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CONTENTS.

	PAGE
Si Je Puis	587
Notes from the College Records (<i>continued</i>)	589
To a Dead Poet	605
Delphi	606
Notes on the Early History of Rowing	612
The Freckled Spider	621
A Remonstrance	625
The King of Birds	626
Aquilae Laudes	627
In ' Arculi Sagittulam '	630
Christopher Marlowe	632
Tripos Thoughts	647
A Letter of Newton's	649
Obituary:	
The Rev John Spicer Wood D.D.	654
The Rev Charles Pritchard D.D., F.R.S.	664
The Rev Anthony Bower M.A.	666
John Cowie M.A.	670
The Rev John Richards M.A.	671
The Rev S. C. Adam M.A.	671
Our Chronicle.	672
The Library	694

The Subscription for the ensuing year is fixed at 4/6; it includes Nos 102, 103 and 104. Subscribers who pay One Guinea in advance will be supplied with the Magazine for five years, dating from the Term in which the payment is made, and will receive *gratis*, on application, a copy of the *Index* (vols i—xv).

Non-resident subscribers are requested to pay their Subscriptions to Mr E. Johnson, Bookseller, Trinity Street: cheques and postal orders should be made payable to *The Treasurer of the Eagle Magazine*.

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

Contributions for the next number should be sent in at an early date to one of the Editors (Dr Donald MacAlister, Mr G. C. M. Smith, W. McDougall, L. Horton-Smith, J. H. B. Masterman, H. A. Merriman).

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

A special case, for binding volumes of the Eagle, bearing the College Arms, has been brought out by Mr E. Johnson, Trinity Street. Charge for case and binding 2/6; case alone 1/6.

Large-paper copies of the plate of the College Arms, forming the frontispiece to No 89, may be obtained by Subscribers at the reduced price of 10d on application to Mr Merry at the College Buttery.

Copies of the antique medallion portrait of the Lady Margaret may be obtained by Subscribers at the reduced price of 3d on application to Mr Merry at the College Buttery.

Fine impressions, folio, of the old copper-plate portrait of the Lady Margaret, may be had at the Buttery: price 2s. 6d.

The INDEX to the EAGLE (vols i—xv) is now ready, and may be had from Mr Merry at the College Buttery, price half-a-crown.



SI JE PUIS.

LADS in red, come raise a chorus ;
Lady Margaret men are we :
Mark the flag that's floating o'er us,
Read the motto "Si je puis!"
'Tis a golden rule of rowing,
True since rowing first began ;
Every race we must mean going,
Aye, and winning if we can !

Chorus—If we can! If we can! If we can!
Then row for Lady Margaret every man!
Though we cannot all aspire
To set the Cam on fire,
Yet we'll get the boat up higher
If we can!

So we'll work together facing
Pelting rain or burning sun :
It's not only in the racing
That a place is lost and won :
Stick to practice, stick to training
Resolutely, every man :
While there's aught to do remaining
We must do it if we can !

Chorus—If we can! If we can! If we can!
Then row for Lady Margaret every man!
Never mind about the weather!
Watch the time and swing and feather!
And we'll get the boat together
If we can!

Then when scarlet blades are flashing
 As the good ship gathers pace,
 And the rattle's loudly crashing
 At the crisis of the race,
 Though whoe'er you please ahead be,
 Follow out this simple plan:
 Let the motto of the Red be
 'We will bump them if we can!'

Chorus—If we can! If we can! If we can!
 Then row for Lady Margaret every man!
 And together raise the chorus,
 We'll let no one triumph o'er us,
 But we'll bump the boat before us
 If we can!

R. H. F.



NOTES FROM THE COLLEGE RECORDS.

(Continued from p. 481).

IT is well known that St John's did not come into possession of all the estates the Lady Margaret had designed for its support. Through the unwearied efforts of Bishop Fisher, backed up by the assiduity of our third Master, Nicolas Metcalfe, the estates of three religious houses were added to the endowments of the College. The Maison Dieu of Ospringe and the Benedictine Nunneries of Higham and Broomhall were dissolved by Henry VIII, and their possession granted to the College.

Preserved among the muniments of the College are a vast number of charters belonging to these Houses. Fascinating as these are to the professed antiquary, it cannot be said that to the ordinary reader grants of land and compacts between ecclesiastical bodies which have been dissolved for centuries are of much interest. But preserved among the rent-rolls and charters of Higham are a few letters and documents of more general concern.

The Nunnery of Lillechurch or Higham (near Rochester) is stated to have been founded by King Stephen before the year 1151. From a writing of Theobald, Archbishop of Canterbury (1138--1162), preserved in the College (printed in Dugdale's *Monasticon*, ed. 1846, IV. 381), it appears that King Stephen and his Queen Matilda gave to their younger daughter Mary, and her nuns of St Sulpice, the Manor of

Lillechurch, and so founded this house. Mary herself afterwards retired to the Abbey of Rumsey, in Hampshire, and ultimately married Matthew of Flanders and became Countess of Boulogne.

The Manor of Lillechurch and its demesnes were confirmed by grants from successive Kings to the nunnery at Higham, and at the dissolution of the nunnery became the property of St John's College, one of the farms into which the College estate there is divided being called 'Lillechurch,' and another the 'Abbey farm,' to this day.

Originally founded for sixteen nuns, the house gradually decayed, until in the early part of the sixteenth century there were but three inmates, against two of whom charges of dissolute life seem very clearly to have been made out by Bishop Fisher (Dugdale, *Monasticon* IV. 379; Lewis, *Life of Bishop Fisher*, II. 307). A list of the abbesses and prioresses will be found in Dugdale (*l. c.* p. 378).

In the College Library is now deposited the mortuary roll of Amphelicia, who was prioress in 1298. This is a parchment roll some 50 or 60 feet in length, signed by no less than 363 religious houses in England, each setting forth in a short formula that the deceased has their prayers from that time forth. It is believed to be the finest of such documents in existence (*First Report of the Historical MSS Commission*, p. 74). One point of interest lies in the fact that we have in it so many specimens of contemporary handwriting.

While turning over a quantity of rent-rolls of the Manor of Lillechurch I found two parchment rolls; one apparently a service for the Commemoration of Benefactors, partly in Norman-French, partly in English; the other a list of pittances or allowances to the nuns on certain church festivals. This commemoration service has at some time been much injured by damp, and the earlier part (forming the outside of the roll) is not easily deciphered.

It commences with a list of abbesses and prioresses, and the names here given add very considerably to the list given by Dugdale, while one or two of his names do not appear in this list.

It will be observed that prayers are offered for the souls of William Wells, Bishop of Rochester (1437—44), and of John Low, Bishop of Rochester (1444—68). It may therefore be conjectured that the service was used while Thomas Rotheram was Bishop (1468—72).

