

# THE EAGLE.

A MAGAZINE SUPPORTED BY MEMBERS OF  
ST. JOHN'S COLLEGE.

Printed for Subscribers only.



## Contents :

	PAGE
Cambridge Life in the latter part of the Sixteenth Century	- 321
The Wrangler's Wedding	- 331
The Proposed Amalgamated Athletic Club	- 334
The Athletical Question	- 341
Shoes and Shoemakers	- 349
Sir Thomas Watson	- 357
Obituary	- 367
Prize Competitions	- 370
Our Chronicle	- 372

Cambridge :

E. JOHNSON, TRINITY STREET.

PRINTED BY W. METCALFE AND SON, TRINITY STREET.

1883.

# LIST OF SUBSCRIBERS.

(\*) Denotes the Members of the Committee. (†) Late Members of the Committee.

†THE REVEREND CHARLES TAYLOR, D.D., *Master.*

THE REVEREND PETER HANNETT MASON, M.A., *President.*

*Fellows of the College and Masters of Arts:*

†Abbott, Rev. E. A., M.A., D.D.  
 Adams, Prof. W. G., M.A., F.R.S.  
 Adams, Rev. T., M.A.  
 Allen, Rev. G. C., M.A.  
 Anstice, Rev. J. B., M.A.  
 †Barlow, Rev. W. H., M.A.  
 Babington, Professor C. C., M.A., F.R.S.  
 Bakewell, J. W., M.A.  
 Barlow, W. W., M.A.  
 Barnacle, Rev. H., M.A.  
 Barnacle, Rev. J., M.A.  
 Barton, Rev. H. C. M., M.A.  
 Bateman, Rev. J. F., M.A.  
 Bayard, F. C., M.A.  
 Baylis, P., M.A.  
 Baynes, T. H., M.A.  
 Besant, W. H., M.A., F.R.S.  
 †Bevan, Rev. H. E. J., M.A.  
 Billinghurst, Rev. H. G., M.A.  
 Blunn, J. H., LL.M.  
 Blackett, Rev. H. F., M.A.  
 Body, Rev. C. W. E., M.A.  
 Bonney, Rev. T. G., B.D., F.  
 †Bowling, Rev. E. W., M.A.  
 Browne, Rev. W. H., M.A.  
 Brown, L. Morton, LL.M.  
 †Bushell, Rev. W. D., M.A.  
 Burnett, Rev. R. P.  
 Butler, Rev. A., M.  
 Buttertont, Rev. G. A., D.D.  
 Caister, W., M.A.  
 \*Caldecott, Rev. A., R.A.  
 Callis, Rev. A. W., M.A.  
 Carlisle, E., M.A.  
 Clark, Prof. E. C., LL.D.  
 Carpmael, C., M.A.  
 Clark, Rev. J. H., M.A.  
 Clark, W. J., M.A.  
 Coates, W. C., M.A.  
 Colson, Rev. C., M.A.  
 Coombes, Rev. G. F., M.A.  
 Cooper, Rev. C. E., M.A.  
 Courtney, L. H., M.A., M.P.  
 Novington, Rev. W., M.A.  
 †Cowie, H., M.A.  
 Cox, Rev. W.  
 Creswell, Rev. S. F., M.A., F.R.S., F.R.G.S.  
 Cruickshank, G. E., M.A.  
 Cummings, Rev. C. E., M.A.  
 Dixon, Rev. J., M.A.  
 Dixon, Rev. R., M.A., LL.D.  
 Eastburn, Rev. C. F., M.A.  
 Ellen, F. S., M.A., LL.M.  
 Follow, T. M., M.A.  
 Finch, H. B., M.A.  
 †Foxwell, H. S., M.A.  
 Freeman, Rev. A., M.A., F.R.A.S.  
 Freese, J. H., M.A.  
 Garnett, W., M.A.  
 Genese, R. W., M.A.  
 Goulding, W. J., M.A.  
 †Graves, Rev. C. E., M.A.  
 Green, Rev. E. K., M.A.  
 Greenhill,  
 Gwatkin, Rev. T., M.A.

Griffith, Rev. W., M.A.  
 Hartley, J., L.D.  
 †Haskins, C. E., M.A.  
 Henderson, T., M.A.  
 Heitland, W. E., M.A.  
 Hereford, Right Rev. the Lord Bishop of, D.D.  
 Heywood, J., M.A.  
 Hibbert, H., M.A.  
 Hicks, W. M., M.A.  
 †Hiern, W. P., M.A.  
 Hill, Rev. E., M.A.  
 Hilleary, F. E., M.A.  
 Hoare, C., M.A.  
 Hoare, H., M.A.  
 †Hudson, W. H. H., M.A., LL.M.  
 Jackson, Rev. A., M.A.  
 Jeurwine, G., M.A.  
 Johnson, E. J. F., M.A.  
 Kennedy, Rev. Prof., D.D.  
 Lamplugh, Rev. D., M.A.  
 Larmor, J., B.A.  
 Lattey, H., M.A., LL.M.  
 †Lee, W. J., M.A.  
 Lewis, Rev. S. S., M.A.  
 Ley, Rev. A. B. M., M.A.  
 Liveing, Prof. G. D., M.A.  
 Lloyd, J. H., M.A.  
 Lunn, Rev. J. R., B.D.  
 McAlister, D., M.A., M.B.  
 Main, P. T., M.A.  
 Manchester, Very Rev. the Dean of, D.D.  
 Marr, J. E., M.A., F.G.S.  
 Marrack, J. R., M.A.  
 Marten, E. D., M.A.  
 Marten, A. G., M.A., Q.C.  
 Matthew, G. A., LL.M.  
 Matthews, Rev. A. D., M.A.  
 †Mayor, Rev. J. B., M.A., M.A.  
 Mayor, Rev. Prof. J. E. B., M.A.  
 Merivale, C., M.A.  
 Merriman, Rev. J., D.D.  
 Micklem, T., M.A.  
 Morgan, Rev. J. P., M.A.  
 Morshead, R., M.A.  
 †Moser, E. B., M.A.  
 †Moss, Rev. H. W., M.A.  
 Moss, W., M.A.  
 Moulton, J. F., M.A., F.R.S.  
 †Mullins, W. E., M.A.  
 Newbold, Rev. W. T., M.A.  
 Newton, Rev. H., M.A.  
 Newton, T. H. G., M.A.  
 †Newcastle, Right Rev. the Lord Bishop of Australia, D.D., LL.D.  
 Odell, Rev. A. C., M.A.  
 Page, T. E., M.A.  
 Parkinson, Rev. S., D.D., F.R.A.S., F.R.S.  
 Peckover, Rev. E. G., M.A.  
 Penilebury, R.  
 Pendlebury, C., M.A.  
 Perkes, R. M., LL.M.  
 Pierpoint, Rev. R. D., M.A.  
 Pieters, Rev. J. W., B.D.  
 P'nsent, H. C., M.A.  
 Powell, F. S., M.A.

Pryke, Rev. W. E., M.A.  
 Quirk, Rev. J. N., M.A.  
 Radcliffe, H., M.A.  
 Rammell, Rev. W. H., M.A.  
 Read, H. N., M.A.  
 Reyner, Rev. G. F., D.D.  
 †Richardson, Rev. G., M.A.  
 Ridley, F. T., M.A.  
 Roby, H. J., M.A.  
 Rounthwaite, Rev. J. F., M.A.  
 Roughton, A. H., M.A.  
 Rowe, Rev. T. B., M.A.  
 Rudd, Rev. E. J. S., M.A.  
 Rushbrooke, W. G., M.L.  
 Russell, Rev. H., B.D.  
 Salman, Rev. J. S., M.A.  
 †Sandys, J. E., M.A.  
 Shaker, A., M.A.  
 †Simpkinson, H. W., M.A.  
 Smith, J., M.A.  
 Smith, W. F., M.A.  
 Snowdon, Rev. J., M.A.  
 Spencer, Rev. T. B., M.A.  
 Spicer, W., M.A.  
 Spokes, Rev. J. H., M.A.  
 †Stanwell, Rev. C., M.A.  
 Stevens, Rev. A. J., M.A.  
 Stewart, M., M.A.  
 Teall, J. J. H., M.A.  
 Terry, F. C. B., M.A.  
 Thomson, Rev. F. D., M.A.  
 Thorndike, A. J. W., M.A.  
 Tillard, J., M.A.  
 Torry, Rev. A. F., M.A.  
 Tooth, H. H., M.A.  
 \*Tottenham, H. R., M.A.  
 Towsey, Rev. A., M.A.  
 †Tucker, T. G., B.A.  
 Upward, E. F., LL.M.  
 Underwood, Rev. C. W., M.A.  
 Vule, Rev. H. B., M.A.  
 Vaughan, M., M.A.  
 Verdon, R. E., M.A.  
 Viney, Rev. R., M.A.  
 †Wace, F. C., M.A., LL.M.  
 Waldo, F. J., M.A.  
 Walton, Rev. T. I., M.A.  
 Ward, Rev. J. T., M.A.  
 Wareing, Rev. W. R., M.A.  
 Warren, Rev. W., M.A.  
 Wood, Rev. J. S., D.D.  
 Watson, Frank, M.A.  
 Webb, R. R., M.A.  
 Webmore, C. E., M.A.  
 †Whitaker, Rev. G. H., M.A.  
 Whitehurst, Rev. J., M.A.  
 Whitworth, Rev. W. A., M.A.  
 Wilson, W. S., M.A.  
 Winstone, E. H., M.A.  
 Wiseman, Rev. H. J., M.A.  
 Wright, Rev. F. P., M.A.  
 Wood, Rev. J. S., D.D.  
 Wood, Rev. W. S., M.A.  
 Woo R M LL.M.  
 Workman,  
 †Yeld, Rev. C., M.A.  
 Yeo, J. S., B.A.

Abraham, W.  
 Adam, C. W. M.  
 Adams, Rev. A.  
 Allen, F. J.  
 †Apperly, Rev. J.  
 Marling  
 Atmore, W. A.  
 Baines, T.  
 Banks, A. R.  
 Batchelor, A.  
 Bennett, H. R.  
 Benson, R.  
 Bevan, J. A.  
 Boote, D. P.  
 Boyce, W.  
 Browne, A. B.  
 Buckingham, A. W.  
 Bullock-Webster, Rev. R.  
 Burnett, G. M.  
 Burges, E. T.  
 Butler, F. C.  
 Calvert,  
 Carr, A. C.  
 Carthew-Yorston C.  
 Cazalet,  
 Chadwick, Rev. R.  
 Chaplin, W. H.  
 Clarke, Rev. B. S.  
 Coates, A. E.  
 Coleby, Rev. E., M.A., F.R.S.  
 Collinson, G. F. H.  
 Colman, J.

Craig, Rev. S. G.  
 Croft, H.  
 Curry, E. I.  
 Dawson, H. L.  
 Deakin, J. E.  
 De Wend, W. F.  
 East, A. H.  
 Ellison, E. H.  
 Ellison, H. W.  
 Field, Rev. A. T.  
 †Light, G. M.  
 Lister, J. J.  
 Litchfield, Rev. V.  
 Livett, G. M.  
 Lloyd, J. B.  
 Lloyd, L.  
 Mackinnon, F. A.  
 Mann, M. F. J.  
 Margerison, J. B.  
 Marsden, J. K.  
 Marsden, Rev. W. H.  
 Mayor, W. P.  
 Moss, J. C.  
 Nixon, Rev. H. E.  
 Norman-Lee, F. B. N.  
 Osborne, J.  
 Payne, J. H.  
 Penny, J. J.  
 Phillips, R. W.  
 Prance, W.  
 Rawson, Rev. E. O.  
 Reid, A. S.  
 Rigby, Rev. O.  
 Robson, W. G.  
 Rooper, H. N.  
 Hutchinson, H. N.  
 Jones, R.

Jones, Rev. J.  
 Jones, S. S.  
 Kerslake, Rev. E. K.  
 Kingsford, W. L.  
 Leresche, G. S.  
 †Light, G. M.  
 Lister, J. J.  
 Litchfield, Rev. V.  
 Livett, G. M.  
 Lloyd, J. B.  
 Lloyd, L.  
 Mackinnon, F. A.  
 Mann, M. F. J.  
 Margerison, J. B.  
 Marsden, J. K.  
 Marsden, Rev. W. H.  
 Mayor, W. P.  
 Moss, J. C.  
 Nixon, Rev. H. E.  
 Norman-Lee, F. B. N.  
 Osborne, J.  
 Payne, J. H.  
 Penny, J. J.  
 Phillips, R. W.  
 Prance, W.  
 Rawson, Rev. E. O.  
 Reid, A. S.  
 Rigby, Rev. O.  
 Robson, W. G.  
 Rooper, H. N.  
 Hutchinson, H. N.  
 Jones, R.

Ryland, Rev. R. H.  
 Sandys, J. S.  
 Sharp, H. J.  
 Simpson, C. H.  
 Slack, F. A.  
 Smith, G. C. M.  
 Smith, H., M.A.  
 Smith, T.  
 Sparrow, Rev. A. G., M.A.  
 Swabey, F. E.  
 Terry, F.  
 Trumper, Rev. J. F. W.  
 Waller, Rev. H. P.  
 Weldon, W. F. R.  
 Welsby, C. [R. Y.  
 Whythead, Rev.  
 Wilkes, J.  
 Wilkinson, G. G.  
 Willcox, Rev. F.  
 Williams, A.  
 Wilkes, Rev. P., M.A.  
 Williams, W. T.  
 Wilson, Rev. A. R.  
 Wilson, W. M. O.  
 Winkley, S. T.  
 Winstanley, Rev. J. A.  
 Winter, J. H.  
 Wood, Rev. C. H.  
 Wyles, Rev. W.

## Undergraduates:

Laing, P. H.

Matthews, H. L.

Oldham, W. C.

Wilson, J.

## Subscribers, commencing with No. 60.

*Bachelors of Arts:*  
 Anthonisz, J. C.  
 Barnicott, O. R., LL.B.  
 Browne, A. Y.  
 †Brett, A. E.  
 Brooksbank, H. A. M.  
 Davies, R. B.  
 Day, G. D.  
 Dodd, W. H.  
 Edmunds, L. H.  
 Gray, C. F.  
 Hammond, F.  
 Heppenstall, F. W.  
 Hopton, C. E.  
 Housley, J. W. B.  
 King, J. W.  
 Mackintosh, A.  
 Mason, M. H. H.

Newham, A.  
 Peiris, J. LL.B.  
 †Posnett, L. W.  
 †Poynder, A. J.  
 Ransome, H. A.  
 Ransome, M. J.  
 Roberts, T.  
 Sanders, W. M.  
 Sandoe, C. F.  
 Scott, J. B.  
 Scott, C. A.  
 †Sherrington, W. S.  
 Simkin, T. L. V.  
 Spencer, R.  
 Stopford, J. B.  
 Tanner, J. R.  
 Ward, J. W. C.  
 Ward, M. C.

