER, and the oldest friend of Ampleforth, has lately passed away in the person of Mr. James Chapman, at the great age of 89. Some fifty years ago he began coming to the Exhibition to "report," and many will recall the excellent full accounts that used to appear from his pen in the *York Herald*. Later he came by friendly invitation, and few prized it so much as he did. So late as 1907, in his 87th year, he was with us, quite active and able to join in everything, and never happier than when he could recount reminiscences of by-gone days. With him, Mr. Quoin and Mr. Milburn, three familiar figures will now be missed at our Annual gatherings. The following account from the *Yorkshire Herald* will be of interest to our readers :—
 "The death occurred last night at 10 North Terrace, Scarborough, of Mr. James Chapman, who was believed to be the oldest journalist in England, being in his 89th year. He was born at York on July 20th, 1820, being a member of a very old York family, and was a freeman of the city. He was an authority on York and Scarborough, and ten years ago published a much-prized book on *Scarborough: Ancient and Modern*, this being his chief literary effort. He was possessed of a wonderfully active brain, and up to a few hours of his death conversed freely of past events. He could talk of the old Cock Pit in Blake Street, York, and of the first train being run from York to Leeds, and later that from York to Scarborough. He had an exceedingly good recollection of York Minster being set on fire in 1829 by Jonathan Martin, he being called out of bed by his father. He was publisher and proprietor of the *York Advertiser*, which was the first penny weekly paper printed in York, and often spoke of the time when he turned the handle of the machine, which printed the copies singly and slowly. He published this paper from 1860 to 1875, when it was bought by the *Yorkshire Herald*, on the staff of which he was then employed. Soon after he went to Scarborough, and for

about twenty years acted as the Scarborough representative of the *Yorkshire Herald*, after which he was for some years editor of the *Scarborough Gazette and List of Visitors*, also representing *The Field* and other well known papers. A few years ago he compiled the records of the Scarborough Corporation, a work which took much time and care. He was a naturalist of considerable ability, and knew the district around Scarborough probably better than any other inhabitant, being well known at all the farms, at most of which he was regarded as an old friend. He led a very active life, and up to a few years ago he attended police-court and other meetings, and occupied a seat at the reporters' table."

Notes.

ABBAYS and Priors and the greater monasteries of all kinds are traditionally so long-lived* that a mere jubilee of years will hardly be supposed to see one of them through the days of its youth. Even when it has become a centenarian it will be still in its early manhood, and not until it has reached a Patriarchal term of years should we describe it as venerable. Hence that our Cathedral Priory and Noviciate House at Belmont should have entered upon its fiftieth year may seem to us no very notable achievement. It may even come as a surprise to some of us that it is not older. We shall have more to say of this event after the great celebration has taken place at Midsummer. Now, though it may appear no more than the coming round of a birthday, it will be appropriate for us to give God thanks for the many blessings that have come to the English Benedictine Congregation through St. Michael's. It is young yet, but in its short life it has fulfilled much time. The years of its existence have been so full that they furnish matter, not for an eptiaph merely or a congratulatory address, but for a history.

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Only a very few of us have dwelt at Belmont long enough to be privileged to think of it as a home. But we were associated with it in that most vivid period of men's lives—between youth and manhood—when material objects weave themselves inextricably with our spiritual and mental development, and in much of the best that is in us we can see pictured, as in a damask pattern, the image of the monastery and church and the trees and fields of Belmont. It will wear out only with our life itself. It cannot fade like the colours of a piece of tapestry. For the image is white—white upon white, in those delicate shades which show the clearer the brighter the light and the cleaner the robe in which it is woven.

♦ ♦ ♦

"Catchy-cold weather, sir," was the phrase with which an old lady greeted us a week or two ago. It has been just that ever since

Christmas, that and a good deal more. Hearing that an important building had been commenced at College—may we express our gratitude to the generous donor?—and not having been an eye-witness of the preliminary operations, we have wondered how even northern courage and energy could face the difficulties of foundation work in such a season as we have gone through. We have never known muddier roads or more sodden fields. "Snow-broth," as the Scotch call the half-melted abomination, covered the ground for many weeks. Consequently, the idea conveyed to us by the news of the building commenced in the North was that of a mess composed of the just-mentioned concoction, larded with goblets of raw clay, soaked well with a generous sufficiency of hail and sleet, kneaded into a paste by hob-nailed boots, and served up cold with a garnishment of loose planks. But perhaps our imagination has been running away with us. Our recollection of Yorkshire winters is of something keener and cleaner and kindlier than what we have been picturing. And perhaps the work did not begin quite so early in the year as we have supposed. However we know the work has been begun, and we know also that it will be done well.