Jube domine benedicere. Auctor & Defensor sit nobis omnipotens miserere domine Amen. Benedicite Domine.
 Parlum del ordere del alme nre mestre. Nous membre del alme labesse Marie, labesse Amor, labesse Emeline, labesse Oliue, labesse Mabile, labesse Amice, labesse Eustace, labesse Jude, labesse Jon, Del alme la p'orisse Alis, la p'orisse Eunice, la p'orisse Jon, la p'orisse Amflise, la p'orisse Maut, la p'orisse Jone, la p'orisse Maut, la p'orisse Elizabeth, la p'orisse Cecile, la p'orisse Oliue, la p'orisse Jone.
 Del alme le roi Esteuene, la reyne Maut, Madame Marie & de lo^r enfans. Et alme del roy Henry & de ces enfans, la alme del roy Ion (?) & de ces enfans lalme le roy Edward et de ces enfans....

(The manuscript is here much torn and defaced)

Prium p^r seint ecglice ke deu la garde & la mentayne & la defende de... & de trauaile & la content p^r sa m^rci. Amen
 Priu p^r lalme le roi Esteuene p^r lalme la reyne Maut et p^r la alme Marie p^r labesse, roy Jon p^r lalme le roy Edward, p^r lalme Wille, p^r lalme Raffh, p^r lalme Jon, p^r lalme Raffh, p^r lalme Jon, p^r lalme Willem, & p^r lalme Willem Jon, ke diu assöile. p^r. n^r.
 Priu p^r lalme Thös, p^r lalme Regnal, p^r lalme Jon, p^r lalme Nicol, p^r lalme Amänd, p^r alme Willē, p^r lez almes Jon & Jon, Alis, Thomas & lez almes Jon & Jon ke dieu. pater n^r.
 Prium p^r lalme Richard, p^r lalme Willem, p^r lalme Jon, p^r lalme Margerie, p^r lalme Jon, p^r lalme Rogier, p^r lalme Jon, p^r lalme Willem, p^r lalme Jon, p^r lalme Thos, & p^r lalme Thos, p^r lalme

Robert, p^r lalme Margerie, p^r lalme Margerie, p^r lalme Alis & p^r lalme Alis, p^r lalme Jon & p^r tous nous autre bienfetours ke dieu les asoile. Amen Pr nost^r

(The manuscript is here very illegible in parts)

God for thy m^rcy send suche wynd & wederyng on erthe y^t gras corne & ffruites may grow crysten men to sustayne oure lyues to amend strengthyng off oure sowlys good lord for thy m^rcy Amen.

God for thy m^rcy saue oure holy fadyr y^e poope w^t all hys cardinallys, patryarkys of Jerusalem, archebyshoppys and Bysshopys, parsones and vicarius & all y^e y^t hauyth holy chyrche vndyr gou^rnaunce, god geue them g^rce so to rewllle them selffe & thoo y^t be vnder them that hytt may be pleasynt to god, saluacion bothe to ther lyuyes & soulys Amen.

God for his marcy saue the priores of thys place and all here Systres, god geue here g^rce so to rulle herselfe and thoo that be vndyr her Rewell, plesyng to god and saluacōn to theyr sowles Amendment, to here lyfe, and Amendment to thys poore place. Lord & it be thy wylle Amen.

God for his m^rcy saue all the bretheryn & Systeme is lyvys & specily Sr John Bycroft Confessor off thys place & Mast^r Willm Brayesbrak, Raaffe Beer, Richard Rykcles, Robert Gylmy, Willm Roolff, Roberd fferrowre, Willm fuller, And all othyr benefacturus that we be bownde to p^ry for, that god off hys mercy geue vs grace to p^ry so for them that hytt may be to the pleasure off god & Saluacyon bothe to theyr lyvys and to theyr sowlys Amen.

God for hys m^rcy saue all thatt there is on water, on lande, in pryson, in det or dedly syne, in pēll off dethe, in chyld bede lyyng, god for hys m^rcy geue vs grace to p^ry so for them plesyng to god saluacōn bothe to theyr lyffys & sowlys. Amen.

God for his m^rcy saue the steward off thys place & Councillaris & the Rent gaderers & all the Seruantys that to thys place belongyng & all the tenawntes, god geue them g^rce so to rewllle thē selves that hytt may be pleasyng to god and saluacious to ther sowlys Amen.

God for hys m^rcy haue m^rcy opon the sowll of Willm Wellys Bysshope of Rowchester & for the sowle off Bysshop John Low & for all the Bysshoppys sowlys that eur haue bene vysetorys synne thys place was fyrst fowndyd & send vnto them *Requiem Sempiternam* Amen, p^r. n^r.

God for hys m^rcy haue m^rcy one owre preares sowle Dame Esobell Wade & for the sowle off Dame Margaret Boteler p^rares of this place and for all the preores sowlys that hathe byne syne thys place was fyrst fflowndyd and send vnto them *Requiem Sempiternam* Amen. Pr Nost^r.

God for hys m^rcy haue m^rcy apon all owre systren sowlys that haue benne Resseuyd in thys place & specially for the sowle of Ame Murden, subpreares of thys place and Dame Maude, her systeme Dame Margery, Dame Joone, Dame Alys, Dame Joone, Dame Kateryne, Dame Joone & for all the sowlys that have bene systres of thys place syne thys place was fyrst foundyd and send vnto thē *Requiem et^r n^r*. Pr. N^r.

God for hys much m^rcy haue marcy on all our founders sowlys and specially for the sowle off Kyng Steuyne & for the sowle of quenne Mawde & dame Mary her dowgt^r that was Abbas off thys place & for the sowle of Kyng Johne & the sowle of Kyng Harry & for the sowlys of all the Kynges thatt hathe byne fownders off thys place syne this place was fyrst fowndyd & send vnto them *Requiem Sempiternam* Amen. Pr. N^r. God for hys muche m^rcy haue m^rcy apon owre ffaders sowlys & owre moders sowlys, owre Godfadyrs sowlys, owre godmothers sowlys, owre brethrene sowlys, owre systren sowlys, & all owre kynnyys sowlys and all owre fryndys sowlys and for Dany Everard is sowle and Mast^r Harry Crosby ys sowle & for John Dagfeld sowlle & for all the sowlys y^t we be bound to p^ry for & for all crysten sowlys. *De profundis* &c.

Ffor the sowle of Rychard Morgan & Jehan hys wyffe, for the sowle of Raynold Assche & Rychard Gowlys sowle, for the sowle of Sr Thomas ffrowyke Knyght & Jehan hys wyffe and Thomas hys son.

Hec sunt statuta pictanciarum ecclesie de Hegham.

En la cōception nostre Dame deus mes & pitance payn e c^rueyse.

En la veyle de Nowel deus mes.

Le iour de Nowel treys mes.

Le iour de Stephene deus mes.

Le iour de seynt Johⁿ le Euⁿgeliste, deus mes.

Le iour de seint Thomas, deus mes.

Le iour de la c^rcūcision, deus mes.