*Undergraduates:*  
 Bell, C. E. B.  
 Chapman, A. G.  
 Clarke, W. J.  
 Coote, R.  
 †Falcke, D. C.  
 Hall, R.  
 Kinipple, W. R.  
 Powning, J. F.  
 Richardson, J.

Watson, Rev. Frederic, M.A.  
 Roberts, R.  
 Sanders, C. H. M.  
 Singleton, F. W.  
 Stevens, A. O.  
 Tatham, C. R.  
 Thompson, N. N.  
 Tunstall, F. W.  
 Wilkins, Prof. A. S., M.  
 Wisman, J. G.

Subscribers, commencing with No. 63.

*Bachelors of Arts:*

Hughes, F. S.  
Mountfield, D. W.  
Muirhead, F. L.  
Wilkinson, L.

*Undergraduates:*

Andrews, E. C.  
Barnett, R. S.  
Besch, J. G. Q.  
Bishop, J. W.  
Brown, E. H.  
Butcher, W. E.  
\* Carpmael, A.  
Chance, H. G.  
Chester, F. E.

\* Christie, P. R.  
Clementson, F. W.  
David, A. J.  
Douglas, A. F.  
Facey, W. E.  
Fisher, F. W.  
Gill, R. P.  
Goodman, R. N.  
Graham, F. W.  
Hardwich, N. A.  
Harrison, H. L.  
Haythornthwaite, J.  
Herbert, G. C.  
Herbert, J. A.  
Hill, F.

Hogg, R. W.  
Izon, J. H.  
Langley, J. A.  
Lewis, E. T.  
Livett, J. W.  
Lomax, J. F.  
Lucas, R. W.  
Lund, W. F.  
Mellor, V. H.  
Mathews, G. B.  
Merrickfield, J. H.  
Odling, H. H.  
Oldham, J. B.  
Pearce, A. G. R.

Penruddock, F. P.  
Rafique, M.  
† Ray, J. F.  
Robson, C.  
Roscow, B.  
Rose, J. W.  
Smith, H. W.  
Smith, N. H.  
Theed, C. H.  
Trasenster, E. A.  
Tully, J.  
Whiting, W. H.  
Wilkes, H. H.  
Wilkinson, M. E.

Subscribers, commencing with No. 66.

Acton, E. H.  
Ainger, F. E.  
Bain, D.  
Bennett, H. M.  
Blain, W.  
Brady, H. A.  
Bridger, F. J.  
\* Chaudhuri, A.  
Chadwick, A.  
Clarke, E. T.  
Clive, F. B.  
Dodson, H. C.

Drysdale, J. H.  
Edy, W. H.  
Fisher, E.  
Francis, F. H.  
Frost, C. C.  
Fuller, H. H.  
Gossage, W. W.  
Gossage, E. F.  
Harnett, F. R.  
Jolly, L.  
Jones, H. R.  
Kynaston, W. H.

Lewis, H. S.  
Lord, C. D.  
Marshall, F. C.  
McLeod, G. K.  
Minter, F.  
Monckton, H. H.  
Mellor, F.  
Nabi Ullah, S. M.  
Roberts, R.  
Roby, A. G.

Stanwell, H. B.  
Stevens, S. W.  
Soares, E. J.  
Sprague, J. S.  
Town, W. E.  
Vaughan, P.  
Wells, A. J.  
Williams, A. H.  
Wilson, H.  
Woodward, W. H.

Subscribers commencing with No. 69.

Ayles, H. H. B.  
Barlow, H. T. E.  
Benoy, J.  
Botterill, F. W.  
Bradley, H. W.  
Bragg, R. J.  
Branscombe, H. S.  
Cadle, H. S.  
Chilcott, E. W.  
Clarke, J. S.  
Clifton, A. B.  
Cousins, J. R.  
Craggs, E. H.

Curtis, T. W. K.  
Darlington, T.  
Dyer, C. M.  
Eardley, W.  
Easterby, W.  
Else, H. J.  
Fisher, L.  
Gill, H. S.  
\* Goulding, E. A.  
Harper, W. N.  
Hill, H. E.  
Hill, H. H. L.  
Hughes, R.

King, J. G.  
Large, R.  
Leon, J. A.  
Macklem, T. C. S.  
Nichols, J. H.  
Nurse, H. H.  
Orgill, W. L.  
Paton, J. L. A.  
Peck, T. W.  
Phillips, R. W.  
Picken, W. S.  
Raynor, A. G. S.  
Roberts, A. C.

Rogers, A. T.  
Roseveare, W. N.  
Sharman, A. H.  
Sheppard, C. P.  
Shore, L. E.  
Slater, G.  
Stradling, W. E. L.  
Stonham, E.  
Stroud, H.  
Ward, H.  
Wills, H. T.

The Subscription for the current year is fixed at 4s. 6d.; it includes Nos. 69, 70 and 71. Subscribers are requested to pay their Subscriptions to Mr. E. Johnson, Bookseller, Trinity Street.

Subscribers are requested to leave their addresses with Mr. Johnson, and to give notice of any change; and also of any corrections in the printed list of Subscribers.

The Secretaries of College Societies are requested to send in their notices for the Chronicle before the end of each Term.

Contributions for the next number should be sent in at an early date to one of the Editors (Mr. Tottenham, Mr. Caldecott, A. Carpmael, A. Chaudhuri, P. R. Christie, E. A. Goulding.)

N.B.—Contributors of anonymous articles or letters will please send their names to *one* of the Editors who need not communicate it further.



## CAMBRIDGE LIFE IN THE LATTER PART OF THE SIXTEENTH CENTURY.

[Continued.]

**H**AVING now offered something by way of explanation of the manner in which colleges began to grow wealthy, and also of the causes that conduced to their assumption of a distinctive and, in some cases, undeniably exclusive character, I must next endeavour to explain how it was that another very important change took place—I refer to the great increase in the powers vested in the Head or Master of each society. And here it is necessary to remember that, so far as we can get any definite information, the constitution both of the University and of the Colleges appears to have been far more democratic in prae-Reformation times than it afterwards became. But in the year 1572, the Elizabethan statutes were enacted at Cambridge; and, in the following century, those generally known as the Laudian, at Oxford. And these two codes continued with certain modifications to be in force so late as the latter half of the present century. The Elizabethan statutes were not carried at Cambridge without very strenuous opposition, especially from that section of the University which supported the leaders of that important movement which was soon to develop into distinct Puritanism—a movement which may fairly be said to have derived its chief momentum from Cambridge. The University, indeed, throughout the 16th century, was a centre from which proceeded some of the boldest challenges

to asserted authority and to effete traditions. A hundred years before, the poet, John Lydgate, in his verses on the foundation of the University, concluded his highly wrought eulogy by affirming that 'of heresie Cambridge bare never blame;' but it must be admitted that, before the close of the sixteenth century, Cambridge had gravely compromised her title to such praise. Not only had she educated the leaders of the Reformation—Cranmer, Hugh Latimer, Ridley, Bilney, Bradford, and most of those other apostles of Lutheran or Protestant doctrine, whose names figure in the pages of Foxe's *Martyrology*—but our early English Puritanism was essentially a product of the theological activity of Cambridge divines inspired by their Calvinistic teachers at Geneva. Thomas Cartwright, who may be regarded as the chief leader of the movement, was a Fellow of St. John's College and of Trinity College successively, and it was as Lady Margaret Professor that he first ventured to impugn the established discipline of our National Church. Walter Travers, the opponent of Richard Hooker and the author of the *Disciplina*,—the volume which eventually became the manual of Puritan doctrine throughout the country and, as I am inclined to conclude, gave its name to the party long known as the 'Disciplinarians,'—was also a Fellow of Trinity, and it was at the Cambridge University Press that his work was being printed when its publication was stopped by Whitgift. Robert Browne, the founder of the Brownists, more generally known as the Independents, was a member of Corpus Christi College, and gave the earliest intimation of his Separatist tendencies in his sermons at Benet Church in the University, about the year 1570. John Smith, the founder of the General Baptists, was a Fellow of Christ's College, and gave proof of a like disposition to call in question the established Church discipline in a sermon preached at St. Mary's on Ash Wednesday in 1586. In short,

Cambridge in the 16th century, notwithstanding that she educated Parker, Whitgift, and Bancroft, was still so far from sustaining the character given to her by Lydgate, that to not a few observers of the time she appeared a fountain-head of schism, if not of heresy.

Now it was against this very same turbulent, unruly spirit, which, after attacking the discipline and the ordinances of the newly-established Church, was beginning to call in question the articles of her belief, that the Elizabethan statutes were largely directed. And, as a first step towards compelling obedience, it was determined to give the Head of each college considerably more extended powers, both as regarded the share which he was entitled to take in the control of the University at large and also in the authority which he wielded as head of his own college. With this view, the election of the Vice-Chancellor was practically taken from the University as a body and placed in the hands of the Heads, who were empowered to nominate two candidates—one or other of whom the general body of voters found themselves under the necessity of returning. Another and yet more important measure was the appointment of the *Caput*, or supreme governing body of five, which was appointed to hold office throughout the year, the ultimate selection of its members being also confided to the Heads of Houses, who, as might have been expected, returned only members of their own number. And finally, in the revision of the separate statutes of each college, which took place at nearly the same time, the powers of the Master were greatly increased; while those of the Visitor, to whom the Fellows might appeal in all cases of dispute, were much diminished. It cannot, I think, be denied that the general result of these changes was the conversion of the constitution of the University into that of a narrow and often somewhat tyrannical oligarchy; while as regards the



colleges, the Master was too often able to become an autocrat, whose arbitrary rule was a source of chronic irritation, provoking continual resistance on the part of the Fellows and rendering the whole college an arena of endless bickerings and disputes. To such a pass, indeed, did these contentions often come, that it frequently presented only one alternative—either that the Fellows by incessant harassing should compel the Master to resign, or that the Master should succeed in finding a sufficiently colourable pretext for expelling some one or more of the most refractory Fellows. As a struggle of this kind approached a climax, the expedients resorted to on either side were often such as jar sadly on the notions which we are apt to associate with the tranquillity of academic haunts and the amenities of learning. The college code often reflected the old mediaeval harshness, and the Master, when driven to something like desperation, was by no means disposed to allow that code to remain a dead letter. He could not only involve a Fellow in expensive litigation and sometimes confiscate his goods, but he could even order him to be subjected to corporal punishment. It, of course, was by no means unusual to inflict such punishment in those days on undergraduates. Whitgift ordered that any undergraduate of Trinity caught bathing in the Cam should be severely flogged. But I must confess that I was myself somewhat startled to find in an appeal lodged with William Cecil (afterwards lord Burghley, and at that time Chancellor of the University) by two Fellows of Caius College, a clause expressly demanding that ‘hereafter no Fellow should be *stocked* or *beaten* for keeping his rights until the matter be decided.’ When, a few months ago, I was engaged at the Rolls Office in spelling out the original letter embodying this petition, and marked the tremulous character of the handwriting, the abject terms in which the writer implores the Chancellor’s intervention

in his behalf and that of his friend, and the pathetic language in which he represents the inevitable consequences of his own and his companion’s expulsion—as bringing with it the loss of ‘the favour of all our friends,’ and the being not only ‘altogether undone,’ but also ‘utterlie *defaced* in the whole Universitie’—I could not help feeling that it is a matter for no little congratulation that the baneful cause which gave rise to, I think I may venture to say, *nine-tenths* of these scandalous and demoralising college feuds is fast dying out in both Universities.

But while the Master was invested with powers which gave him a decided advantage in the conflict, the ingenuity of the Fellows supplied them with weapons whereby they were enabled to retaliate with no little effect. One of their favourite devices was that of attacking him with sly thrusts and inuendos in their ‘commonplaces’ and other exercises delivered in the college chapel. Dr. Still, the Master of St. John’s, was a man of considerable ability, and the author of what was at one time supposed to be the oldest comedy in the language—that of *Gammer Gurton’s Needle*. His doctrinal views, however, made him especially obnoxious to the Puritan party, and on one occasion one of their number, when inveighing in the pulpit against the love of lucre which characterised many of the clergy, said, with marked emphasis, that ‘some could not be contented with a living worth £100 a year, another worth £120, but *Still* will have more!’ ‘There was one Mr. Kay that offended them,’ says Strype, ‘and one said in a sermon that of all complexions the worst were such as were *Kay-cold*.’ The wit, in fact, appears to have been quite worthy of the spirit by which it was actuated.

Of such contests, when waged to the ‘bitter end,’ Caius College affords a notable example. You must understand that Dr. Caius, with all his enlightened views in relation to the advancement of medical

science, with all his Greek scholarship, and with all his wide experience of men and manners, was reactionary in matters of religious opinion. He represented a combination, far from uncommon at this period, of conservatism in matters of faith, and enlightened views in relation to questions of education and learning. The principles of religious toleration, it is scarcely necessary to say, were but little understood in those times. In fact, at all those crises when theological controversy has been most rife, we may note that the spirit which spake in the Sermon on the Mount has been most rare. A few lofty minds there were, such as Sir Thomas More, George Kirchmeyer, Giordano Bruno, Bacon, and a few others, who caught the rising radiance of liberty before it shone upon the multitude below, but, generally speaking, the principle of allowing others to judge for themselves what is, and what is not, the truth, was altogether ignored. Wherever the Lutheran detected a thinker who refused to give an unqualified assent to the doctrine of justification by faith—wherever the Calvinist recognised one who dared to call in question the doctrine of predestination—wherever the Zwinglian found an assertor of the doctrine of the Real Presence—wherever the Roman Catholic found a Lutheran, a Calvinist, or a Zwinglian,—at once there opened out between the two a yawning gulf over which noble virtues, common pursuits, and congenial culture were alike unavailing to throw the bridge of kindly human sympathy. Hence to the Puritan element at Caius College, the Head of the society, with his well-known leanings to Catholicism, was an object of continual mistrust and suspicion—feelings which found expression in acts of petty annoyance and perverse insubordination; while these, in turn, bore their inevitable fruit in rendering him far more tyrannical, morose, and inquisitorial than he would otherwise have been. He retaliated on them in his own fashion. Feats of physical prowess,

such as we find narrated of some Masters of colleges at this period, were not in his way. He was past sixty, and had indeed throughout his life been noted rather for his skill in mending bones than in breaking them. He managed, however, to involve some of the ringleaders in a little law-suit, which was attended with results eminently disastrous to them. He was rich and they were poor; technically, too, the right was altogether on his side. Their slender purses were, accordingly, completely emptied by legal expenses, and their cup of discontent filled to overflowing.