♦ ♦ ♦

An entirely new and scientific drainage scheme, with "septic" tank—is that its correct title?—and every modern device, has been taken in hand and is nearing completion. The old one was out of date. We shall give thanks when it is decently and finally laid beneath the sod. The best that could ever be said of it is that it could "fill a pit as well as better." Nowadays the first thing people want to know of a place is whether the drains are all right. We shall be able to assure them that they are exceptionally and most admirably right. And with this assurance both they and we will be content. We do not desire that knowledge of them which comes from personal perception and acquaintance.

♦ ♦ ♦

Here is an interesting cutting from the *Yorkshire Evening Post* of February 24th :—

AN ITALIAN TOURIST IN YORKSHIRE.

"An Italian tourist who spent a few days in the East Riding has given in a Milan magazine a charming account of his glimpse of Yorkshire. Stunned, he says, by the roar of London, he left for Hull, where he knew Father Calvert, of St. Augustine's, and under whose direction he visited Beverley, Ampleforth, and Pickering. He was, of course, appalled at our Sunday, with its "mournful air of desolation," but at Hull he was delighted with Pearson's Park, and notes that at the convent there is still living among the exiled nuns one who can recall the time when Sarah Bernhardt was a pupil at Versailles, and who had a meeting with the great actress on her visit to Hull a few years ago. Beverley sets him glowing over its Gothic "cathedral." He finds York Minster less elegant, if more spacious, but he marvels at its windows, among the greatest in the world, and its glorious music. At Pickering he was entertained by Father Bryan at the Black Swan, and at Ampleforth he found much hospitality. He expresses his admiration for the appetising bacon at breakfast, but especially for the "rosbif" at luncheon—such as he had never seen in his life before. It made him think, he says, of the heroes in Homer."

Through the kindness of our old friend Fr. Calvert we shall be able to give a translation of this article in our next number.



The following notes have been received from the Ampleforth house at Oxford (Hunter-Blair's Hall):—

The past term has been pleasant, though uneventful. Unfortunately none of the members of our little establishment entered for Honour Moderations, which took place at the end of the term; but two of the students were successful in examinations of less distinction. Dom Anselm Parker still continues in the eyes of the University to be temporary Master of the Hall, but in a short time he will be in a position to regard his office as legally actual and permanent. Our anonymous benefactor, who on several previous occasions has afforded us like assistance, has again come to our help by providing necessary books for our too scanty library; and we wish here to record our warmest thanks for these kind benefactions.

Catholic life at Oxford continues to expand. There appears to be a growing appreciation among the Catholic body in England of the necessity of no longer remaining content with the position of isolation into which we have been forced by the persecutions of centuries, and of coming into touch in educational matters with the great universities of the country. The movement, begun about twelve years ago by the Jesuits and ourselves in establishing private halls in the university for the training of our religious, now shows promise of extending to other Orders. The Orders of women also are now joining in the great and important work of raising Catholic education. It will be remembered that in June 1907 the Holy Father gave his formal sanction for Catholic women to attend the English universities. As far back as 1890 the Religious of the Company of St. Ursula established themselves in Oxford, and in 1896, thinking that the permission granted by the Holy See for Catholics to attend the university applied also to women, they opened their house to Catholic young ladies desirous of availing themselves of the privilege. Deeming it prudent however to await a more explicit permission, the sisters suspended that branch of their work until they were enabled to resume it in September last. They have acquired larger premises in St. Giles' Street, where they are again receiving women students for the university; and they have already made a happy beginning of the work. A similar undertaking has been commenced by Sisters of the Society of the Holy Child, who after making many additions and improvements to their convent (Cherwell Edge), have just opened a hall for the reception of lady students. They have now accommodation for more than 30 students, and besides the usual public rooms have built a handsome little chapel. Last term there were in residence at this Hall 15 secular students and three religious, of whom 12 were reading for Honour Schools. There have been established in Oxford, for a good many years past, halls of a non-Catholic character for women students; and the two new Catholic houses come under the university regulations for such halls. As regards their studies, the students are under the staff of tutors, male and female, appointed by the Association for the Education of Women in Oxford. The tutor advises the student in her work, recommends the lectures she should attend, and either gives or arranges for private tuition. Women cannot of course