- Le iour de la Tiphayne, deus mes.
 Le iour de seynt Sulpis, ij mes.
 Le iour de la purification ij mes e pitance payn e c^rueyse.
 Le dimeygne prochein de vant les cendres ij mes elur crepis
 esflur.
 Le io^r del anūnciacion n^re dame ij mes e pitance payn e
 c^rueyse.
 Le dimeygne de paumes, ij mes.
 Le io^r de la cene n^re seyn^r de vant Pask, ij mes.
 En la veyle de Pask, ij mes.
 Le iour de Pask, treys mes elur flauns.
 Len demeyn de Pask, ij mes.
 Le mardy suant apres, ij mes.
 *Le meskerdie ap^s deuōns prendre pesson, le iouisdie apres
 charfres.
 En les vtaues de pask *quasimodo genite* ij mes.
 Le io^r de lexaltacion seint croys ij mes.
 Le veyle de ascencion pesson.
 Le io^r de ascēciō ij pitāce payn c^rueise e checū un formage.
 La veyle de Pentecoste, ij mes.
 Le iour de Pentecoste iij mes.
 Le demeyn de Pentecoste, ij mes.
 †Le meskerdie ap^s deuons prendre pesson, le iouisdie chares
 fresches.
 Le mardy suant prochain apres, ij mes.
 Le iour de la Trinite ij mes.
 Le veyle de corpe c^rsti pesson. Le io^r de Corpe C^rsti
 ij mes.
 Le iour de seint Johnⁿ de baptiste ij mes.
 Le io^r Peter & Paul ij mes, Le io^r seint Anne, payn e
 c^rueyse.
 Le io^r de la trⁿsfiguracion, ij mes.
 Le io^r seint Radegunde pitance, xij deners.
 Le veyle de la assūpcion n^re Dame ij mes.
 Le tierce io^r apres ij mes, les vtas de assūpcion, ij mes.
 Le io^r de la Natiuite n^re Dame ij mes, pitance payn e
 c^rueyse.
 Le io^r de seint Mi^{ch} ij mes. Le feste de reliquis ij mes.
 Le veyle de tous seyns pesson. Le io^r de tous seyns ij mes.

* Interlined in a later hand.

† Interlined in a later hand.

- Le io^r de dedicacion ec^cle ij mes.
 E q^{nt} quatredubbla feste vyent sur Lundy dunk auera le
 covent chars.
 Le iour del assūpcion treys mes pitance payn e c^rueyse
 checun vn formage.
 Len demeyn del assumpcion ij mes.

This list of pittances or allowances may be compared
 with that of the wealthy nunnery of Barking (Dugdale,
Monasticon, I. 444). The document is very plainly
 written in a fifteenth century hand, and most of the
 Norman-French words are sufficiently like their
 modern equivalents to be understood.

Mes stands for a portion, *cervise* or *cervoise* beer,
crepis, in modern French *crêpes*, seem to have been
 fritters or wafers, *flauns* (from the low Latin *fladonem*)
 were custards, or open tarts; *pesson* is for *poisson*, *charfres*
 for *chair fraîche*.

But I am unable to conjecture the meaning of *elur*
 (or *e lur*), or *esflur* (or *e flur*). It may be that *esflur* stands
 for *et flur* or *à fleur*, i.e. *fleur de farine*, which Cotgrave
 gives as xvith century French for flour. *Quasimodo*
genite are the opening words of the Introit, chanted at
 the Mass for Low Sunday, or the Sunday after Easter;
 the Octave (*vtaves*, *utaves*) of a Feast is the week or
 eight days following, including the Feast itself. On
 the day of St Rhadegund it will be observed that the
 nuns got twelve pence (*deniers*) as well as a pittance.

The last Prioress of the House, Anchoreta Ungo-
 thorpe or Owglethorpe, died 31 January 1520. Probably
 Fisher had had his eye on the nunnery for some time,
 and her death only hurried matters on. At this time
 there were but three nuns left, Agnes Swayne, Eliza-
 beth Penny, and Godlive (also called Godliva, Godley,
 and Godliffe) Lawrence.

The letters which follow seem to shew that Fisher
 left Metcalfe to take the leading part in obtaining the
 King's consent. The second of Sharpe's letters (now a
 mere fragment, the earlier portion having been torn away)

is interesting as shewing that some misgivings were felt as to the prudence of the course which was to be followed and its effect as a precedent.

Addressed: To the Ryght Worshipfull Mr Archdeacon of Rochestr this lettre be dd in hast.

After all dew recomēdacons Syr so it is the ladies of Heigham haue opened the kinges licence to elec a p'oress and so thei must goo to elecion hastely. my lord can no longer differ it but to his dishonor greatly. And if thei doo elec an hede, bothe yo^r matter shalbe hyndred thereby and also in case that howse be trnlate the charge thereof wilbe the more by reson of the p'oress pencion that she must haue. ffor this consideracion and other my lord thynkes it best that yo^r m^rship come to London as hastely as ye can afr the sight herof, and to labor that either by the meanes of my lord of Devonshyre or some oder my lord cardinall may induce the kynges gr^{ce} to send to the foresaid ladyes a comandmēt to differ ther elecion to a forder knowlege of hys pleaso^r.

Syr I came to London for this cawse onely for my lord saythe y^e may do more good at London abowt thys matter now then at home. Wherefore it is hys mynd that afr the syght herof y^e shall come in all goodly haste, and abowt thys matter do all diligence y^t y^e can. And when y^e haue the for said comandmēt of the kyng y^e may not send it but get some seruand of my lord kardinalls to bryng it to Heigham in all hast or els some seruand of the kynges thus o^r lord p'sue yo^r m^rship from london in great hast

By yo^r seruand

RAF MALLEDA pst.

Addressed: To the right worshipfull Maist^r Docto^r Metcalfe Archdiacon of Rochestr.

My dewty of recomēdacions premised. liketh it yo^r Maist^r shype to know my lord wold ryght gladly here how y^e do in yo^r besines, his lordship marvelith that y^e sende noo answer of the last letter that I wrott vnto yow My lorde wold y^t yo^r maistershipe shuld gett the kynges letters (after the copyes that that y^e sende to me) direckynd vnto his lordshipe frō the kyng

for the avoydance of the noones of hygham. If the kynges letters can not be gotyn then to know when my lorde cardinall coms home for if he cū not home shortly my lorde is mynded to sende the letters to be sealyd of my lorde Cardinall and to wryte to Docto^r Telyar and to sū other also abowte my lorde cardinall for the speddyng of them. If yo^r maistershipe myght haue eny lesur I thynke itt shuld be weall doyne that y^e com to hallynge and see my lorde for then y^e shall know mor of his mynde as knows our lorde who haue yo^r maistershipe in his gr^{ce}ioss keyping at Hallyng the xxv day of Septemb

yo^r bedmā & orato^r

RICHARD SHARPE.

Addressed: [To the] Ryght Worshipfull [Dr] Metcalfe Archdeacon [of Roche]st^r.