They had, however, their revenge. It was discovered that Dr. Caius retained, stored up in the college, a collection of ornaments, books, and vestments, such as were used in the celebration of the Roman religious service. Discoveries of this kind were especially irritating to the ecclesiastical authorities, as indicating on the part of the possessor a hope that the Catholic faith might yet regain the ascendancy to the subversion of their own Church. The malcontents, accordingly, laid their information before head quarters, and soon learned, immensely to their satisfaction, that orders had been given forthwith to confiscate and destroy the superstitious paraphernalia. Their only anxiety now was, lest Dr. Caius should become apprised of the intended seizure and cause the properties in question to be conveyed away under cover of the night. In order therefore to frustrate any such stratagem on his part, they convened a convivial party and sat up drinking through the small hours preceding the day on which the seizure was to take place. They were denied the crowning delight of surprising their venerable Head in the very act of stealing forth from the college with the pyx or a brazen cherub in his arms, but in the course of a few hours the dull December day and the monotony of college life at Caius were relieved by an extraordinary spectacle. A bonfire was lighted in the first court, round which

for the space of three hours were to be seen, toiling resolutely and perspiring, Dr. Byng, the Vice-Chancellor, Whitgift, and Roger Goad, the provost of King's College, as they brought forth the contraband properties and hurled them into the flames. The 'popish trumpery,' as Byng styles it, in his triumphant account of the proceedings forwarded to Burghley—vestments, albs, tunics, and stoles, the pix and sindon and canopy, 'tables of idols' and mass-books, sufficient to furnish forth half-a-dozen distinct and contemporaneous celebrations of the Roman service—crackled on the blazing pyre. While brazen saints and cherubim, as offering too stubborn a resistance to a like process of destruction, were pommelled with pious zeal out of all resemblance to humanity.

I am afraid this indignity had something to do with Dr. Caius' death, which took place some six months afterwards. The lonely old bachelor went away to London and died there in the month of July, 1573. *Fui Caius* is the modest inscription which, by his orders, finds a place on his tomb in the college chapel—'I was Caius.' Let us adorn its brevity by recalling that he stood at the head of his profession in England and that to him the College of Physicians owes the record of its annals from its first foundation; that he was a second Founder to his ungrateful college and the compiler of its history; that he filled with credit the chair of Greek at Padua, at a time when Padua ranked far higher than Cambridge in the estimation of learned Europe; and that his other services fairly entitle him to take rank among the foremost benefactors of science and letters in his age.

We must not, however, infer that all colleges were the scenes of disturbances like these and that all Heads were exposed to like treatment. Dr. Andrew Perne, at Peterhouse, for example, maintained a comparatively tranquil rule for nearly thirty-six years.

The services which, during that time, he rendered to Cambridge were no less valuable than those of Dr. Caius, and the University Library may be said to have been, in a manner, refounded by his exertions. But while Dr. Caius was conservative, somewhat crabbed in temper, and staunch to his principles, Dr. Perne was facile, bland, and (so far as I can discover) was troubled by no fixed theological principles whatever. The only course to which he can be said to have shewn an insuperable aversion was that which resulted in martyrdom. He would *turn* as often as you pleased, but he would not *burn*. The wags of his college made themselves very merry over the dexterity with which he managed to retain his mastership amid all the changes that marked the successive reigns of Edward, Mary, and Elizabeth. They invented a new Latin verb, *perno*, which they said meant 'I turn,' 'I rat,' 'I change often.' On the weathercock of St. Peter's Church, which served as the college chapel, were the letters *A. P.*, *A. P.*, twice repeated for the four points of the compass, and meaning, I suppose, *Aula Petri*. The wits, however, asserted that they stood for *Andrew Perne A Papist*, or *Andrew Perne A Protestant*, or again, *Andrew Perne A Puritan*, and that they were originally designed to be interpreted any one of these ways according as the prevailing theological wind made it expedient to interpret them.

Other Masters enjoyed a like long tenure of office, and Roger Goad was Provost of King's College from 1559 to 1610, or more than half a century. But, generally speaking, their office at this time was a thankless and invidious one, in which fidelity to the interests of one religious party only served to win for the holder the bitter hostility of the other. The Fellows of St. John's were said rather to pride themselves on the ease with which they could rid themselves of the rule of a Head who had failed to conciliate



the strong Puritan faction for which that society was then notorious, and the college accordingly witnessed in the course of thirty-seven years a succession of ten Masters, giving an average of not quite four years of office to each.

On the other hand, the Masters themselves were often little qualified

'Church grievances' presented to Parliament in 1589, we find the petitioners complaining of the 'ill usage of Masters of Colleges,' where the term 'usage' must be understood actively not passively, for the document goes on to speak of them as 'converting the college profits, given and ordained to the advancement of learning, to the preferment of themselves, their wives, and children.' Degory Nichols, Master for a brief period of Magdalene College, was distinguished by his cynical disregard for the comfort and interests of the students. A few months ago, I had an opportunity of reading the original letter addressed by some of the Fellows to Lord Burghley, in which they assert that the 'perfecting of the scholars' seems to be the Master's 'least care,' he being much more attentive to the 'feeding of his kine'—meaning, I suppose, his cows, which are represented as not only lying in the college court, but as being milked before the hall door and sometimes even intruding into the hall itself when the Fellows were taking their meals there. While his *wife*, say the petitioners, 'is soe chiding that often she is heard all over the college.' Much more serious was the *lúches* of Dr. Nichol's predecessor, Dr. Kelke, who alienated college property to an amount which, as I have it on the authority of the present Master, would, had it remained in the possession of the society, have by this time rendered Magdalene College perhaps the wealthiest foundation in Cambridge.

J. B. MULLINGER.

(To be continued).

NOTE.—We are glad to know that Mr. Mullinger has now in the press a volume continuing his most valuable history of the University. EDD.



### THE WRANGLER'S WEDDING.

MY lady love! my lady love!

She studies mathematics,

My lady love is very fond

Of solving biquadratics.

Let others rave of bright blue eyes,

Let others tell their story

Of coral lips and flowing locks

That fall in golden glory.

My lady love! my lady love!

When our fond vows are plighted

Within one bracket we'll be placed

By sign of *plus* united.

Let others seek some lovely vale

Wherein to do their wooing,

Where babbling brooks run softly on

And turtle-doves are cooing.

My lady love! a study small

With naught to call transporting,

Though somewhat dingy, seemed to us

A bonny place for courting.

Let some at evening twilight woo,

Some 'neath the moon's pale gleaming

Some when the sunlight through the leaves

On woodland walks is streaming.

My lady love! we'd got more sense  
 And so we both were able  
 In thought and feeling to maintain  
 An equilibrium stable.

A problem you'd in hand, that took  
 Some trouble in the solving,  
 And I another in my mind,  
 Was anxiously revolving.

"My lady love," at last I said,  
 "I seek a combination,  
 "But transcendental quantities  
 "Perplex my calculation."

You looked confused, as well you might,  
 Till I my terms expanded:  
 "We two might well a unit form  
 "As laws divine commanded."

My lady love! more beautiful  
 Than problem or equation,  
 You promised then the love I sought  
 To form my combination.

Let others boast the spousal chains  
 A lawn-sleeved bishop forges,  
 In Hanover's thrice famous square  
 At the altar of St. George's.

My lady love! my darling wife!  
 We'd more discrimination,  
 A senior wrangler tied the knot  
 That fixed our new relation.

We chose for working out this step  
 In social kinematics  
 The chapel of a college famed  
 For skill in hydrostatics.

My lady love! my darling wife!  
 With veil in shade trochoidal  
 Your dress in dainty folds was hung,  
 Arranged to be cycloidal.

Now, as a rule, when folks are wed,  
 That things may be in keeping,  
 The bride should whisper her replies,  
 And there should be some weeping.

My lady love! my darling wife!  
 No slave to feeling merely,  
 You knew the worth of *formulae*,  
 And therefore spoke them clearly.

Your kinswomen were fain to try  
 Emotional hydraulics,  
 The Senior Wrangler's measured voice  
 Checked all such tearful frolics.

My lady love! each crystal lens  
 Bright looks of love refracted,  
 A mightier force than gravity  
 Heart unto heart attracted.

All wished our married life might have  
 Harmonical Progression,  
 And equilibrium be maintained  
 By mutual concession.

My lady love! my darling wife!  
 Though some might think it shocking,  
 Yet *we* were pleased, when after us  
 They threw an old...blue stocking.



## THE PROPOSED AMALGAMATED ATHLETIC CLUB.

**I**F this proposal must be of considerable importance to all of us, it is with the greatest pleasure that I comply with the request that has been very kindly made to me by the Editors of *The Eagle* to contribute a few remarks to a discussion of this subject. Moreover, if an apology is required from an outsider who dares to touch such a technical subject as that of Athletics, it were readily found in the fact that the interests of outsiders will be seriously affected by the proposed changes.

I have not been informed whether any account of the new scheme is to be given in this number of *The Eagle*, or whether a knowledge of its provisions is generally assumed; in any case a recapitulation of its main features will be useful. Under the present system, then, the Athletics of the College are in the hands of five or six principal Clubs, neglecting minor organizations. Each of these Clubs devotes itself to the task of providing opportunities for some one particular amusement, the cost of which is divided equally among its members, who pay a uniform subscription; with the exception of the Boat Club, the members of each arrange their finance as they please. Since, however, the Boat Club recently became practically insolvent it was wisely decided to place its expenditure under the control of some competent senior officer. This arrangement has been worked for a considerable time, and is generally adopted by other colleges.

For reasons, however, which we shall endeavour to trace immediately, some of the Athletic people are dissatisfied

tute the following alternative scheme. They propose to establish an Amalgamated Athletic Club, which shall absorb all the other Clubs into itself, and shall provide all the various forms of Athletics hitherto organised by them. All its members shall be entitled to take part in whichever amusements they may choose. For admission to this Club a uniform fee is to be charged terminally.

At first sight this scheme is rather attractive, since it offers a means of unification, by which an efficient control, most conducive to economy, could probably be exerted over all the Athletic departments. But any possibility of fusion presupposes the existence of some sort of similarity between the constituents, which in the present case is conspicuously absent. For, in the first place, the expenses of the various amusements differ enormously. While the fee paid to the Boat Club is £3. 17s. per annum (the entrance fee of £2. 2s. being divided over three years), for 15s. a person can be a member of the Football Club and of the Lawn Tennis Club as well, thus being fully occupied for the three terms of the year. Hence, any attempt to substitute a mean between these two must inflict very great injustice on men who take the cheaper forms of amusement. But supposing it possible that an average fee could be agreed upon, which would be equitable for people who play games all the year round, let us now see how this would affect the very large number of men who can only find time or inclination or money to play Lawn Tennis in the Summer Term. It is clear that not only would they be required to pay about three times the cost of their amusement in the Term when they do play, but this scheme actually proposes to rob them of the same amount in each of the other two Terms when they do not play at all. Next, while



it is pretended by the promoters of this scheme that people will be thus enabled to have considerable variety in their amusement, yet, as a matter of fact, most of the Athletics are practically incompatible, owing to the excess to which special practice and training are carried. Moreover, owing to the grotesque earnestness and pretence of importance with which Athletics are now conducted, the appearance of casual performers is certain to be discouraged as far as possible.

It will, therefore, be seen that as Boating is much the most costly amusement, everyone who paid the new average fee and did not row, would be paying a very heavy tax for the benefit of the Boat Club, while rowing men themselves would not only not pay anything like the cost of their own rowing, but would also, for the reduced fee, be entitled to take part in any other game which time and opportunity permitted them to do. And so, throughout, men who played the cheaper games would be forced to pay all the year round for the more expensive amusements of others.

Not only is this proposal strikingly out of harmony with the present spirit of Society, which is eagerly seeking for any method of reducing the expense of a University education, and adapting it to the means of poor men, but it even deliberately purposes to increase their expenditure for the benefit of the rich. The best defence that I have heard made for the scheme is that it accords so perfectly with the theory that the University should be reserved for "gentlemen."

But the real importance of this question does not rest here.

This matter has another aspect which is very serious indeed, and in all seriousness let us consider it. To put it quite shortly, and in the plainest terms, the real gravity of the scheme lies in the notorious fact that the establishment of this Club is really sought because it is hoped that it will be possible to compel

all members of the College to join it. This, of course, is to be accomplished by social pressure. This is no secret. To do them justice, the promoters of this scheme are all but honest enough to confess it themselves. If a proof of this were demanded it is present in the fact that the scheme is to be modelled upon that at Balliol College, Oxford, and at Christ's College, in both of which institutions a blackmail is practically levied for Athletic purposes. In addition to this, the suggestion has been made that sizar should be admitted as members of the new Club at a reduced rate. This last suggestion is plainly intended as a solution of the difficulty that would occur in compelling poor men to join the Club, and therefore plainly points to the fact that compulsion is avowedly to exist. It is, besides, interesting as an example of gratuitous cruelty, the infliction of which is coolly contemplated by the authors of this scheme.

But we shall be in a better position to appreciate the fact that such a system of social tyranny is the end which this scheme is devised to gain, if we consider the causes of dissatisfaction which have led to the suggestion of a change. We shall then very plainly see that only by such a shameful system could the exorbitant desires of the Athletic section be gratified. This, then, is the position in which these worthy people find themselves placed. Finding that their devoted efforts to raise the Athletic "Position" of their College have not met with much success, they feel that their condition is unsatisfactory. Still more painful to them is the knowledge that the College, as a whole, does not manifest any very lively interest in their proceedings—to use their own quaint expression, the College is not "patriotic!" But still more distressing is the fact, that although the College is a large one, yet only a small proportion of men subscribe for Athletic purposes, and that, consequently, their finances are at a somewhat low ebb. This last



difficulty is of course most felt by the Boat Club, owing to its high expenditure and consequently prohibitive subscription. In these depressing circumstances the present scheme suggested itself as a means of at once galvanising the apathy of the College into a semblance of interest, and of at the same time compelling subscriptions. The object of the scheme, then, is to raise the funds and generally to improve the position of Athletics in the College. Since, however, by the nature of the case, every one who takes any interest in Athletics does already subscribe, it follows, that in order to effect the objects of the scheme, subscriptions must be obtained from those to whom Athletics are of no interest and who would take no active part in them. This, of course, can only be brought about by bringing direct pressure to bear on such persons.