receive degrees either at Oxford or at Cambridge, but all the examinations are open to them, and upon success the candidates are given a Diploma. The Catholic halls for women certainly answer to a need which has been long felt. The dangers of university life at Oxford are often exaggerated to undue proportions by Catholics; but, whatever risks may attend the ordinary undergraduate (and they are no greater than the average young man has to undergo in gaining his ordinary livelihood), it must be admitted that in houses which are controlled by good women who have dedicated their lives to God and His Church, the religious and moral life of the students will be amply safeguarded. The good sisters, therefore, who have begun so excellent a work, deserve our hearty congratulations upon their spirit of enterprise and their devotion to the cause of Catholic womanhood, and we wish them every success in their undertaking.

The Conferences for the Catholic members of the university were given last term in the University Chapel at Mgr. Kemari's by Father Kenelm Vaughan, founder of the Brotherhood of the Expiation. The zeal and earnestness of the preacher won the respect of all who met him, and many members were added to the confraternity which he is propagating for the expiation, in the spirit of his patron saint, the prophet Jeremiah, of the sins of the world of these latter days.

One of the most interesting events of the term was the lecture delivered by the great Swedish explorer, Sven Hedin. There was an enormous gathering in the spacious Town Hall, and the lecturer received quite an ovation. We were regaled for an hour and a half with an intensely interesting account of adventures and discoveries in Tibet. The tracing down to their source of the Indus and the Brahmaputra seemed to be the results in which Sven Hedin took the greatest pride. His success seems to have been due to an extraordinarily dogged pertinacity in the face of seemingly insurmountable difficulties, and also to an ingenious and pardonable employment of what most theologians would term "mental reservations" in dealing with suspicious and undesirable natives. Sven Hedin was honoured by the University with the bestowal of the degree of Doctor of Science. We were pleased to see an honorary degree also conferred upon Dr.

James Gairdner, whose recent publication, *Lollardy and the Reformation*, has done much towards clearing away many false though time-honoured myths to which that involved period of English History has given birth.

To those interested in Oxford athletics the result of the great boat-race came as an agreeable surprise. Oxford has already secured the laurels for this year, seeing that of the five great contests two have been drawn and Oxford has won two. Cambridge will no doubt make a bold bid for victory in the cricket match. May their efforts be in vain!

* * *

From the *Chorley Guardian and Leyland Hundred Advertiser*, April 3rd:—

Twenty-five years have passed since the Rev. Father E. H. Willson was ordained to the priesthood of the Roman Catholic Church, and in celebration of his jubilee the members of his congregation at St. Mary's Church, Leyland, and some friends, subscribed for a testimonial, as a token of the esteem in which he is held. Father Willson has only worked in Leyland for the comparatively short period of five years, but that he has, during that time, gained for himself the respect and hearty good wishes of his flock was amply testified by the fact that the gift, of which he was recipient, was a purse containing over £60. The presentation was made in the St. Mary's Day Schools, Towngate, on Tuesday night, and a large company was present, including the Rt. Rev. Abbot of Ampleforth, who presided.

Mr. E. Gardner, hon. secretary, read the following address:—"St. Mary's, Leyland. Dear Rev. Father Willson,—The members of the congregation desire to offer to you their heartfelt congratulations on the occasion of the silver jubilee of your ordination to the sacred office of the priesthood. During the past five years, your zeal and genial interest in all matters concerning their well-being have gained for you the universal esteem and good-will of the people of Leyland. Your congregation and friends have heartily joined in subscribing the accompanying gift, which it is our privilege to offer to you on their behalf as an appreciation of your labours. We pray that God will lengthen your days and spare you for work in the future as

useful and honourable as has been that which has distinguished you in the past. Signed on behalf of the committee, J. Seed (chairman) and E. Gardner (hon. secretary)."

Mr. T. E. Mould, hon. treasurer, then presented the purse, containing over £60, to Father Willson, making a few appropriate remarks with regard to the Pastor's work in Leyland.