...yow to know what is best to be doyn. If...if ther war a lett^r sende fro the kyng to..for to make a restrayntt of all renttes guddes and implementes..the said noonre that y^t shuld make them..to provyde for thē self and my lord answerde and said lett the M^r doo therein as he thynkyth best, and so other answer he wold giff noon and therfor folow yo^r cownsell for wether ys to be doyne or not I can nott tell, to haue the kynges letters for my lord Cobhm, me semeth it is not cōuenient,, for yt is not for noo temporall man to remoue them to eny other place and mor ou^r we thynke rather it shuld be dyshonor to my lorde & also example y^t herastur myght be hyndraunce to his iurisdiction, thus yo^r maistryrshipe hathe the best counsell y^t I can gyff yow. Our lord forther yow in yo^r besines & haue yow in his gr^{ce}iose keyping in hast at Hallyng this monday

yo^r bedmā

RICHARD SHARPE.

y^t is best that yo^r maistershipe speke with my lorde or y^e obteyne of the kinges grace eny lett^r to my lorde in this matter.

When at last the King was persuaded to take the matter up he clearly proceeded with some vigour, as the tenour of the following letter shews.

Fisher proceeded, we may gather, with care and deliberation, and was clearly anxious that the whole proceedings should be judicial in their character. The King seems at least once to have urged him to greater despatch (see the letter printed by Hymers, *Funeral Sermon of Lady Margaret*, p. 189). The King ultimately dissolved the Priory 21 October 1522, and granted its possessions to the College 19 May 1523. The Bishop and Dean and Chapter of Rochester confirmed this in March 1524, and the Pope, Clement VII, sanctioned the whole by a Bull dated October 1524.

Endorsed: A cope of the kynges letr ys for Higham.

Right reuende father in God our trusty and well beloued we gret you well. And where as credible relacōn ys made vnto vs that by reason of the manyfest and sklanderouse incontynencies mysorders and digressions vsed and daily more and more increased w^t in o^r the Monastery or Priory of Highm̄ beyng aswell of o^r fundacon and patronage as of yo^r diocese and Jurisdiction. Not oonly the dyvne service there of aunyent tyme by o^r progenitours of famouse memory establisshed and founded. But also the gouernors of the same towchyng the trade of Religyon growe in to extreme ruyn and decaye. So that the direct order of their profession ys vterly altered and subuerted contrary to the ruls of their religion. To the hyghe displeasure of god, Sklander and infamy of the same place, also to ryght evyll and perlesse example of semblable professyons and consequently to o^r myscontentacion. We hauyng tendre zele and respecte to the encrease of all Cristes Religion and willyng reformacon of the enormities vsed in that behalf. As well for that the said Monastery is of o^r foundacōn as also bycause we wold not suffer the impechement or vyolacion of any religion, specially w^t in our realmes or dñōns Woll and cōmaunde you that w^t conuenient diligence vpon the Recepte of these o^r l^res ye do sende your officers vnto our said monastery, To thentent they in good and substanciall maner may reasort thether by meane of visitacōn. And thereupon by vertue of this o^r cōmandment and auctoritie of yo^r ordynary Jurisdi^cōn they shall procede against the nonnes beyng sisters there, accordyng to the lawe and ther demerits

Signifyng vnto you that for the reuerence wiche we haue to the same religion we be thaduyce of o^r Counsaill haue taken suche ordre and direcōn that the said sisteres in religiouse houses shalbe prouyded of competent lvyng hereafter. Where we doubt not thay shall haue such example of gode lvyng gevyn vnto them as shalbe for their holsome reducion vnto the right pathe of ther verry true profession like as we woll yo^r officers shall shewe and declare vnto them in o^r behalff accordyngly. And that y^e fale not diligently taccomplishe this o^r cōmandment w^t effecte as ye tendre o^r pleasour Yevyn vndre o^r Signet.

We gather from the documents which follow that two of the nuns, the two in fact against whom charges of dissolute life were made out, very soon began to alienate the property of the nunnery. John James, whose name occurs in these documents, had been the bailiff or land-agent of the convent, and he afterwards acted in this capacity for the College.

Confessed by Dame Godley & Dame Peny.

ffirst deluerd by dame Godley to her susturs doghter oon litill chest with evidences. With the key of the same.

- Itm* oon parcell of evidence in a chest in Dame Godleis chawmber att hir beddes feet lying in a bleddar.
- Itm* dd to hir brother by hir own handes oon pax.
- Itm* dd by hir to Elizabeth servande there ij cruettes.
- Itm* dd to her mother oon boke coueryd w^t siluer & gilt.
- Itm* in her mothers keypyng also oon chalis gilt.
- Itm* another chalis that lyeth in plege (as she saith) to her mother.
- Itm* x or xj fether beddes & and ij or iij matres within the monastery.
- Itm* all ther napry ware in a chest lokkyd & seallyd & standing in a chawmber callyd the bischoppis chawmbr.
- Itm* to John James oon ledger conteynyng al ther evidence.
- Itm* dd to the same John James by the p^oress at diuerss & sondry tymes other diuerss evidence perteyning to the monastery.

Itm dd to y^e same the composi^on betwyn y^e vicare of Highm̄ & the monastery of the same.

Itm in Dame Penys chawmber iij superaltares.

Itm vndyr the sterres y^t leddith to the dortar & in within the dortar iij spyttes, oon poit of brass.

Itm carryd in Sakkes at diuerss tymes to Laurence howse of Gravesende vestmentes, palles, autler clothes, towelles & other diuerss stuff belongyn to the monastery.

Itm y^e obligacion of the hospitall of Strode in Dame Penys chawmb. in hir chest or elles in the litell buttre within the parlor in a box.

Itm in Dame Godles chest in the Dortar oon maser, oon litull coffer w^t relikkes, oon horne garnyshyd with siluer, Seynt Johns head, ij litell pelows coueryd w^t silke & other certain stuff, hir brother hath the key.

Itm dd to James Vrmston certain stuff left by Dame Peny at her departure.

Itm in the handes of Stephen ther servand oon fether bedd with oon bolster ij blankettes oon couerled & a pelow.

Parte of the Evidences be at Lawrence house of Graves ende deluret by Dame Godley to hir kynswoman in a littell cheste.

Itm another pte of Evidence in Dame Godley chambr at her bedde feete

Itm dd. to hir brodr by hir owen handes on pax.

Itm dd. by Dame Godley to Elizabeth Serunt in the Monasterie ij Cruettes.

Itm dd. to Laurence wif by Dame Godley a booke coueret w^t silur.

Itm on Chalis vngilte liethe at London for v markes.

Itm x or xj fetherbeddes ij or iij materes be in the house.

Itm all the Napery ware is in a cheste in a chambr called the bishōp loked & sealed vnd^r the stayres that ledithe to the dortor.

Itm iij superaltares in Dame Penys chambr.

Itm John Jamys hath a leger cōteyning all their evidence.

Itm iij spittes in the dortor.

Itm inquire of the old lady who gaff theym counsell to cōvey there evidence away.

Their home having been broken up, Fisher and Metcalfe had now to provide for the nuns. It appears that Agnes Swayne went to Swaffham Bulbeck in Cambridgeshire, Elizabeth Penny to St Sepulchre's Priory in Canterbury, and Godlive Lawrence to the nunnery of St Helen's, within Bishopsgate, London.

Addressed: This lettre be delyured to the goodman Hudson brewer besyde Powles Wharff to be cōveyed by hym to Mr Archdiacon of Rochest^r beyng at Cambrege in goodly haste.