Before we consider the means by which this pressure will be exerted and the results which will follow from it, I propose to discuss briefly a curious and somewhat subtle argument which is to be used in order to recommend this scheme to people who care nothing for games, in the hope that they may be induced to lend their support to a plan for the advancement of Athletics. They are informed that the College is deficient in culture, and that this is a very dreadful defect which should be remedied at once; and that this happy end would be attained if a more general interest were taken in Athletic pursuits. Now, although the Athletic mind, distressed by a lack of culture in its neighbours, is a somewhat novel and pleasing phenomenon, nevertheless it may, perhaps, be true that such a deficiency exists. Let us admit that it does. But is it likely to be cured by the homoeopathic remedy of more Athletics? or does it seem at first sight likely that the outsider, presuming him to be somewhat uncultivated, will attain any very high polish from the great privilege of a more free intercourse with the best Athletic society?

Let us now realize the plain and unvarnished truth, that whether such result is deliberately contemplated by the authors of the Scheme or not, the operation of this proposal must necessarily be to create a system of social tyranny. For it is clear that under such a régime it will be possible to represent that "every one joins the Athletic Club," that "you will be quite out of it if you don't join," and so on; and most men are quite weak enough to be unable to withstand this threat of isolation, even though they can ill afford to comply. Moreover, the new Scheme would provide ample machinery for the execution of such a threat. That this social isolation may be more complete it has even been proposed to incorporate the College Musical Society and the College Debating Society into the same organization, so that a person who does not choose to pay for Athletics all the year round may be left as far as possible without any general amusement. In other Colleges, where such a systematic pressure is already practised, this policy of isolation is supported in the hundred subtle and cowardly ways for which the social life of a College affords ample scope. When these are endorsed by an occasional outrage upon some individual who is bold enough to assert his independence, resistance is generally abandoned. What a terrible weapon such a system of social pressure may become in the hands of an ignorant and unscrupulous body of young men, can only be realized to the full by those who have had the misfortune to be subjected to it.

Even if many men were content to pay a heavy tax for the benefit of Athletics, yet in a large college, and especially in St. John's, there is always a very large number of men who can either not afford to play games at all, or who can only pay for the cheaper forms of amusement. I submit that it is simply scandalous that the former should be prevented from exercising an unrestricted choice in the matter, and

that the latter should be prevented from obtaining amusement because they cannot pay an additional tax in each term of the year to the more costly games. All men, then, who are so placed, would be in a position of absolute isolation, and the cruel distinction of pecuniary caste would be needlessly emphasized. Hitherto this College has been free from this kind of disgrace. It has always been the great boast of St. John's College that whatever charge may be brought justly or unjustly against its members, yet here at least they are absolutely free. This is a very proud privilege and it is a positive duty, incumbent upon all of us, to save and perpetuate it. Especially does it become those of us, who are strong enough to hold their own and resist intrusion upon their individual liberty, to throw off apathy and help to protect the rights of others from similar oppression. An attempt of this kind is being made now, but before it can be successful an opportunity must be provided for a general expression of opinion on the subject. As this proposal is one which will grossly infringe the rights of a minority, it is the duty of that minority to make its position as strong as possible. If a strenuous and energetic opposition be determined on, there is every prospect that the minority may assert itself successfully.

In conclusion, were this Scheme merely one for the readjustment of Athletic finance, as it pretends to be, it were indeed a small matter, but unhappily it is only too clear that, under cover of this pretext, we are asked to lay the foundation-stone of a gross system of social oppression. It will be, indeed, an evil departure from the traditions of this College if such a Scheme succeeds.

WILLIAM BATESON.

[The counter-position is taken by Mr. Lister in our next article].



## THE ATHLETICAL QUESTION:

### A PRACTICAL PROBLEM.

*“Alas! my very sensitive, weak-minded friend, who lookest on thy brother there—with his shiny coat covering his projecting elbows and shoulder blades, with his hair thatching that broad brow over those keen steady eyes—and murmurest in thy heart “outsider,” and possesst by on the other side! Go to him, I say, and if possible get to know him. So wilt thou find, if it be permitted thee, that it is THOU, not he, who is the outsider—not yet a recruit (or a deserter is it?) of those who think the world’s thought and do the world’s deeds! He has his place there, and there is room, too, for thee—Oh! join it, join it while yet there is time. So wilt thou before thee with a new meaning—Then wilt thou not hesitate to take the smallest drummer boy by the hand and call him ‘brother’”*

The passage here given at length is a fragment which has been sent us by a correspondent who is visiting the Hinterschlag Gymnasium. Though of small merit in itself it possesses a certain interest from the fact that the writer, whoever he may have been, seems to have come under the influence—perhaps in those early tearful years—of that remarkable man, Prof. Teufelsdröckh—the only noteworthy person whom that Alma Mater has hitherto nourished. It has, moreover, a certain bearing on what follows:—

SIR,—In what I have to say I must ask you to excuse me if I am not very amusing, or even if I am prosy—for I have not come here to-night to practice

rhetoric, but to say something which I have long wished to have an opportunity of saying; my object is simply to make my belief in this matter your belief. And if I do not seem to go very directly to the point at first, it is because I want to take a wide view of the matter. Further, if I seem, in what I say, to come rather near to anyone's sensibilities, I can assure you it is with no intention of hurting them, but simply from a wish to say something which may be of use.

Now, what is it that the University does for people?

In the 5th Letter of the New Series of *Fors Clavigera* Mr. Ruskin writes as follows; and Mr. Ruskin seems to hit the nail on the head here, as in other matters of general principle.

"The Pledge," he says, speaking of the undertaking he had entered into in becoming Professor at Oxford, "The Pledge was easy to me, because I love the Church and the Universities of England more faithfully than most Churchmen, and more proudly than most Collegians; tho' my pride is neither in my College boat" (this is rather shocking though) "nor my College plate, nor my College Class list, nor my College heresy. I love both the Church and the Schools of England, for the sake of the brave and kindly men whom they have hitherto not ceased to send forth into all lands, well nurtured, and bringing, as a body, wherever their influence extended, order and charity into the ways of mortals."

As in Ethics, those who would be happy themselves must seek not their own happiness but that of others, and in striving for that end themselves attain their own highest development; so in our University, it seems that culture is not so much attained by those who are seeking after culture, as by those who, devoting themselves to some subject, open their minds to grasp its details, and thus attain habits of mental culture—that "ease of a practised intellect's motion" which

is the best weapon with which a University can send out her sons to the battle against prejudice and ignorance.

Well then, if I am right in this view of the function of our University, there cannot be two opinions on the next point, that this refinement should be as widespread as possible. The world seems getting beyond that stage in its development, when the few rich exist in a state of power and refinement of the many poor; we seem to be at the beginning of the time when "wealth," and not only or indeed so much *material* wealth, as intellectual wealth—the stores of learning:

"No more shall rest in mounded heaps,  
But smit with freer light shall slowly melt  
In many streams to fatten lower lands,  
And light shall spread and man be liker man  
Through all the season of the golden year."

So far, then, we seem to have arrived at the conclusion that the University should extend her direct influence more and more, indeed, to anyone who is capable of profiting by it.

Let us now enquire how far our own University, and our own College in particular, fulfil this high office. And here, I think, we have room for a little pride in our own College. It is not an uncommon thing to hear certain weak-minded, thin-skinned persons, lamenting the fact, "that tho' a very decent College, we have such a dreadful lot of *outsiders*, don't you know;" and this is the weak-minded expression of the fact (which is a fact, and which there is no object or benefit in shutting our eyes to), that St. John's, more than any other Cambridge College, does make an effort to extend the benefits of a Cambridge education to a wide circle of men. And I, for one, so far from being ashamed, am proud of this fact.

Perhaps I may very roughly divide the men who come up to our College, when they come up, into



two main divisions. *Public School* men and *other* men. I am not very well satisfied with the division, but it is the best that occurs to me. By *Public School* men, I mean, not *only* the men or *all* the men who have been educated at a *Public School*, but those men who have adopted in their ideas their aims and their manners the traditions which hang about such a school. Of course there is great diversity, but we generally know when we meet him, whether a man belongs to this class or not. He has pleasant manners, by which, I mean, he shows consideration for other people in small matters. He has a certain ease and grace of moving about, which comes from much practice in athletic exercises. Further, these same Athletics are almost sure to hold a more or less prominent place in his mind—sometimes they are the all-absorbing topic. I recollect the Easter before last meeting a man who was up for the Trinity entrance examination, and whom I had known at School, he had left young and gone to one of the great *Public Schools*. In the course of conversation I asked him what he proposed to go in for when he came up. "Oh!" says he, "I am coming up for the cricket." And, indeed, he may be seen up at Fenner's any summer's afternoon in a blue coat.

I have touched on their manners and on their Athletics; I have yet to treat of the more important point—their intellectual condition. Well, I feel to be on very dangerous ground, but I have undertaken a task and mean to carry it through. I must express it as my belief that your average *Public School* man is not over keen about intellectual matters, certainly, as to the University generally, I am right, I think (but the opinion rests on no very sure basis), that we are better at St. John's in this respect than many other Colleges.

So much, then, for one type of man; I now turn to the other type. I feel it is a very poor make-

shift only to speak of *the other type*, but I have been unable to hit upon any feature which is a good naming one.

This man has not such well marked characteristics as our *Public School* friend. I do not wish to be understood to mean, when I divide Freshmen into two lots, that the characters of each are quite peculiar to each. I have tried to seize on the characteristic features. Thus, I do not wish to say that this average man whom I am now describing has necessarily not pleasant manners—or that he has not a graceful bearing—or, on the other hand, that he is invariably intellectual.

Usually, however, in the first place, he is not well off, and partly (only partly) as a result of this he is indifferent to such matters as neatness and becomingness in his dress. Further, he is not much given to athletic pursuit, and so is often wanting in that particular way of carrying his arms and legs and other portions of his body, which comes of athletic training; finally, he is often tremendously in earnest about his examinations. *The* object which he has set before himself is *work*, and work he does. I do not mean to say that all men not belonging to the first type are hard workers, there are, I regret to say, some—a good many—people who come up and who may be classed with neither or both sets of men, who neither work hard nor play hard—such people appear to me to have no right to be up here—they are outsiders indeed—beyond the reach of the better University influence, and they had much better, both for their own and other people's sakes, be elsewhere.

Well, to return, I suppose that it was much more for this second man's sake than for the first, whom I described, that the Colleges originally existed. In Carlyle's "Letters and Speeches of Oliver Cromwell" there is the following description. "Oliver's Tutor



in Cambridge—of whom legible History and I know nothing—was Magr. Richard Howlet, whom readers must fancy a grave, ancient Puritan and Scholar, in dark antiquarian clothes, and dark antiquarian ideas, according to their faculty. The indubitable fact is, that he, Richard Howlet, did, in Sidney Sussex College, with his best ability, endeavour to infiltrate something that he called instruction into the soul of Oliver Cromwell and of other youths submitted to him: but how, of what quality, with what method, with what result, will remain extremely obscure to every one. In spite of mountains of books, so are books written, all grows very obscure. About this same date George Radcliffe, Wentworth Strafford's George, at Oxford, finds his green baize table-cover, which his mother had sent for him, too small—has it cut into 'stockings,' and goes about with the same. So unfashionable were young Gentlemen Commoners." (Vol. I. pp. 35-36).

Well, enough, and more than enough of describing our two men when they come up. Let us see what becomes of them. Our first man may work well and attain intellectual as well as bodily culture—intellectual culture not only from his reading—but by his mixing with other men, and getting to know what they are thinking of on all sorts of subjects—on things in Heaven, and things on earth, and things under the earth; and if he reads hard he will depend largely on his athletic pursuits to bring him into contact with other men. But on the whole it must be confessed that our average man of Class I., for all his athletics and for all his "knocking about," is lamentably ignorant and, indeed, indifferent as to what o'clock it is in the intellectual world.

Our second man, on the other hand, *does* obtain a certain intellectual culture from his studying, but he, too, is apt to be wonderfully ignorant of what people are thinking about; he takes his walks and

spends his spare moments mostly with a small set of men, who are much of his way of thinking, and often goes down having derived great advantage from his study but not one-tenth the benefit which he might have got from Cambridge.

And now, after this lengthy prelude, I come more particularly to the matter of this motion.

Our system of Athletic and other Clubs as they exist at present tend to keep men apart in sets. We have our Cricket, our Boating, our Football, our Lawn-Tennis, our Athletic Clubs, as well as our Musical and Debating Societies, to say nothing of a host of small social Clubs, all quite separate and independent of each other, all tending to keep men divided into sets. Well, it seems very obvious to me that this system of small sets is just exactly contrary to the best interests of men who come up. I do not, of course, mean to say that a man ought not to belong to any one set of men; there must always be, one is happy to think, certain peculiar spirits with whom we enter into special alliance and call our friends. But we can derive as much or even more benefit from our acquaintances than from our friends. And the mischief is that we are apt to shut ourselves in with our few friends of like views to our own, and imagine that we know all the people who are worth knowing; whereas, it were of inestimable benefit both to ourselves and to one another, that we should learn to understand and to sympathise with the opinions and thoughts of people of quite other ways of thinking than our precious selves.

How much both the men we have considered might learn from each other if only they got fairly to know one another! Our Public School man would see to his astonishment that after all it was *not* better to make a hit for 6 to square leg than to have written Plato's dialogues (as a certain official at a certain college at a certain University is reported to have

stated); and our man of the second class might discover that nature had endowed him too with a body as well as a mind, and that attention to small details of dress and manner and speech—in a word, our duty to our neighbour in small matters is really not inconsistent with sound learning, but, in fact, adds very considerably to the enjoyment of living.

And so each might get great benefit from the other, and leave the University a happier and a wiser man, each of them better fitted than at present to carry on the battle of Children of Light against the Sons of Darkness.

J. J. LISTER.

[There is just now a very interesting problem exercising the minds of some of our most active Undergraduates and Bachelors, not without sympathy from those senior residents to whose interest nothing in college life is alien. It is, whether the present organization for Athletics is satisfactory? Should they be regarded as *amusements* pure and simple, and therefore managed and supported in each department solely by those who find their amusement in that department? Or should the whole body of Undergraduates accept definitely the position that College life has or should have an Athletic side, that therefore there should be a general club bringing all men into it, and based financially on a uniform subscription? The former is our present plan, the latter is the method being worked at two or three Oxford Colleges, and at Christ's College here. These papers take up the two opposite views: Mr. Lister's consists of the notes of a speech delivered before the Debating Society; Mr. Bateson's is a more finished rescript of his utterance on the same occasion. It may be noticed that the argumentation proceeds in a cross-fashion: Mr. Lister establishes the advisability of federation by showing the disadvantage of isolation; Mr. Bateson proves the advantage of isolation or seclusiveness, by demonstrating the evils of federation. In this Antinomy of Practical Reason applied to College life, we hope that our readers will be able to discern a working solution, and that we shall have further discussion until this is attained.—EDD.]