* * *

ST. JOSEPH'S COCKERMOUTH.—A vacancy having occurred on the Board of Guardians of the Cokermonth Union, the Rev. Father R. A. Fishwick, O.S.B., rector of St. Joseph's, was waited upon by Catholics and Protestants, inviting him to contest the seat. The Rev. Father consented to do so, and had two opponents who, however, withdrew at the last moment, thus giving Father Fishwick the honour and pleasure of an unopposed return. Since his appointment to Cokermonth Father Fishwick has won golden opinions from all classes of people by his genial manner and the great interest he takes in every good work. The Catholics of Cokermonth have now a sterling representative on the Board of Guardians, one who will not neglect the interests of the ratepayers while strenuously safeguarding those of the poor.

* * *

In the *British Architect* of February 5th there are reproductions of the proposed designs of the New Church at Warrington designed by Matthew Honan, A.R.I.B.A. They will interest very many of our readers. The editor says of them: "Mr. Honan has adopted a Byzantine type for his design, and both exterior and interior promise to be more than ordinarily successful. The exterior is to be executed in red brick, with stone and terra-cotta dressings, and the sloping roofs will be covered with red paniles and the flat roof with asphalt. The church and presbytery will together make a pleasing group." We hope some good friends will come to Fr. Swarbreck's help so that the work may be taken in hand without delay. We congratulate Mr. Honan on the favourable impression made by his designs.

It was decided at the Conventual Chapter last year to adopt the Vatican Edition of the Gregorian Chant as soon as circumstances would permit. On the feast of St. Gregory, March 12th, a fitting day on which to initiate a reform of Plain Chant—we welcomed Dom Gregory Ould of Fort Augustus, who has come to instruct us in the art of rendering pneumas, etc. It was on Palm Sunday that the change came into operation. If one feels that there is in this change a break with old associations, and with long-standing traditions, yet it must be remembered that the change is a return to something much older, to the chant which our forefathers used for centuries. For instance, the moving strains of the "Christus factus est" in the Mass of Maundy Thursday have been heard for more than fifteen hundred years, they are older than the Sacramentary of St. Gregory the Great, probably as old as the feast of Maundy Thursday itself. We have no doubt much to unlearn as well as much to learn, and this is particularly the case in the singing of psalms. However to those who heard the Chant during Holy Week and on Easter Sunday it is evident that the change is for the better, and the rendering gave promise that the Gregorian Chant at Ampleforth will not be unworthy of the great traditions of the Benedictine Order.

* * *

Through the kindness of various friends the library has recently received some very useful addition. Fr. Abbot has given us a large number of excellent road maps of different parts of the British Isles. To Fr. Idephomus Brown we owe a seasonable present in Andrew Lang's *Maid of France*. Fr. Wilfrid Willson has given us a useful work on evolution, R. H. Lout's *Variation, Heredity and Evolution*. From Fr. Aelred Dawson there come the latest Hebrew and English Lexicon, and A. Fortescue's *The Orthodox Eastern Church*; from Br. Antony Barnett, a volume by F. O. Morris, *British Butterflies*, which is beautifully illustrated, and *An Angler's Paradise*. All these gifts are gratefully acknowledged, the more so since, considering the very limited character of the funds at our disposal, we are dependent upon the generosity of our friends in our attempt to keep the library in some way up to date.

We beg to acknowledge the receipt of the *Adelphian*, the *St. Augustine*, the *Beaumont Review*, the *Downside Review*, the *Georgian*, the *Ossonian*, the *Ratcliffian*, the *Raven*, the *Stonyhurst Magazine*, the *Studien und Mittheilungen*, the *Ushaw Magazine*, the *Rivista Storica Benedettina*, the *Austral Light*, and the *Bulletin de S. Martin*.

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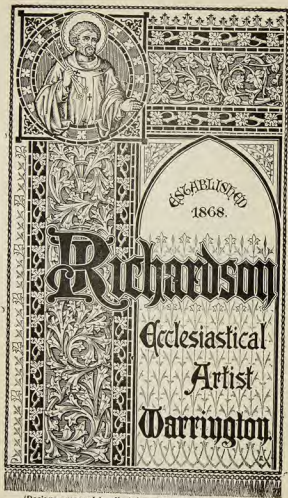
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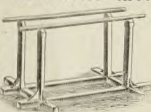
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