Ryght worshipfull syr I reco^mend me to yo^r m^rship in dew man^r thankyng the same for yo^r gifte whiche dothe me ease at this tyme. Syr my lord hathe co^manded me to signyfy to you that he wold have you to lay a parte all other besynes and to goo about yo^r matter cōcernyng the nonnes w^t all y^r payn & diligence. Dame Laurence wold gladly be in saint Elynnes and setteld ther & my lord wold as fayn that she wer ther, but what M^r Secretary haith done in that thyng his lordship wotes not. Therefor he wold ye shuld labor to knew, he thynkes it to moche to put M^r Secretary bothe to make letters & to send them forthe. Y^e must therefor yo^r self labor w^t his lettres. Wer this Dame Lawrence removed & at rest my lord rekennethe the matter weall fortheward. Whan y^e come vp to London lat my Lord knew by yo^r lettres for he thynkes long to have yo^u aboute this matter. It is told w^t vs that my lord Cardinall was on o^r Lady Day at Bryges and that he shall come to the empero^r at Gawnt. Other tydynges w^e have none. J^hon Harredyne, J^hon Lawrence, his mother, & Dame Godlyve his sustre wer w^t my lord at Hallyng & agreed that this matter myght be cōcluded spedely. Whan my lord wished that y^e wer about this matter I offred my self to goo about it in yo^r absence sayng I wyste welle ye had necessary besynes at Cambrege. Wher vnto he answered that it wer not beste that I or any other besyde yo^u shuld go about (it) cōmanding me therefore thus to wryt as knowethe [our Lord] who kepe your maistership. Ffrom Hallyng *in festo sti magn.*

Please it yo^r m^rshipe to have me reco^mended to M^r Smythe yo^r depute.

(This letter is not signed, but seems to be in the handwriting of Ralph Mallenda)

Addressed: [To the right] worshipfull Mr [Dr] Metcalff archydekynd of Rochester be thes deluyrd at Mr Hudsons bruer at Pollys qwarff.

[Right worshipfull] in my most vmbell man^r I comend me to your Mr^rshyp beyng ryght [.] of your good helth & how ye have sped with my lord of Salysbere [I have] beeyn at Hygham wyth the ladys to know of them quat placys thay [. . .] to so Dame Pene desyrys you that she may be at Cantebe at St Sepulkres & the old pryares desyrys that she may be at Sent Lenardes a lytyll from London in Exseckes & they desyre you to help them in to thes placys & my lady Goodlyff hath desyryd Mr Hamenden to se the maykyng of ther wrytynges for ther penoyson & I haue desyryd hym to mayk speyd theryn & he sayd at aft^r Bartylmew day he wyll make the best hast that he can for be for that day he can not tend for harvest my loord spak to me to help you in suche thyngs that I can for Hyghm̄ yff ther be ane thyng that I may do send me woord & my labor sall be redy the nonys begyns to sell thayr stuff & I have desyryd Jamys Vrmston the fermer to marke qwatt thay sell & quo buys hyt no more to your maistership at thys tyme bot Jehu haue you in hys kepyng be your awne to hys powre

JOHN WYLBOR.

Addressed: To the right worshipfull Mr Docto^r Metcalfe Archdiacon of Rochest^r.

Dew recomēdacions premysed . . yo^r maistership know my lorde is right glade y^t yo^r maistership hath so gude liklyhode of places for yo^r nuñes desiring you to make the best sped that you kan therein his lordship hath sende to yo^r maistership thes ij letters herein cloyd the on of thē for sir Thomas Nevell & the other for Mr Docto^r Roiston accordyng to yo^r desyre, Dame Elizabeth Nevell comendyd, thus our lorde have yo^r maistership in his kepyng at Hallyng the xxvij day of November

yo^r owne to his litill power

RICHARD SHARPE.

It would appear from the following documents that Dame Swayne was treated with much consideration,

while Lawrence and Penny were removed rather hurriedly. I assume that Godlive Lawrence's letter was addressed to Dame Swayne. It is interesting to notice from the way in which she spells *case* (kyse) that her pronunciation was probably 'cockney' in its character.

Delyured to Dame Swayne at her departyng.

ffirst a fetherbede with a bolster & iiij pelows.

Itm a payr of blanketts with a cou^rled.

Itm ij payr of shettes & oon shett.

Itm iij paynted clothes for hyr bed.

Itm oon kyrtill.

Itm a mantell.

Itm iij payr of hosyn.

Itm an habett.

Itm oon cotte.

Itm ij smokes.

Itm oon smoke.

Itm a qwyshon.

Itm on veyle.

Itm vj wympyls.

Itm oon chest.

Itm ij litell couers.

Itm an ymages of holoblast^r (Saynt Dorathe).

Itm an ynglish boke.

Itm a premor.

Itm iij kercheffs.

Itm ij mawses.

Itm a litell spruce chest w^t napry ware.

Itm gyffyn to hyr a payre of shettes.

Itm a litell pott or skelett.

Itm oon psalter or hymnar.

Madame we recomend us on to you and wer as you onder stonde y^t we wer takyn away sodenly and lyfte owre gere abrode trosteng y^t you wold be on to us as we wolde haffe bene on to you and you had bene In kyse lyke wys. We pray you to send us v shetys y^t we lefft abrode be syde iij payr of the howses and to vs smokys and ij Vayls and ij blake mantyls and ij cottys oñ of

blake and nother of vyolet and a payr of slyffes and to kyrtyls
oñ of blake and nother of wyhet and an abynt and the chyste In
the lytyl botre w^t a haps and an kercher and all thys gere ys
abrode and all ower tothyr gyre. We pray you het may be
sauyd for us al so ower bokys to say owr sarvys **no more** at thys
tyme bout Jhū kepe you

Be your syster dame

GODLIFE LAWRENCE.

Endorsed: Delyuryd to Wyllm̄ Maystr̄ Scharpys seruand
Imprmis ij bokes, ij kyrtylles, v chettes, ij Mantylles,
on cotte, a kercheffe.

The following document (dated 28 January 152½)
gives us an idea of the arrangements necessary for the
transfer of the nuns. The name of Isabel Stamp does
not occur in the list of prioresses of St Helen's given by
Dugdale (*Monasticon*, IV. 551).

Endorsed: An Acquittance ffor Saynt Elyns.