## SHOES AND SHOEMAKERS.

THE general verdict of mankind has placed the shoemaker high in dignity among those who clothe human nature. The tailor is but a fraction of the species: the latter labours from mental aberration, and is classified with March hares; but no such aspersions have been cast upon the shoemaker. If the Clothes-Philosophy be true, the glory must belong to the shoemaker alone, since the tailor is not a complete unit, and the latter is obviously disqualified by mental incapacity. Again, since the ends justify the means, it matters little what clothes a man wears, provided his hat and shoes be good: the tailor is therefore of no account, and the latter is once more eliminated as intellectually infirm: the expression of character therefore hinges wholly on the shoe. Yet this subject has never yet been treated with the respect fairly due to it. No German intellect has exhaustively investigated this department of philosophical speculation, or evolved the Idea of a Shoe from the depths of his moral consciousness. It is dimly recognised in the existence of an order of shoeblacks, with the heraldic device of Three Brushes proper, on a field sable: but this is all.

There is character in a shoe as much as in a thumb-nail or a hand-writing. One would hardly think at first sight that there was much scope for variety in so small an article; but it is the case. Shoes are the outcome of civilization; and there was much reason for the establishment of the Society for supplying Blankets and

Top-boots to the South-Sea Islanders: which Society might have done a good work if the subscriptions had not been almost entirely consumed in dinners for the Committee. So that in the case of shoes, civilisation developes individuality instead of destroying it. A French railway guard declared that he could always distinguish Englishmen by their feet, as there is a certain national breadth and solid dignity about an English foot, compared with the high heels and pointed toes of the Continental shoe. Nothing could be so characteristic of the stunted civilisation of "little-footed China" as the female shoe, where the essential is subordinate to the accidental. Then there are those marvellous bandages worn by Roman and Neapolitan shepherds, serving the place of both shoes and stockings, as they dance to the sound of the artless melodies of their pipes. We have often wondered how they take them off, and if they ever do so. Compare these with the French sabot, or the American Wellington boot, and much character will appear.

Nor is there less character in the shoes of individuals. When Skadi chose a husband from among the Aesir, she had much better have let them keep their shoes on: in which case she might have avoided the fatal error of mistaking Njord's feet for those of Baldurs. Elderly people wear square toes, as a sign of breadth and dignity of character: Mr. Bultitude's shoes would have been of this kind. Active and energetic people delight in tight and pointed shoes. Showy people like high and slanting heels almost under the middle of the foot. Slovenly and slouching characters are marked by a heel projecting behind, after the shape of a Hottentot foot. Creaking boots denote a fussy man. There is a world of difference between a lady's dainty satin slipper and the heavy hob-nailed boot with which the "dingy fuliginous operative" of Lancashire exercises the art of purring like the Baron of Sheppey in the Legends of Ingoldsby. A grave and circumspect man imparts his

character to his boots. Nadgett would always wear old shoes that would go silently. There are endless varieties of boots with laces, buttons, elastic sides, riding and fishing boots, down to the ingenious shoes made by Socrates for a flea. A question arose as to the number of its own feet a flea could leap: the philosopher softened some wax, inserted into it the feet of the animal, and so obtained a correct last, made to order.

Perhaps the most comfortable of all shoes is the North American mocassin, made of untanned deer-hide, soft, pliant and tough. The largest kind, the snow-shoe, is used with it. The most extraordinary is the extinct jack-boot, represented now only on the stage, as a property of a first murderer, boots which in a heavy rain would become foot-baths. There is a story somewhere of one of these boots left at an Inn by a trooper, being filled with wine and emptied at a draught for a wager, after which feat the man asked whether the fellow had not left the other as well.

Fashion has dealt with shoes, as with hats and coats. In ancient times the tendency was to lengthen the toes, until the superfluity had to be chained to the knee to keep it from tripping up the wearer. A man is described in Don Quixote as wearing shoes with square toes, after the fashion of the court. Red heels were affected by dandies in Queen Anne's time, and their influence on the female mind appears to have been irresistible. In a description of a man dressed up to represent one of the old minstrels, at an entertainment to Queen Elizabeth in 1575, we are told that he had "a pair of pumps on his feet, with a cross cut at the toes for corns; not new indeed, yet clearly blackt with soot, and shining as a shoing horn." Corns are evidently not a product of nineteenth-century civilisation; but Day and Martin, we take it, is a distinct advance on soot. Warren's Blacking has been advertised on the Pyramids. The same article furnished occasion for one of Theodore Hook's jokes. He was

walking with some friends, when a man who was inscribing an advertisement of this commodity on a wall, saw them and fled at their approach, having achieved only "Try Warren's B—," whereupon Hook observed that the rest was *lacking*. Shoes were once always fastened with buckles; but shoe-strings were affected with great success, about the time of the Restoration, by men who aspired to be very notable.

Some well-known proverbs rise from the idea of a shoe. The story of Apelles and the critical cobbler is world-wide, and shews, besides an insight into cobbler-minds, that an Apelles was willing to profit by the superior technical knowledge of a specialist. Another proverb is "No one can tell where the shoe pinches but the man who puts it on." It is of Spanish origin, and occurs twice in Don Quixote; but it is denied by the shoemaker in the *Relapse*, who assured Lord Foppington that he was quite mistaken in supposing that the shoe pinched him: the shoe was well made, and could not possibly pinch.

In fairy tales also, shoes play an important part. Cinderella's glass slippers have an oecumenical reputation. Why they should have been made of glass, however, does not appear; unless it was because Cinderella had a pretty foot, which of course was the case; but they must have been uncomfortable and noisy to wear, and awkward to dance in, as is evident from the fact that one of them fell off. But this may have been intended by the fairy godmother, as it led to the desired result. Doubtless the whole story is a modernised version of the original *solar* myth, which accounts for everything.

Next in fame are the seven-leagued boots, one of whose special merits was that they readily accommodated themselves to the size of any foot, even Tom Thumb's. We have often wondered what the wearer did when he wanted to go any distance less than the regulation seven leagues, or to any fraction of that

distance. Suppose he wanted to go four leagues, how could he do it? Perhaps by putting on one shoe only; but then again, how could he go five leagues? We give it up, and hold, with Lord Dundreary, that it is "one of thothethingth that no fellah can make out." Perhaps it would furnish a welcome subject of research to correspondents in "Notes and Queries," who are willing to devote much time and labour to the investigation of any matter, provided only that it be totally unimportant. Nor does history state what was done when the shoes wanted mending, as ordinary leather might not possess the same extraordinary development of locomotive energy; but perhaps the virtue was not lost, so long as the historical continuity of the article was preserved, as in the Irishman's hereditary knife, although it could not claim an absolute identity of particles with the original. The question hinges upon the metaphysical distinction of substance and accidents; the virtue may have belonged to the Idea of the Shoe, and not to the objective realisation thereof. But perhaps this enquiry may be altogether superfluous, as the almost instantaneous mode of progression would cause but little friction with any material grosser than air. Hiawatha's mocassins were more easily managed, as they would only go a mile at a time.

The old woman who lived in a shoe is probably another form of the solar myth, the unnecessary infants being planets. Perhaps Puss in boots and Goody Two-shoes may be relegated to the same category.

Legends naturally deal with shoes. Crispin and Crispianus are, so to speak, legendary heroes founded on fact, and the name of Crispin is known even in Cambridge, as patron of a boot-shop. It appears that Crispin was supplied with leather by the angel Gabriel (an honour never granted to any tailor), and he made up the shoes: though one cannot help thinking that ready-made shoes would have been an improvement. It reminds one of the fairy tale in Andersen, of the



elves who made shoes for the good cobbler. Crispin was canonised after his decease; but whether for the excellence of his shoes (doubtless advertised as "our own make") or for other meritorious qualities, does not appear. Another brother in the craft, who deserves a niche in the Temple of Fame, is the cobbler of Rhodes. This worthy advertised a lecture on the art of making a hundred pair of shoes in a day: he collected fees from a large audience, and then told them that the mystery consisted in cutting off the tops of a hundred pair of boots. What happened has unfortunately not been handed down; but it may be surmised that some of the audience "went for" that Rhodian cobbler. The cobbler of Hagenan is described by Longfellow as an individual of the same perversely ingenious turn of mind. His wife purchased a plenary indulgence from Tetzal, and soon after, deceased. As the bereaved widower ordered no masses to be said for her soul, he was brought up before the magistrates, but produced the certificate which proved that masses would be superfluous: a verdict was accordingly found for the defendant. The Wandering Jew has aptly been claimed as a professor of the same craft. Going beyond legend, we may add that one shoe has become a matter of history—the clouted shoe that served as an ensign in the Peasants' War.

The character of shoemakers is universally admitted to be peculiar, and, among other things, it is stated that they are generally inclined to infidelity. But this is denied by a modern writer; and not a few divines have risen from their ranks. The impression, however, seems to be of some standing: a noted cobbler in Etheredge's, "The man of mode," is described as an atheist. There is at all events an originality and freshness of mind in shoemakers that distinguishes them from other men. Daniel Quorm could not have been anything but a cobbler. A gentleman well known for philanthropic work among the waifs of London, says

that the boys take more readily to shoemaking than to any other trade, and generally shew an inherent love of the craft. One of the oddest manifestations of cobbler character was the cobbler who took to light-house keeping because he disliked the confinement of his trade. The cobbler who figures at the beginning of Julius Cæsar shews characteristic ingenuity in encouraging holidays in order to make men wear out their shoes, and so get himself more work. A modern German ballad declares horn-blowing to be an attribute of Swabian cobblerhood. Among the oddities of the craft may be mentioned the use of the word "snob" in Cambridge, to denote a jobbing cobbler; its history is probably analogous to that of the word "cad" as applied to omnibus conductors. A characteristic feature of life in Seven Dials is the trade of the "translator," who buys old boots to restore them "to life and use and name and fame." These prosaic enchanters practise their weird spells in the dungeons or basements of the Seven Dials mansions, using the pavement as a shop-window. It is stated that George Stephenson, at an early period of his career, used to eke out an inadequate income by the art of translating. An enterprising shoemaker at Bristol advertises his trade by driving about, perched on the top of a huge wooden shoe placed on a cart.

Why cobblers should develop these eccentricities of character it is not easy to see. There is certainly something striking in the idea of a shoe. Both Plato and Aristotle use shoemaking, or skutotomy, as a stock illustration of a trade; and Aristotle quotes a saying of Socrates, though without committing himself to its truth, that the shoemaker is one of the four essential elements in a state, the other three being farmers, weavers, and builders. Two famous men, Wellington and Blucher, have conferred names on shoes; or, as the teacher of the Clothes-Philosophy would say, they were so called because they wore shoes of those names.

Roman senators were allowed to wear red shoes as a mark of distinction; or, to apply Herr Teufelsdröckh again, they were senators because they wore red shoes. In India, it is a peculiar disgrace to be beaten with shoes, "to eat shoes," as the figurative Oriental express it. The shoe is also the outward medium of shewing respect; and it is a curious sight to see the shoes of the faithful outside a mosque or elsewhere. We have often wondered how they manage to identify their own property again: perhaps there is some laxity of moral principle in the matter, as with umbrellas, or undergraduate caps and gowns, whereby some people accidentally mistaken some one else's—better ones, of course—for their own. Happily for the Hindus at least, Manu, the great lawgiver, makes it a distinct sin to step into another man's shoes.

Even the raw material, leather, seems to have a character of its own; there is nothing like leather, as the enthusiastic cobbler exclaimed. George Fox made himself a suit of leather; and one of the characters in Lyly's *Euphues* asserts that the inhabitants of the interior of England wore clothes of leather. A boatman refused to take a commission on a certain consignment of goods because they were cow-hides. The vulgar Cleon was a tanner.

The heroes of the awl have been fortunate in finding an able and enthusiastic biographer in Mr. W. E. Winks, who has recently published a book entitled "Lives of Illustrious Shoemakers." Sir Cloudesly Shovel figures first, as a "wily ex-cobbler," who went to sea as a cabin-boy, and swam through a hailstorm of shot with a letter in his mouth to the reserve of the fleet, and followed up this good beginning with a life of brilliant achievements. Other cobbler heroes are drawn from the doubtful ranks of borderers and regicides, ending with another cabin-boy who became an admiral. But most of them appear to have distinguished themselves in literary and intellectual

success, as James Lackington, who became a bookseller; Samuel Bradburn, who spent altogether twopence on his education, and afterwards was President of the Wesleyan Conference; William Gifford, who edited the *London Review*; William Carey was one of the earliest Indian missionaries, and did the work of two lifetimes in translating the Bible, and in other great works. John Pounds is well known as the originator of Ragged Schools; Dr. Morrison, the Chinese scholar and missionary; and Kitto—are names that add lustre to the annals of cobblerhood.

The majority of famous cobblers have been poets, the most eminent of whom was Hans Sachs, the poet of Nuremberg:

"Here Hans Sachs, the cobbler-poet, laureate of the gentle craft,  
Wisest of the Twelve wise Masters, in huge folios sang  
and laughed."

One of the most remarkable cases, relegated by Mr. Winks to the preface as being a living instance, is Thomas Edwards, the naturalist of Banff. His life has been well written by Dr. Smiles, and is a wonderful instance of irrepressible instinct. His genius has been publicly recognised, and some years ago he was presented with a sum of money and a casket, which latter he described as a "wee bit boxie." It may be added of both Hans Sachs and Edwards that they continued to work at their trade after achieving fame.

It would appear that the suppressed genius inherent in cobblers sometimes asserts itself in the next generation. Mr. Winks quotes Pope John XXII. as the son of a shoemaker; Wincklemann, the famous critic; Jean Jacques Rousseau, and the delightful Hans Andersen.

There is certainly a good case made out for these useful craftsmen, especially for those who have stuck to their last. But with most of them, the forsaking of the craft was the beginning of greatness: so that one is almost driven to conclude that there must be something

naturally repulsive in shoemaking, since few men of ability have continued in it; and we do not read in any case that the genius shewed itself in making good shoes. Into this abstruse point, however, we will not endeavour to penetrate, but will shew that we have profited by Mr. Winks' volume, in applying to ourselves the most ancient and most famous dictum of the craft, *Ne sutor supra crepidam.*

HUBERT FIELD.