Be it knowen to all men to Whome this present writing shall
come That we Isabell Stampe p'oscesse of the p'ory of the
nonnes of Saynt Elyns wⁱⁿ Bisshopps gate in London & the
Covent of the same place send gretyng in ou^r lord god eu^rlast-
ing Wheare op^{on} late tyme oñ Dame Godlif Lawraunce late
nonne of the nonry of Hygham in the Countye of Kent w^t her
owen full mynde not constraynet of any person and by the
consent of the Right Reverend ffader in god John Bushop of
Rochestre her ordynary hath surrendred and geven up in to
thandes of the said Reu^ende ffad^r in god All her Right Title
interest & possession That she in any tyme past hath had in
the said nonry of Hygham To thentent that she might be
incorporated & admitted a suster in the said nonry of Saynt
Elyns in London knowinge the said Isabell Stampe prioresse of
the Covent of Sent Elyns to have receyved the day of making
of these presens With the said Dame Godlif at the tyme of her
incorporacon & admission in to the saide nonry of Saynt Elyns
of the said Reu^ende ffad^r in god by thands of Nicholas

Metcalf Clerke & deputie for the said Reu^end ffad^r xl p^{ow}ndes
of good & lawfull money of England in full contemptacon &
payment of all suche summes of money as to the said Dame
Godlif Laurance is assigned & appoynted. In wettenes of all
the p^rmisses We the said p^roesse & the Covent of Saynt Elyns
to this ower p^resent wrytyng have sette ower seale of ower office
yoven the xxvij day of January in the xiiij yer of the reigne of
king Henry theight.

(To be continued.)

R. F. S.

TO A DEAD POET.

AND there thou liest, life of yesteryear,
Honey-sweet singer once, now breathless clay,
Skilled archer of great words men loved to hear.
Now their wide wealth is told but by each tear
One man's bruised heart must shed, as day by day
The Sunrise lights him on the world's sad way.
Thou hast no light, cold thy earth-bed and drear.
Dead, oh my heart, it cannot be for aye!

Nay, but thy songs so passionately sweet
Drop healing balm into my memory
Of times I lay half-dreaming at thy feet.
Dear Heaven! I long the ghosts of old to greet,
The ghosts of our dead selves in company,
Down those long golden years I worshipped thee.

X.



DELPHI.*

POET, last laid amid thy peers in song
Within the sacred shrine where England keeps
The memory of the bards whose music stirred
The hearts of those whose labours made her great,
We dare not mock with ineffectual tears
The silence of thy grave, where only comes
The sound of music and the chant of praise,
Or if perchance a passing footstep breaks
The stillness of the spot, it only seems
An echo of the life that night and day
Rolls like a sea around these minster walls,
Here where the worship of a vanished past
Is crystallized in stone, the noisy cries
Of creeds and systems sounding far away,
Like some low murmur of a troubled sea,
Fall, and are silent. Like the mist that rose
Folding the flowers of Paradise in white,
Faint as an anthem heard on distant hills,
Sounds the great chorus of unceasing praise
Rolling in thunder to the throne of Heaven.
As on some sea-girt cliff flares up by night
The sudden beacon, on from hill to hill
The flaming message goes; the light burns dim,
But far away on battlement or crag
The fiery summons flies; and all is well.

* A poem sent in as an alternative to the Ode which gained the Chancellor's Medal for 1893.

The chorus of man's praises; not alone
From hallowed temples where the Christ hangs pale
Above the altar, and the music steals
Through dim-lit aisles, but where the ruined shrines
Crown the green crest of many a Grecian hill,
From temples buried deep in desert sand
Or lost in trackless forest; not alone
The conscious worship of believing hearts,
But voices of the night that rise in song
Unheard on earth but eloquent in Heaven.

Under the shadow of the shining cliffs
That screen Parnassus' hoary crest from sight,
Like some vast theatre the rock slopes down,
Crowned by the huts of Castri. Far below
The mountain road winds downward to the sea
Fringed with dark pines and crags of jutting rock;
And evermore the murmuring Pleistus flows
Bearing the tribute of Castalia's spring
Through tracts of desolation and decay,
Where once fair Krissa's fertile valleys smiled.
No splendour of majestic ruin shines,
Still glorious in decay; no mystic cave
Cleft in the heart of this deep-murmuring earth,
Nor eagle-crested stone still marks the spot
Where rose the chorus of adoring praise,
With smoke of victims, at the Pythian shrine.
On other hills the beacon flames burn bright,
Here ashes tell of fires that glow no more.

For here strange temples of the gods arose
Wrought with twined branches of the sacred bay,
Or wax and wings, by skilful arts made strong,
Of brazen pillars round a brazen hall.*
The envious earth closed round them; from their shrines
The ancient gods went forth; along the hills
The shadows grew, and all foul things of night
Crept forth from cleft or cave and wrought their will.

* *Pausanias*, X. 5.

Then through the darkness of the haunted glen
 The shining Phoebus passed; the demon crew
 Fled howling, while the Pythian dragon lay
 Prone on the blood-stained earth, a vanquished foe,
 And Delphi's cliff rolled back the song of praise.

Here rose the temple of the god of light,
 Crowning the laurelled slope. The promised boon
 To those who labour is the gift of rest,
 The last sweet sleep in which men dream no more,
 Nor wake again to this inquiet world.*
 More glorious from its ashes rose anew†
 Apollo's matchless dwelling-place, the home
 Of art and music and poetic fire,
 Where sculptured scenes and words of mystic lore
 Decked the fair portals, and the vaults below
 Were rich with store of consecrated gold.

Who knows not Delphi's temple? Who hath seen
 Unmoved the marble columns that surround
 The sacred walls where inspiration dwells
 And wisdom waiteth for the sons of men?
 From every land the pilgrim throngs draw near,
 Cleansed in the sacred stream; in robes of white
 They seek the temple courts, where far within
 The golden statue of Apollo shines‡
 Upon the listening priest who waits to hear
 Ascending voices from the vault below.||

The breath of inspiration steals around,
 Flooding the silent chamber; thou art here,

* Apollo promised the best gift to the builders of his temple, Trophimus and Agamedes. Three days after its completion they were found dead. *Cic. Tusc. Disp.* I. 47.

† According to Herodotus (II. 180), the fourth temple was destroyed by fire.

‡ *Pausanias* X. 24. This statue may have been added later.

|| The oracular vault seems to have been below the adytum.

Divine Apollo, while the priestess feels
 The madness of divine communion fill
 Her consecrated soul; inspired by thee
 Her voice makes answer in mysterious speech
 To those who gather at the sacred shrine.

Eternal justice hurls its vengeance here
 On desecrated vows; forgiveness smiles
 With healing balm on humble hearts that pray.
 Far through the trackless deep to shores unknown,
 Led by the mystic voice, thy children bear
 The brand first kindled at the sacred fire
 That burns for ever near earth's central stone.*
 Fair lands and fruitful islands own thy sway,
 Far-shining Phoebus, guardian of the race,
 Divine protector of thy Delphian home.

Delphi! the very word brings back again
 The golden age of Greece, when o'er the hills
 The Gods moved visibly, and godlike men
 Built their fair cities in the vale below,
 Or spread their white sails to the western wind
 And sought new home along the Eastern shores.
 Sons of the Gods, endowed with power to share
 The gladness of the morning; ye that seem
 The shadowy spirits of some earlier world,
 Do not your footsteps linger on the hills,
 The gloomy caverns thunder with your voice,
 And ruined shrines still whisper to the wind
 The incense of your praises, as of old?

Tribes that wide seas and snow-capped hills divide,
 Assembled in these temple courts, renewed
 With sacred rites the ancient bond of peace;
 Or woke the echoes of the shining rocks
 With shouts to greet the victor of the race,
 Decked with a crown of laurel round his head;

* *Plut.* De ei 2.

Or heaped their treasures in this sacred place,
The plundered spoils of many a vanquished foe.

The golden morning passed ; the sounds of strife
Woke the wild echoes of the mountain glen—
Though Persian host, or rude Barbarian king
Assailed in vain the consecrated halls,
No thunder of eternal vengeance rolls
To slay the Phocian chief, whose impious band*
Despoils the temple of its golden store.
On crimes like these a sterner vengeance waits.
No more shall freedom, loved of Gods and men,
Defend her ancient home. Oh, death is sweet
To those who live to feel a tyrant's chain,
And bow their heads beneath an alien yoke.

Spoiled by rude hands that bore o'er western seas
The plunder of the Greeks' dishonoured shrines,†
Apollo's halls still crowned the circling hill,
Unblest by smoke of bleeding sacrifice
Or chant of worship as in days of old.
Resentful hate heaps fruitless insults here
Mocking the worship of a nobler age;‡
From desecrated walls no thunder rolls,
No God comes forth, avenger of his shrine.
Yet in these ruined courts a royal guest||
Breaks the long silence of the mystic voice,
Last worshipper of Gods that dwell no more
Among the sons of men. Rome bends to pray
Here where earth's central stone still marks the spot
Where Greece once heaped the tribute of her gold.
Wail on, lone voice ; in ruined homes of prayer,
By broken fountains where the rank grass grows,

* Philomelus occupied Delphi during the Sacred War, B.C. 357.

† Sulla, Nero, and Constantine successively plundered the temple.

‡ Nero defiled and filled up the sacred chasm. The early Christians also treated with insult the claims of the oracle.

|| Julian the Apostate.

On forest-girded hills, in mountain caves,
The desolation of a godless land,
A world's despair is echoed in your cry.

A world's despair? As on some moor by night
The faint light flickers, and with weary feet
The toil-worn traveller, following, wanders on
Till the dark swamp looms treacherous, and afar
Mocking the anguish of his sudden cry
The fatal phantom gleams across the waste.

Scorn not the worship of an earlier age
By such base dreams as these. The infinite
Touches the borders of the world of sense
More closely than we know. The light of Heaven
Shines through strange windows on the sacrifice
That smokes on altars where the voice of praise
Sounds through the silence in an unknown tongue.
He dwelleth not in temples made with hands
Whose temple is the heavens, before whose throne
A thousand shining suns move silently,
Circling the vast unfathomed realms of space,
Swayed by one changeless law. Vain heaps of stone,
Man's fairest shrines are humbled in the dust ;
Yet hero-souls, whom simple faith made strong,
Seeking a pathway to the feet of God,
In every age, uplifted by His hand,
Have darkly seen His glory, like a cloud,
Wrapping the lands of earth ; and all is well.

J. H. B. MASTERMAN.



NOTES ON THE EARLY HISTORY OF ROWING.

MOST of us nowadays think of rowing chiefly as a means of sport or recreation, and we do not always recognise the important position it has occupied as a factor in the progress of mankind. The history of that progress, from a material point of view, is largely a history of the development and extension of labour-saving machines, and as the oar was probably one of the first of such machines to be invented, so we may allow rowing an honourable place as one of the earliest agents of material civilization. In fact we might almost venture to call it a test of civilization. In modern times all civilized nations have learnt or developed the art: it is only the noble and unsophisticated savage, the Red Indian, the Congo Cannibal, or the Australian aborigine, that indulges in nothing better than paddling. So too, if we look back over the course of history, we see that all the great nations of antiquity, the Egyptians, Chaldaeans, Assyrians, Phoenicians, Greeks, and Romans not only could row, but applied the art to the propulsion of far larger vessels than we think of moving by the same means. For in ancient times rowing to a certain extent occupied the position now held by steam as a means of propelling vessels independently of the wind. This continued even into the Middle Ages and right up to Elizabethan times or even later, some of the huge vessels of the Spanish Armada being provided with oars as an auxiliary motive power; while the pirate schooner

which so often excited our youthful admiration was always equipped with sweeps to move her into those mysterious and tortuous channels that led to her secret lair. But the perfection of seamanship and the development of more complicated and more efficient systems of rigging (for the ancients, as a rule, did not get beyond one-masted ships with one large full-bellied square sail) put rowing quite out of the question as a means of moving large vessels, and the introduction of steam power carried the process still further. Launches and paddle-steamers have now practically extinguished the old-time waterman, and even on the sea steam cutters and pinnaces and such like have considerably reduced the amount of what may be termed necessary or non-recreative rowing.

Before proceeding to the main subject, let us lay down this distinction. In rowing the motive power is applied to the boat directly through a rowlock, or some substitute for a rowlock, and not indirectly through the body of the person whose muscular exertion supplies the power. The latter form of propulsion is either paddling (in the popular, not in the rowing man's technical sense) or punting.

The origin of boats is a thing for which we can give neither time nor place: some form of craft must have been a very early invention of man, even when still in quite a primitive state, and it was no doubt made independently in almost every country. But who was the man who first hit upon the ingenious combination of two levers in one instrument—one for applying power to the boat, and one for lifting the heavier 'outboard' portion of the oar out of the water? Here the field of conjecture is narrowed considerably. There can scarcely ever have existed a people totally unacquainted with any form of watercraft. But we have conclusive evidence to show the existence of *rowing* on three rivers at very remote periods, the earliest dating back to a time when the other nations, whom we find at a later period acquainted

with the art, must have been in a state of comparative barbarism; and these rivers, the Tigris, the Euphrates, and the Nile, must dispute or divide the honour of being the first stream furrowed by the true oar.

Probably we may still further narrow the field of inquiry to the last of these three. For though the earliest Babylonian civilization of which we have any knowledge was such that boats must, and rowing perhaps might, have existed, yet I am not aware of any evidence as yet discovered (though at some future time it may be) which shows the existence of rowing proper prior to the period when the countries bordering on the Euphrates and Tigris were overrun by the Egyptian kings of the eighteenth and nineteenth dynasties. But, as regards the Nile, direct evidence takes us much farther back than this. The tombs of the fourth dynasty (B.C. 3766 to 3566*) shew us representations of boats and oars of a type which altered but little during the subsequent course of Egyptian history. But even apart from these direct proofs, the pyramids themselves, dating from the same dynasty, may almost be said to give circumstantial evidence to the same effect. Authorities tell us that the blocks of stone of which the great pyramid was constructed, many of them of enormous size, were chiefly obtained from the quarries on the opposite bank of the Nile valley to Gizeh, and were in all probability floated across during the course of the annual inundation. This must have been done by means of boats or barges, some of them of very considerable size. It can hardly be that rafts were used, for the timber available at that period seems hardly to have been of sufficient size for the construction of large rafts, and there is nothing to show that the Egyptians ever made use of inflated skins for this purpose, as the Assyrians did. Now it would not be possible to propel

* The dates given in this article are taken from the British Museum *Guide*, which follows Brugsch's calculations.

or guide these unwieldy and heavily laden vessels without the aid of some more efficient instrument than a paddle: for paddling has this special disadvantage, that the performer has himself to support the whole weight of the paddle; and this puts a practical limit on the size of paddle that can be used. On the other hand, the weight of an oar rests mainly on the boat, and accordingly the observance of a proper proportion between the weights of the 'inboard' and 'outboard' parts makes it possible to use a very large oar, to which, if necessary, two or even more men could apply their power. Further, rowing is an application of the mechanical device known as a lever, and authorities seem to think that the lever was the chief instrument used by the pyramid builders for the purpose of raising the huge stones to their intended resting places. If, then, the Egyptian engineers of that date were acquainted with the use of the lever for one purpose, is it too much to say, as something more than a mere conjecture, that they also applied it to another—namely the propulsion of heavily laden vessels on the water—and that rowing was practised on the Nile at least as early as the reign of Khufu (B.C. 3733)? And considering the high level to which Egyptian civilization seems to have attained even at that early period, we may assume that the art of rowing originated at a still more remote date. But we cannot say more than that. Beyond the fourth dynasty we get into the mist.