### SIR THOMAS WATSON.

**BY** the death of Sir Thomas Watson St. John's has lost one of its best and best-known sons. For nearly fifty years he was in the front rank of great physicians, and in some ways he was foremost even there. It is not easy to explain briefly his peculiar power and charm to those who have only heard his name, for it is felt that there is no one left who can altogether fill his place. My own acquaintance with him, though I have reason to cherish the remembrance of it, was of the slightest. But one could not be a medical student, least of all a Cambridge medical student, without learning to worship him as a hero of medicine, and rejoicing that he was a Cambridge man. I shall do him less injustice and give those who do not know about him better ground for believing in his greatness and goodness if I quote here some of the testimonies that have been given of him since his death. Dr. Charles West cites the long roll of his honours, and then adds:—

These facts and figures show that Sir Thomas Watson was an eminently successful man, and that he attained the highest honours open to members of his profession; but they furnish no adequate explanation of why, living, he was so universally respected, why, dead, his name will be held in such lasting remembrance. He laid no claim to genius; he made no great discovery. Though a scholar he was not more learned, though a good speaker he was not more eloquent, than many of his contemporaries whose names are now well-nigh forgotten; and yet he was by universal consent regarded as the completest illustration of the highest type of the physician. His moral as well as his intellectual qualities had much to do with the estimate which all formed of his character. His faculties were remarkably well balanced, his mind was eminently fair. He had that gift—the attribute and the reward of truth—the power intuitively to detect all specious error. Hence, while the

added experience of each year gave increased value to his teaching and his writings, it brought but little for him to unlearn or to unsay. He took a wide view of every question; and as the traveller who has a long journey before him must not stop to pluck the flowers on every bank, or to examine the plumage of the singing birds, so he wasted no thought on idle speculation, nor turned aside to amuse himself with some curious detail or some collateral inquiry. He availed himself of knowledge from all sources, and for all purposes except vain display; he used theories to illustrate his facts and to point their meaning, but no further, conscious that, with imperfect knowledge, it would be idle to attempt to build up correct theory—a stable building can never be raised on an unstable foundation. Take him in his teaching, all in all, he seems to me, more than anyone I ever knew, to be the undoubted heir of England's greatest practical physician—Thomas Sydenham.

In a like strain Mr. Ernest Hart writes:—

Few men in any profession have descended to the grave honoured, beloved, and respected in a higher degree than Sir Thomas Watson. Throughout a career of professional activity, prolonged to the utmost limits which the conditions of life allot to man, he attracted to himself admiration, regard, and respect—admiration for his rare combination of mental qualities and gifts, his wide professional knowledge and attainments, his power of exposition as a lecturer, his keen clinical insight and practical sagacity, his rich and readily available stores of well classified experience, his accuracy of thought and felicitous clearness of expression, his success as a practitioner, his brilliant powers as a teacher, and his unrivalled faculty of smooth, apt, and copious diction as a writer; regard and respect for his serene and gentle temper, his modest dignity, his benevolent kindness, his unflinching clearness of judgment in the complicated relations of the life of a physician in large practice, and, again, as a professional leader to whom reference was constantly made in the troublous questions of professional etiquette and professional policy, as the head of a great college [the College of Physicians] distinguished for its conservative traditions, for its reputation for learning, and for the important interests under its charge, and passing through periods of active development and critical change. Singularly accessible to all who sought his aid or his advice; averse, from natural tenderness, to inflict pain, or even a shade of disappointment, by word or deed; with a mind peculiarly open to argumentative conviction, and of that thoughtful cast which saw quickly the objections to, as well as the reasons for, the conclusions which were pressed upon him, Sir Thomas Watson possessed a character and a disposition which did not allow him to pass through professional life wrapped up in his own peculiar work and satisfied with attention to the merely scientific details of his profession, or the rigid performance of his own special daily duties, and the fulfilment of his own personal ideal of work or of happiness. Nothing that happened in the professional world of human or scientific importance was alien to him, and there are few men among his contemporaries who have not at one time or another come to him for advice and guidance; and of all who came there is perhaps not one that left without a feeling of increased confidence in his

elevated judgment, in his great knowledge, and in his singular wisdom. Conciliatory to the utmost bounds of kindness, he was never open to the charge of favouring compromise, and thus he retained in a peculiar degree the confidence and respect of all classes of the profession. In him the College of Physicians found a leader never unmindful of its dignity, but sensible of the importance of changes in its constitution which many thought revolutionary. The consulting physician saw in him a typical representative of the dignity of the class; the general practitioner recognised in him a sentiment of professional fraternity and a consciousness of the universal brotherhood of medicine. It is rare indeed to find any man of whom it may be said as of him that there is not one man in the profession who would at any time have declined to accept Sir Thomas Watson's judgment on any personal or professional question as final. His sense of justice, his habitual reference in all questions of detail to unassailable principle, his flexibility of mind, and his quick perception of character, gave him a rare but well-justified ascendancy over even the ablest of his contemporaries; and while Sir Thomas Watson practised his profession he was, during a long period, recognised without dispute as its leader.

He wrote one book, the famous *Lectures on the Principles and Practice of Physic* (first edition, 1844; fifth edition, 1871). At the time the lectures were published it was almost a new thing for medical teaching to be clothed in the graces of a pure and happy English style. The lectures at once became classical, and in spite of all changes and advances in doctrine they remain after forty years the best and brightest manual of the science and art of medicine. They are now-a-days put into the student's hands, not as a task to be mastered, but as a reward for diligent study of the preliminary sciences. Mathematical men will understand me when I say that they are the *Salmon's Conics* of medicine. To enjoy them is the earnest and the privilege of a true taste for the subject. Sir Thomas Watson's style has been compared to Macaulay's, but more truly I think to John Henry Newman's. "There is the same perfect command of language, with the same absence of redundancy, and the same or at least a similar power of illustration. His subjects did not call for the wonderful dialectic resources of his contemporary, but whenever clear description is needed his pencil



never fails—only you recognise the accuracy of, the portrait by the perfection of the drawing rather than by the vividness of the colouring.” Let me give one example of his manner; it will serve to teach a useful moral at the same time. I quote from the *Introductory Lecture* in its final form.

“The Principles, then, of Medicine I shall lay before you, as far as I know them; and the Practice of Medicine I shall endeavour to teach you, so far as it can be taught in spoken discourse. But this practice, this art—which means skill in the detection, in the discrimination, and in the management of diseases—can be taught but very imperfectly by mere description in a lecture-room. You can acquire it only at the bedside of the sick—clinically, as we say—each of you for himself, by his own direct observation, by the exercise and culture of his several senses. What I may hope to do is to show you how best and easiest to learn. It is this practical art of physic which is the one object of your pursuit in the Medical School, and towards your more ready and complete attainment of it your studies have proceeded by stages. Of one of these stages I hold the conduct. A further and a final stage, so far as the College is concerned, is to be passed in the wards of your Hospital; and it will be the most important stage of all. A very precious, but a very short and fleeting opportunity, will your hospital attendance furnish to most of you—an opportunity which, to those who engage themselves early in practice, and whose homes will be in the country, can never come again. The loss or the neglect of it you will never cease bitterly to lament in after-life, yet its value is seldom fully estimated until too late. For turning to account this golden period of your studentship it is my special business to try to prepare you. Very scanty, very needlessly scanty and worthless will be the produce of your clinical study, however earnest, without some such preparation. You must first learn, as you may with ease, what others before you have learned slowly and with difficulty, and have garnered up for those who were to come after. Centuries of observation and research have accumulated a large and rich store of knowledge, essential to the profitable use of your short-lived hospital privileges. Without this previous information you would find yourself in the disappointing and ridiculous position of one who should propose to visit some foreign land, while ignorant of its features and climate, of the manners and customs, the history, and even of the language of its inhabitants. How different must be the result, how much more lively the interest, how far larger the pleasure and the fruit of such a visit, after due preliminary enquiry into these and kindred topics—the more extensive and exact the better! It is to teach you what to look for, and how to see it intelligently—to enable you to read, to understand, to interpret the Book of Nature, when it is laid open before you—that these Lectures are mainly intended; to fit you, in one word, for clinical study, which again can alone fit you for the responsible duties, for the cares and anxieties, for the privileges and the comforts of your future life in this world.”

This is for the medical student; here is something for his teacher.

“Having modelled the framework and order of his discourses, the next aim of the lecturer must be to collect and arrange from the voluminous and bewildering records of Medicine, and from the necessarily more slender stores of his personal experience, whatever it may seem of consequence that his hearers should know concerning each distinct form of disease, as it comes before them for consideration: to state all the facts which are well ascertained, and which tend to explain its symptoms, to elucidate its origin, to identify its nature, to direct its treatment, to accomplish its prevention: to sift the true facts from the false, the important from the trivial, the essential from the accidental: to analyse the relations of these facts, and, ascending from particulars to generals, to point out those great principles and precepts which furnish the key to both the knowledge and the management of all diseases of the same kind. It may even sometimes be his duty to notice and discover new theoretical opinions: to express his own views upon disputed or undecided questions: and to admonish his audience against the danger of being led away by ingenious refinements, by the speciousness of novelty, or the boldness of speculation, from the more secure and settled results of careful observation improved by patient thought. These duties of a Lecturer on Medicine are metaphorically, but aptly, set forth in the following passage of Lord Bacon:—‘*Fornica colligit, et utitur, ut faciunt empirici; aranea ex se fila educit, neque a particularibus materiam petit, ita faciunt medici speculativi ac mere sophistici; apis denique caeteris se melius gerit. Haec indigesta ē floribus mella colligit, deinde in viscerum cellulis concocta maturat, iisdem tamdiu insudat, donec ad integram perfectionem perduxerit.*’

I may venture to paraphrase the lesson thus:—

Be not like the empiric ant, who collects from every side indiscriminately for present wants; nor speculative, like the spider, who, seeking no materials abroad spins his web of sophistry from the recesses of his inner being; but imitate rather the praiseworthy bee, who, gathering crude honey from various flowers, stores it up within, and by his own operation matures and perfects it for future use.

Sir Thomas Watson was born on March 7, 1792, at Monrath House, Kentisbeare, Devon. He was the eldest son of Mr. Joseph Watson, of Thorpe-le-Soken, Essex, by marriage with Mary, daughter of Mr. Thomas Catton, of West Dereham, Norfolk. The family was originally Northumbrian. He went to Bury Grammar School, where Bishop Blomfield was his schoolfellow (Donaldson's ‘Bury,’ p. 72), and in 1811 entered St. John's as a pensioner. His mother's brother, the Rev. Thomas Catton, was a Fellow of the College at the time, and had been Tutor; he is

commemorated by a tablet on the south wall of the College Chapel.\* Watson's friend Herschel (Sir John) was Senior Wrangler in 1813, and he himself was tenth Wrangler in 1815 (Leicester's year); he was elected a Fellow in 1816, and took his M.A. in 1818. Under the old statutes a layman could in general only hold his fellowship for a few years. Two fellowships were exempted from the rule, one being allotted to law and the other to medicine. A vacancy in the medical fellowship occurred, and Watson forthwith qualified himself to fill it. In 1819, at the age of 27, he began medical study at St. Bartholomew's, where he became the pupil and friend of Abernethy. He passed a session at Edinburgh; took a licence *ad practicandum in medicina* in 1822; was Junior Proctor in 1823-4 (Lord Hatherley used to say that he remembered paying his fees to Watson, who was dressed in a blue coat with brass buttons); and graduated as M.D. in 1825.

\* The inscription on the tablet runs thus :

M. S.  
 THOMÆ. CATTON. S.T.B.  
 HUIUS. COLLEGII. E. SOCIUS  
 VIRI  
 TUM. INGENIO. ET. MULTIPLICI. DOCTRINA  
 ORNATISSIMI  
 TUM. AMICIS. AC. SODALIBUS  
 PROBITATE. BENEVOLENTIA. COMITATE. MORUM  
 EGREGIE. COMMENDATI  
 NATUS. IN. AGRO. NORFOLCIENSI  
 INTRA. HAS. ÆDES. DECESSIT  
 VI. JAN. A.D. MDCCCXXXVIII  
 ÆTATIS. SUÆ. LXXIX  
 HOC. MARMOR  
 AVUNCULI. SUI  
 PERMULTIS. BENEFICIIS. ET. CURA. TANTUM. NON. PATERNA  
 OPTIME. DE. SE. MERITI  
 GRATE. MEMOR  
 PONI. CURAVIT. THOMAS. WATSON. M.D.  
 IPSE. QUONDAM. HUIUS. COLLEGII  
 DEINDE. COLLEGII. REGALIS. MEDICORUM. LONDINENSIS  
 SOCIUS

In the same year he married Sarah, daughter of Mr. Edward Jones, of Brackley, Northamptonshire, and niece of Dr. Turner, Master of Pembroke. He then took up his abode in Henrietta street, Cavendish Square, London, and lived in the same street for the rest of his life. He was elected a Fellow of the Royal College of Physicians in 1826, and the year after became Physician to the Middlesex Hospital. He was presently appointed Professor of Clinical Medicine at University College, but in 1831 resigned the post for the Professorship of Forensic Medicine in King's College, London.

His first paper in the *Medical Gazette* appeared in this year; it was called "*Remarks on the Dissection of Bishop, and the Phenomena attending Death by Strangulation*" (Bishop was the notorious murderer of the Italian organ-boy). His private practice prospered, and it is related that in 1832 Sir Walter Scott was entrusted to his care on his last voyage from London to Edinburgh. His wife died in 1830, and he never married again. He succeeded Dr. Francis Hawkins in 1836, as Professor of the Principles and Practice of Medicine, and the famous *Lectures* were first given from this chair. They were published serially in the *Medical Gazette* (1840-42), and were collected in two volumes in 1844; the whole of the first edition was sold within the year. In 1840 he resigned his chair at King's, and in 1843 his post at the Middlesex Hospital. He was many times elected to the Council of the College of Physicians, and was several times Censor and Lecturer. In 1859 he was made Physician-Extraordinary to the Queen, and (with Clark, Holland, and Jenner) attended the Prince Consort in his last illness. He became President of the College of Physicians in 1862, and held the high office for five years. The University made him LL.D. in 1864 (the year in which the Prince of Wales took his degree). In 1866 he was created a Baronet at the Queen's express desire, and in 1870 he was appointed one of her Majesty's Physicians-in-Ordinary.

He was President of several medical societies, a D.C.L. of Oxford, and a Fellow of the Royal Society (1862). In 1867, St. John's did itself the honour of electing him an Honorary Fellow, at the same time with Sir John Herschel and Bishop Selwyn.

A small volume of essays *On the Abolition of Zymotic Diseases* (Kegan Paul) was published in 1879; they show that his accustomed skill in exposition had not left him even in his eighty-eighth year. His portrait, by George Richmond, is in the College of Physicians; a copy of it would do much more to grace the walls of our Combination-room than some of the originals that are already there; it has been engraved by Samuel Cousins. For some years before his death he gave up private practice; but he was always to be seen in his place in St. Peter's, Vere Street, on Sunday mornings, and his leisure was always at the disposal of any Cambridge man who called at his house in Henrietta Street. I may be forgiven for noting here that last year, in reference to a lecture of mine published in the *Eagle*, he wrote me a kindly and encouraging note, and added "I rejoice in everything that does honour to my old college."

On October 22, 1882, he was seized with a slight paralysis; he was in his ninety-first year, and knew that this was 'the beginning of the end.' He became gradually weaker, but was clear and kindly to the last, and died peacefully on Monday, December 11, 1882, at his son's house, Reigate-lodge, Surrey. He is buried in Reigate churchyard.

DONALD MACALISTER.

## Obituary.

### THE VENERABLE WILLIAM CLIVE.

WE regret to record the death of the Venerable William Clive, formerly Archdeacon of Montgomery, which occurred on May 24th, at Blymhill Rectory, Staffordshire. The deceased, who was in his 89th year, was the second and last surviving son of the late Mr. William Clive, M.P., of Styche, Shropshire, nephew of Robert, first Lord Clive, of Plassy, and cousin of the first Earl of Powis; his mother was Elizabeth Clive, daughter of Mr. John Rotton, and he was born in the year 1795. Mr. Clive was educated at Eton, and graduated at St. John's College, Cambridge, taking his Bachelor's degree in 1817, and proceeding M.A. in due course. He was ordained deacon in 1818, and admitted into priest's orders in 1819, in which year he was appointed to the family vicarage of Welshpool, which he held down to 1865, when he was instituted to the rectory of Blymhill, in the diocese of Lichfield. Mr. Clive was formerly chaplain to the late Duke of Northumberland, and also Archdeacon of Montgomery, and in 1854 he was made an honorary Canon of St. Asaph Cathedral. Mr. Clive married, in 1829, Marianne, daughter of Mr. George Tollet, of Betley Hall, Staffordshire, but was left a widower in 1841.

### WILLIAM GEORGE HARRISON.

Mr. William George Harrison, Q.C., died on Tuesday, March 6th. He became a member of St. John's College in 1847, when he entered as a "proper sizar," and from the characteristic energy with which he entered into the studies and amusements of the University, and

especially from the vigour of his speeches at the Union, where his opponents were the present Sir James Stephen and Sir William Harcourt, he earned the sobriquet of "Devil" Harrison, by which he was distinguished both at Cambridge and the Bar. from his numerous namesakes. He graduated as 18th Wrangler in 1850, in which year he entered at the Inner Temple, and was called in 1853. In 1856 he brought out, conjointly with Mr. G. A. Cape, a volume on the Companies' Act of that year, designed for popular instruction rather than for the profession. He went on the South-Eastern Circuit, and finally took silk in 1877. He was also a prominent member of the Masonic Fraternity, and only ten days before his death was appointed by the Prince of Wales one of the two Senior Deacons of the Grand Lodge.—*Times*.

---

REV. DERWENT COLERIDGE.

The Rev. Derwent Coleridge, M.A., youngest and last surviving son of the poet Samuel Taylor Coleridge, died on Wednesday, March 28th, at Eldon Lodge, Torquay, in his 83rd year, having been born at Keswick in 1800. He went with his elder brother, Hartley, to a school at Ambleside, kept by the Rev. J. Dawes; and both the boys were constant visitors at Wordsworth's house at Grasmere, for they remained behind at the Lakes when their father left them in 1810.

In 1822 he entered St. John's College, where he made the acquaintance of Praed and Moultrie, and commenced his literary career by contributing to Knight's Quarterly Magazine under the pseudonym of "Davenant Cecil," while his cousin, H. N. Coleridge, assumed the name of "Joseph Haller."

His friendship with Praed continued till the latter's death, and he wrote the memoir prefixed to the collected edition of the poet's works which appeared in 1862.

In 1826 he took deacon's orders, and became priest in the following year, under Dr. Carey, then Bishop of Exeter; and for some years was engaged in tuition at a school at Helston, Cornwall: mention of his life there is made several times in Caroline Fox's Diary.

In 1841 he became Principal of St. Mark's Training College, Chelsea, in the foundation of which, by the National Society, he had been mainly instrumental. This post he held till 1864, when he was presented to the rectory of Hanwell, Middlesex, by the late Dr. Tait, then Bishop of London; he also held a prebendal stall in St. Paul's Cathedral from 1846. In 1880 he resigned his living and settled at Torquay.

His contributions to literature were few; he collected and edited the works of his distinguished brother Hartley, and completed the edition of his father's works which his sister had begun; bringing out in 1853 the "Notes on the English Divines." He was himself the author of a work entitled "The Scriptural Character of the English Church." Two letters on education written by him to his cousin, Sir John Taylor Coleridge, father of the present Lord Coleridge, have been published; also a speech on compulsory education delivered in 1867.

---

It may be interesting to readers of the *Eagle* to know that the monumental brass recording the death of Thomas Leaver, Master of the College in 1551, has been restored to its proper resting-place in Sherburn Hospital, of which Leaver became Master on his return to England after the persecution of Queen Mary, during which he had taken refuge in Switzerland. This plate is mentioned in Prof. Mayor's Baker (i. 134): it seems that at some time a fire occurred at Sherburn Hospital, and the plate fell into the hands of the late Thomas Holgate, vicar of Bishopton, in the County of Durham: it was found among his effects by the Rev. Canon Hubbersty, of Casterton Parva, Stamford, and was by him presented to the Master of St. John's who has restored it to the Chapel of Sherburn Hospital.



## PRIZE COMPETITIONS.

**T**HE Prize for the best renderings into English of six selected *Reflections* of La Rochefoucauld has been awarded to the set bearing the motto

οὐκ ἔστι ταύτη μὴ δοκεῖτέ πω.

The winner is A. G. S. Raynor.

*Reflections :*

- (1) Il n'appartient qu'aux grands hommes d'avoir de grands défauts.
- (2) Nous sommes si accoutumés à nous déguiser aux autres, qu'enfin nous nous déguisons à nous-mêmes.
- (3) Le vrai moyen d'être trompé, c'est de se croire plus fin que les autres.
- (4) Il y a des personnes à qui les défauts siéent bien, et d'autres qui sont disgraciées avec leurs bonnes qualités.
- (5) Nous avons tous assez de force pour supporter les maux d'autrui.
- (6) Il est plus aisé de connoître l'homme en général, que de connoître un homme en particulier.

*Renderings :*

- (1) 'Tis but the great whose faults are truly great.
- (2) So oft we cheat our neighbours that at last we e'en give credence to our own deceit.
- (3) If thou dost truly wish to be deceived believe thyself more clever than thy peers.
- (4) Some men there are on whom their faults sit well, while others look but ill in Virtue's garb.
- (5) Each man has strength to bear another's woe.
- (6) 'Tis easier far to know mankind at large, than have a thorough knowledge of one man.

Amongst renderings by various competitors are the following:—

- (1) It is only great men who can afford to have great faults.
- (2) We are so much accustomed to hide ourselves from others by throwing dust in their eyes that at last the wind carries it back into our own.
- (2) So often are we other than we seem that sometimes we are other than we deem.
- (3) The infallible way to be cheated is to fancy yourself more acute than the rest of mankind.
- (3) The best way to get cheated is to think yourself sharper than your neighbour.
- (5) We are all blest with strength enough to bear the misfortunes of our friends.
- (5) We are all strong enough to bear up against misfortunes,—provided that they are not our own.

*Prize Competitions III.*

A Prize of One Guinea is offered for the best solution of the following problems:—

(1) Prove that the number of Mathematical men in Cambridge added to the number of Non-mathematical men who are Classical men is equal to the whole number of Classical men together with the number of Non-classical men who are Mathematical.

(2) If there are more men in College than books in any one man's possession, then there must be at least two men with the same number of books.

(3) Shew that if men who are neither studious nor athletic should not come to college, it follows that an un-athletic man who is justified in coming must be studious.

The working and the answers must be given in current English.

To be sent, under the usual conditions, to Mr. Caldecott on or before October 31st.



## OUR CHRONICLE.

*Easter Term, 1883.*

The Rev. Charles Taylor, D.D., Master of St. John's College, has been nominated by the Council of the Senate to act as representative of the University of Cambridge on the College Board of St. David's College, Lampeter.

Mr. L. H. Courtney, M.A., M.P. for Liskeard, and Secretary to the Treasury, has vacated his Senior Fellowship by marriage. This Fellowship was one of two which under the old statutes could be held by a layman beyond seven years. Mr. Courtney was Second Wrangler and bracketed Smith's Prizeman in 1855, one of our great "Three" years.

The Rev. G. F. Coombes, M.A. (late Scholar of St. John's College), Curate of Portwood, and Classical Master of the Grammar School, Manchester, has been appointed Canon and Precentor of the Cathedral, and Professor of Classics in St. John's College, Winnipeg, Canada.

The Rev. Canon Whitaker, M.A., Chancellor of the Cathedral of Truro, and Fellow of St. John's College, has been appointed Chaplain to the Bishop of Truro.

The Rev. George Body, M.A. (B.A. 1863), has been appointed by the Bishop of Durham to be Canon Missioner in the Cathedral of Durham and Professor of Pastoral Theology in that University, It is understood that Mr. Body had to choose between succeeding the Bishop of Truro at St. Peter's, Eaton Square, and accepting this important post in the Diocese of Durham.

The Preachers in the College Chapel this term were Mr. Pryke, Head Master of the Royal Grammar School, Lancaster; Mr. Cox, Junior Dean; The Bishop of Hereford; Mr. Caldecott; Mr. Baker; and the Dean of Ely.

The Rev. H. L. Clarke, M.A., Seventh Wrangler 1874, has been appointed Mathematical Master in St. Peter's School, York, in succession to the Rev. Thomas Adams, M.A., recorded in our last number as having been appointed to Gateshead High School.

The biography of Professor Palmer by Mr. Walter Besant is now published. We shall review it in our next number.

Mr. W. H. Besant, M.A., having been approved of by the General Board of Studies for the Degree of Doctor of Science received that degree on May 31st.

Amongst the fifteen scientific men elected Fellows of the Royal Society on June 7th are the Rev. Percival Frost, Fellow and Lecturer of King's, Second Wrangler and First Smith's Prizeman 1839, and a late Fellow of St. John's College; and J. N. Langley, M.A., Fellow of Trinity, formerly Scholar of this College.

Mr. C. H. Garland, Foundation Scholar, eighth in the First Class of the Classical Tripos, late Abbott University Scholar, and Porson's Prizeman for Greek Verse, has been appointed an Assistant Master at Ipswich School.

J. R. Tanner, B.A., is President of the Union this term; W. Blain, Secretary; and G. C. M. Smith, B.A., has for the second time been elected a Member of the Committee.

A course of eight lectures on Music, addressed especially to Candidates for Holy Orders, has been delivered during this term by Dr. Garrett, M.A. The object of the course, which was sanctioned by the Board of Musical Studies, was "to convey such musical information as shall enable clergymen to exercise intelligently the large influence on the cultivation of music in the parish schools and its employment in the services of the Church, which usually attaches to their position."

The following Members of our College have been recently appointed Examiners:—

*Mathematical Tripos*: Mr. Hicks and Mr. Webb; *Classical Tripos*: Mr. Haskins, Mr. Graves; *Moral Science Tripos*: Mr. Foxwell, Mr. Marshall; *Previous*: Mr. Cox, Mr. Gwatkin, Mr. Wace, Mr. Gunston; *Special*: Mr. Scott; *M.B.*: Mr. Main, Mr. Garnett; *Mus. Bac.*: Mr. Pendlebury.

The following have been appointed Examiners for University Prize Exercises and Scholarships:—

Dr. Taylor, Mr. Gwatkin, Mr. Tottenham, Dr. Besant and Mr. Courtney.

The following have been appointed Members of Syndicates:—

Dr. Taylor, Professor Mayor, Mr. Sandys, Mr. Graves, Mr. Ward, Mr. Heitland, Mr. Haskins. Mr. Hicks, Dr. Besant, Mr. Smith, Mr. Cox, Mr. Hill, and Mr. McAlister.

The following are to be added to the list given in our last issue of Members of St. John's College appointed Electors, under the new University Statutes, to Professorships:—

*Woodwardian Professorship of Geology*: Mr. Hill; *Professorship of Zoology*: Mr. McAlister.

### ORDINATIONS.

The undermentioned Johnians were ordained on Trinity Sunday, May 20th:

LIVERPOOL.—*Deacon*: David Witts Mountfield, B.A., to Holy Trinity, Wavertree. *Priests*: J. H. Ireland, M.A.; J. K. Marsden, B.A., to St. Luke's, Southport; H. H. Phelps, M.A.

YORK.—*Deacon*: Frank Brownson.  
 LONDON.—*Priest*: M. Rainsford, B.A.  
 DURHAM.—*Deacon*: Charles Henry Newman.  
 CHESTER.—*Deacon*: John Bird Stopford, B.A.  
 NEWCASTLE.—*Deacon*: Thomas Alfred Gurney, B.A.  
 PETERBOROUGH.—*Priest*: J. W. Goodall, B.A.  
 ST. ALBANS.—*Priests*: A. D. Clarke, M.A.; T. Walker, B.A.  
 TRURO.—*Priest*: F. E. Coggin, B.A.  
 WORCESTER.—*Deacon*: William Bissett, B.A.  
 CARLISLE.—*Priests*: F. C. Hibburd, B.A.; E. H. Molesworth, B.A.  
 OXFORD.—*Deacons*: William Henry Price, B.A.; Cecil Square, B.A. *Priest*: F. W. S. Price, M.A.  
 Chichester.—*Deacon*: George Goode Wilkinson, B.A.

*Natural Science Tripos* (Part i.), *Class I.*: Cooke, E. Hunt; Kerr; Phillips; Watts. *Class II.*: Acton; Taylor; Jones, H. R.; Scott, J.; Wilson. *Class III.*: Hill.

First Classes at the College Examination in Classics held at the end of last term:—

*Third Year*—Hardman, Christie.  
*Second Year*—Stanwell, Crook, Roby.

LADY MARGARET BOAT CLUB.

Officers for the May Term:

1st Captain—L. H. Edmunds.	Sub-Treasurer—W. H. Moresby.
2nd Captain—E. H. Craggs.	3rd Captain—H. M. Bennett.
Secretary—F. Mellor.	4th Captain—H. L. Harrison.

*The Lent Races.* These races began on Wednesday, Feb. 28, and were rowed in very fine weather with the following results to L.M.B.C. III. and IV.

*First Night.* The 4th Boat started fourth in the Third Division with Pembroke II. above, and Caius III. below. No change occurred in their respective positions, though we were within half a length of Pembroke at the finish. The 3rd Boat started fifteenth in the Second Division, with Sidney in front and Magdalene (sandwich boat) behind. We gained rapidly on Sidney, but the latter caught 1st Trinity V. before we could reach them.

*Second Night.* The 4th Boat were unable to bump Pembroke II. although we overlapped them before the Railway Bridge. The 3rd Boat easily bumped 1st Trinity V. before First Post Corner.

*Third Night.* The coxswain of the 4th Boat got his rudd lines crossed at the start, so that they narrowly escaped being bumped by h succeeded in getting away, and finished within six e Pembroke II. The 3rd Boat had another easy task, Sidney falling to them just before Grassy.

*Fourth Night.* Again our 4th Boat endeavoured to catch Pembroke II. but with no better success. Just after passing Charon's, our bows were within six inches of their rudder, but they pulled away pluckily. It is remarkable that the first four boats in this division all keep their places. The 3rd Boat were again successful, this time they bumped 1st Trinity IV. at Grassy.

Thus the 4th Boat easily kept its place, and the 3rd Boat made three bumps and regained the position which it lost last May. A list of the crews appeared in the last number of the *Eagle*.

*The Freshmen's Sculls.* These were rowed for on Wednesday, May 8. There were only two entries, E. T. Woodhead and J. S. Clark. As the latter sculled in a whiff it was not very surprising that Woodhead passed him at Ditton and won easily.

At the end of the Lent Term, Edmunds tried some of the Freshmen on sliding seats, as it was evident that several of them would be required for the First Division. Early in this Term the three Boats began to go out regularly; Edmunds coached the 1st, Craggs the 2nd, and Bennett the 3rd. It is rather an unusual thing for a Freshman to row in the 1st Boat, but this year both stroke and 3 are Freshmen. Until within a fortnight of the Races the progress made by the 1st Boat was hardly satisfactory, but since then there has been a very marked improvement, and if this is continued they will certainly give a good account of themselves.

The 2nd Boat is probably about equal to what it was last year; the 3rd is decidedly better than last years' 3rd Boat. The crews are as follows:—

1st Boat.		st.	lb.	2nd Boat.		st.	lb.
	C. E. Hartley ( <i>bow</i> )	....	9 9		E. H. H. Bartlett ( <i>bow</i> )	..10	6
2	W. H. Dodd	.....	10 6	2	H. L. Harrison	.....	11 0
3	A. D. M. Gowie	....	11 4	3	F. Mellor	.....	10 12
4	L. H. Edmunds	.....	11 8	4	H. C. Moxon	.....	10 6
5	A. F. Green	.....	12 9	5	W. N. Roseveare	.....	11 0
6	E. H. Craggs	.....	12 5	6	D. M. Kerly	.....	11 2
7	H. M. Bennett	.....	10 1	7	E. T. Woodhead	.....	11 1
	J. C. Brown ( <i>stroke</i> )	....	12 3		H. T. Gilling ( <i>stroke</i> )	..11	5
	W. H. Moresby ( <i>cox</i> )	..	8 5		H. H. Nurse ( <i>cox</i> )	.....	9 4
3rd Boat.		st.	lb.				
	T. A. Beckett ( <i>bow</i> )	.....	9 12				
2	H. T. E. Barlow	....	10 9				
3	H. Wilson	.....	11 8				
4	W. R. Blackett	.....	11 9				
5	R. Roberts	.....	11 12				
6	J. D. Scott	.....	11 7				
7	F. H. Tyler	.....	9 6				
	G. T. Lloyd ( <i>stroke</i> )	.....	10 12				
	H. H. L. Hill ( <i>cox</i> )	.....	8 4				

## CRICKET.

The Cricket Eleven has had a fairly successful season; there is still one match to be played, the record at present being as follows.

Matches played, 13; Won, 5; Drawn, 3; Lost, 5.

We had six old choices up, namely, Smith, Thompson, Izon, Garne, Fisher and Robin; of these, Smith and Thompson were very seldom able to play for us, otherwise the result of one or two matches might have been different. The following have now received their colours: A. H. Sharman, W. S. Sherrington, L. W. Reed, S. W. Stevens, J. B. Oldham. The honours in batting belong to Garne, Fisher, Smith and Robin, whose average ought to shew up well at the end of the season, while the brunt of the bowling has been borne by Smith, Izon and Fisher; Smith having taken 19 wickets, Izon 15, and Fisher 48. Garne has played several excellent innings, in four of them reaching 50 runs, and has been very unfortunate in being frequently run out; Smith has also done well on several occasions; Robin played a long innings of 93 not out against Peterhouse, but it was marred by chances; he also did well with the bat on one or two other occasions. Our energetic captain has shown himself proficient with the willow, notably against Corpus and Clare, scoring over 50 on each occasion. Fisher has done good service, particularly in the Jesus match, scoring 62 out of a total of 96, made from the bat in the two innings. Our weak point this year lies in our tail, who have signally failed to back up the efforts of the first four or five men, the only freshman of promise being Sharman, who has batted steadily throughout. The fielding has been rather below the average.

## DEBATING SOCIETY.

The Society during this Term has shown exceptional vigour and activity. Owing to the accession of twenty-four new members the exchequer is in a flourishing condition.

Meetings have been held continuously, which in itself argues favourably for the present state of the Society compared with that of former years. The subjects of debate have been of varied interest, and the average number of attendants was unusually large. Throughout the whole term the debates were vigorously sustained, but many of the speeches displayed a deplorable lack of preparation.

The following motions were discussed:—

*April 21.* "That the Granting of Pensions is opposed to the best interests of the State." Proposed by R. W. Phillips. Lost.

*April 28 and May 5.* "That this House believes in Ghosts." Proposed by T. H. Kirby. Carried.

*May 12.* "That this House approves of the Affirmation Bill." Proposed by C. C. Frost. Carried.

*May 24.* "That this House would welcome the opening of all Museums and Public Grounds on Sundays. Proposed by L. E. Shore. To this A. J. David proposed as an amendment that the following words be added: "Provided that the Public-houses were closed." The amendment was lost while the original motion was carried.

The last debate for the Term took place on Saturday, June 2, when J. R. Cousins proposed "That this House condemns the wearing of Blue Ribbon as a badge of Teetotalism."

The following have been Officers for the term:

<i>President</i> :—A. G. Chapman.	<i>Vice-President</i> :—E. P. Boys-Smith.
<i>Treasurer</i> :—F. Mellor.	<i>Secretary</i> :—J. E. Jagger.

## LAWN TENNIS.

We regret to say that the present Lawn Tennis season has been a most unsuccessful one. We made a fair start by obtaining a victory over Caius, but that was the first and (up to May 30) the last of our triumphs. Had we played a fairly representative team, in the majority of matches, we might have met with better success; but in nearly every instance, we played a scratch team, thereby handicapping ourselves far too severely. The Cricket Club has much to answer for in taking away our good Tennis men.

We must congratulate Wilkes on his University successes; and impartially too, for had he not been quite so important a Tennis player, he would have been able to play in more of our matches.

The double ties were decided in favour of H. Ward and Roscow. Up to the time of going to press, the single ties have not yet been played off; the victory resting between Wilkes, (penalized  $\frac{1}{2}$ .30) Wells, and Clifton.

We are happy to say that the club is flourishing financially, and among other advantages this year to the Johnian Lawn Tennis player may be mentioned the fair weather and our full complement of sixteen nets.

## C. U. R. V. C. ('B' COMPANY).

From the beginning of the Term the men were engaged in preparing for the Annual Inspection on May 4. Several Battalion and Company Drills were held, and the result of the Inspection was highly satisfactory. Col. Byron, the Inspecting officer, was satisfied with the efficiency of the men, but hoped that the Corps would increase in numbers. 'B' Company was the smallest on parade, and it is to be regretted that it does not receive better support from the Members of the College.

There have been Company Drills every week, which have been well attended.



Members of 'B' Company have not been so successful in shooting this Term as formerly. Sgt. Moors was the only member who won a prize in 'Series A'; and no one was successful in 'Series B,' though some were well up. A Company team could not be got up for the Medals or the Wale Challenge Plate, owing to the lack of interest in shooting in 'B' Company. The Company Cup was shot for on May 31, and was won by Sgt. Wills.

The St. John's Small Cup will be shot for next week by the winners of the Company Cup for the three terms.

The Annual General Meeting of the Corps was held on May 23, when some resolutions were adopted in reference to some changes in the Uniform of the Corps. The gaiters are to be changed in colour, size, and shape; short black ones will probably be chosen. The caps are to be changed for some other head-dress, and trousers are to be worn instead of knickerbockers.

A camp will be formed at Colchester from June 14 to 23, and a deta

#### THE MUSICAL SOCIETY.

The Musical Society has been holding practices regularly this Term for the June Concert, which have been on the whole well attended by members of the Chorus; latterly we have been rehearsing with the Orchestra also.

There is nothing of importance to add to the notice that appeared in the last number; we have every hope that the Concert will be quite up to the standard of former years. The principal items of the Programme are: "De Profundis" (130th Psalm) *Gounod*; "Kampf und Sieg," a Cantata by *Weber*; Two Concertos (Nos. 9 and 14) for Organ and Strings by *Mozart*.

#### EAGLES LAWN TENNIS CLUB.

During this Term the members of the above club have played three matches—two against the Mayflies, in both of which the Eagles were beaten, and one against the College club, in which they were victorious. As in former years, three courts have been hired on the cricket-field for the use of members, and these have been in good condition all through the season. Altogether this club, which we believe is the oldest Lawn Tennis Club in the 'Varsity, continues to flourish.

At a meeting held at the end of last term, on March 1, the following new members were elected: E. T. Lewis, H. H. Wilkes, L. Fisher, H. S. Gill, C. D. Lord, P. H. Robin, A. Carpmael, H. Ward, R. W. Hogg, E. A. Goulding, E. W. Chilcott, L. H. Edmunds, E. J. Soares, F. C. Marshall, A. H. Sharman, N. H. Hardwick; and at a meeting held at the beginning of this Term, on April 23, the following: H. E. Hill, S. W. Stevens, H. S. Cadle, C. M. Dyer, A. B. Clifton, and W. H. Moresby.

#### THE SWIMMING RACES.

These races took place on Monday and Tuesday, May 28th and 29th, at the University Bathing Sheds, in splendid weather. The entries, especially for the Handicaps, were by no means numerous, considering the large number in College who take an interest in swimming. However, being the first attempt of the kind, little method in getting men to join had been adopted. We hope that once started these races may become an annual institution, and that more formal arrangements will be made to make them a greater success.

We append brief details:—

##### First Day.

*Distance Diving*: H. F. Gipps (48 yds.) 1; W. H. Kynaston (33 yds.) 2. Six entered and dived in alphabetical order. Gipps, the first on the list, was unapproached and did not go in a second time.

*100 Yards*: F. H. Francis, 1; J. F. Ray, 2; D. Walker, 3; W. H. Kynaston, 0; A. C. Roberts, 0; R. Large, 0.

Ray and Kynaston were first in the water, but Francis, aided by the station, drew away and retained his lead to the end, winning by a yard. Time, 1 min. 25 secs.

*200 Yards Handicap*: F. H. Francis (scratch), 1; D. Walker (10 secs.) 2; J. F. Ray, (disq.), 0; H. F. Gipps, 0; A. C. Roberts, 0; R. Large, 0.

Francis was first to the half-distance, and spurting back came in first by 20 yards. Ray just beat Walker for second place, but was disqualified, for diving before the signal was given.

##### Second Day.

*50 Yards*: W. H. Kynaston, 1; C. H. Innes, 2; A. C. Roberts, 3; R. Large, 0.

A splendid race; Kynaston led the way, hotly pursued by Roberts. At the half-distance Innes came up with a rush and headed Roberts, but failed to quite reach Kynaston, who touched the pole a foot in advance. Time, 34 secs.

*Object Diving (12 plates)*: D. Walker, 1, 4, 5 (10), 1; W. Kelland, 2, 3, 4 (9) †; W. H. Kynaston, 3, 4, 2 (9) †; C. E. Hartley, 0; R. Large, 0; A. C. Roberts, 0; H. B. Stanwell, 0.

A good contest between the first three. Walker went right out of the line in his first attempt, but made amends in his next two shots.

*Quarter-Mile*: F. H. Francis, 1; J. F. Ray, 2; C. H. Innes, 3; J. A. Langley, 0; W. J. Morrison, 0.

Ray showed the way for three-quarters of the journey up stream, when Innes and Francis passed him, touching the pole at the 110 yards together; coming back they were still level and again touched the pole together at the other end. Turning once more, however, Innes was beaten, and Francis going on won by forty-five yards. Innes ran into the bank and was passed by Ray. Morrison and Langley did not complete the course. Time, 9 mins. 45 secs.

*100 Yards Handicap*: D. Walker (scr.), †; W. H. Kynaston (5 secs.) †; H. B. Stanwell (20 secs.), 0; W. Kelland (20 secs.), 0.

Stanwell and Kelland made the most of their start, and the former looked like winning, but Kynaston and Walker over-hauled him, the latter just getting up at the finish and making a dead-heat of it.

We are sorry that W. H. Dodd, Sec. C.U.S.C., was unable to enter, as he would probably have improved on the times, especially for the Quarter Mile.

#### THE THESPIDS.

The Thespids intend giving dramatic performances, on June 7 and 8, in Lecture-room IV. The thanks of the Club are due to

the Master and Council for their permission to use this commodious room. Two farces have been chosen for representation, "The Spectre Bridegroom," by W. T. Moncrieff; and "A Thumping Legacy," by J. Maddison Morton.

We hope to give a full account of the performances in our next issue.

#### PROPOSED MISSION.

ON Sexagesima Sunday, January 28th, 1883, the Rev. W. Allen Whitworth, Fellow of St. John's College, and Vicar of St. John's, Hammersmith, in a sermon preached in the College Chapel, suggested that the College should support a Mission in some neglected district of London. Christ Church, Oxford, and some of the Public Schools have already undertaken similar work. The proposal was warmly received, and carefully discussed by senior and by junior members of the College. It was felt that a Mission might be beneficial in many different ways. The work would be in the spirit of the foundress, Lady Margaret; it would serve as a bond of union between rich and poor, educated and ignorant, and generally between class and class. If efficiently conducted, it would have a double value—to the district chosen for the Mission, and to the many members of the College, who it is hoped would, in various ways, take a practical interest in it. They would be able to support the Missioner, not only in his directly religious work, but also in the schemes which he might adopt for civilizing and brightening the homes and lives of his people.

A meeting was held in the College Hall, on Tuesday, May 8th, the Master in the Chair, to which all members of the College were invited. Numerous letters from non-residents expressing sympathy and promising help were read. After speeches from the Bishop of Bedford, Archdeacon Cheetham (for the Bishop of Rochester), Rev. C. H. Grundy, Professors Liveing and Mayor, and F. H. Francis, an undergraduate member of the College, the following resolution was adopted:—

"That a Mission be undertaken in London. That funds be raised from members of the College, and that such provision be made for maintaining a direct interest in the working of the Mission as shall from time to time seem advisable. That the Mission be regulated by a Council and managed by a Committee elected by and from the Council."

Mr. Torry is Treasurer; Mr. Caldecott and D. Walker, Secretaries.

END OF VOL. XII.