However, we may safely declare that navigation of some sort must have begun very soon after the Egyptian people settled in the land. There has never been any country—at least of anything like the same extent—where some form of navigation has been such a physical necessity. The land itself was (as it still is) but a long strip of cultivated ground, varying in breadth, on each side of the great river, opening out at the northern end into the wider plain of the Delta, this again being divided and sub-divided by the numerous and intricate branches

into which the stream split up. But there was more than this; for every year came the inundation, and, with the exception of its cities and other artificially raised places of refuge, Egypt practically disappeared, or perhaps we may rather say that it became for the time an immense and widely scattered Venice. Small wonder then if it were in such a land that aquatic arts were first invented and the earliest form of rowing developed.

Nothing could have been more prominently kept before the mind of the ordinary Egyptian than the boat in one form or another. It was closely bound up with his every-day life, and it formed a prominent feature in his religion. For a considerable part of Egyptian history the boat formed his sole means of getting from place to place otherwise than by the use of his own legs. Wherever he turned, he saw on temple, palace, or tomb the representation of the sacred boat in which Ra, the sun-god, sailed across the blue ocean of heaven; in the religious ceremonies and processions that he witnessed, the images of the gods he worshipped were borne upon stages fashioned after the same model. And last of all, when he was dead, his mummied corpse was laid upon the brightly painted lotus-decked funeral boat, and floated across the sacred lake to the tomb, in hope and belief that his soul, passing unscathed through the trial before Osiris, would enter the boat of the sun and be carried to the "pools of peace."

The sacred boat is indeed one of the most frequently recurring of Egyptian religious symbols. Sometimes it bears the solar disc alone, sometimes companies of various deities. Here it is pictured as drawn along by a train of attendant spirits or animals; here as moving apparently by the unaided will-power of the god who occupies it. Curiously enough it is almost invariably represented as equipped with the peculiar Egyptian steering oars (of which more hereafter), though as a rule there is no steersman attending to them. But probably

these are added for purposes of identification, as the religious representation of a boat is very highly conventionalized, having generally a low crescent-shaped outline, doubled back at bow and stern into a kind of elbow terminating in the conventional lotus blossom.

The types of craft underwent but little alteration during the course of Egyptian history. Probably the oldest form was the canoe or skiff of rushes, bound together with strips of papyrus; the whole vessel occasionally having a covering of that material. Such canoes were made watertight by means of pitch, and must have been of some breadth and considerable stability, unless indeed the Egyptians were consummate watermen; for we constantly find them standing upright in these vessels, catching wild fowl, and spearing fish or even crocodiles. These canoes were propelled either with paddles or punt-poles: the latter were short and light, and seem to have proved very handy weapons of offence in case of a quarrel between the occupants of two vessels, rival fishermen perhaps, such as we occasionally find depicted. It is interesting to note that though the punt-pole was shorter than that generally in use on the Thames at the present day, the two-pronged head attached to the lower end was, as far as can be judged, of precisely the same shape and size.

Next in size to these canoes came the ordinary Nile rowing-boat. In early times it was built of acanthus wood, but later, when Egypt came to have more intercourse with the outside world, imported timber of various kinds was used for the construction of it and larger craft also. We have some very old representations of boat-building from which we see that, probably on account of the nature of the timber, comparatively short planks were used, these being arranged after the manner of bricks in a wall, so that no "scarf" or joint came close to another in the lines of planks immediately above or below. Apparently these rowing

boats were put together without frames or "timbers," but to give additional strength, small "timbers," each holding together three or four strakes, were sometimes put in subsequently and fastened to the sides by lashings.

The oars are usually depicted as having long thin shanks of a uniform thickness, though perhaps this is merely the conventional form. Among the sepulchral models of boats in the British Museum, there is one which has some of the oars remaining. These have long shanks swelling to the thickest about one-third of the length upwards from the blade, and then diminishing towards the handle which is the thinnest part. The blades are fairly broad and almost spear-shaped, terminating in a point, a form we find in some pictures; though those perhaps most usually occurring are small and almost circular. The rowlock seems to have consisted of a loop of rope or other material.

The steering apparatus was peculiar. In some pictures of large vessels we see three or more men at the stern, each holding a steering oar of much the same type as that used for rowing, and all at the same side of the vessel. But the usual form of rudder was an oar, with a long thick shank and broad pear-shaped blade, and of these oars there seem usually to have been two, one on each side of the boat. About the point where the lines of the boat began to run inwards and curve up to form the high tapering stern, were erected two stout posts of some height, terminating in a crutch, or frequently in a carved head, an embellishment which often adorned the ends of the rudders also. To these posts the rudders were attached by loops of rope, fastened to rudder and post near the end of each, while a similar loop loosely bound the shanks of the rudders to cross-pieces projecting from the gunwale at each side at a point farther astern, and kept them in their proper slanting position. To the lower side of each of these rudders at a point generally just aft of the two uprights was attached a tiller, which, when the

rudder was straight, hung perpendicularly downwards, the end of each tiller being grasped by the steersman who sat on the decked stern between them, and, holding one in each hand, controlled the course of the boat by a movement of either one or the other outwards or inwards.

The style of rowing was also curious. The oarsmen, as a rule, rowed standing if in undecked boats or large vessels, and in decked boats sitting or kneeling: if kneeling, however, they must have faced the bows and shoved instead of pulling at the oars. But the standing or sitting position with the face to the stern seems to have been the more usual style. The hands were held wide apart and the blade dipped deep, and apparently rather close to the side of the boat; though so far as boats at least are concerned I am inclined to think that the latter appearance arises from the absence of perspective in Egyptian drawing, and that the blades struck the water farther from the boat's side than the Egyptian artist was capable of representing.

However, if they did dig a little, their rowing had some good qualities about it. Many pictures represent them as throwing their weight on to the oar beautifully, and with a straightness of back that would delight the hearts of some coaches of recent times. Still it must be acknowledged that others have come down to posterity looking right round at the man behind instead of the man in front of them, and one or two as being even conspicuously late. But these are little eccentricities in which some of us in these times of instantaneous photography will doubtless keep them company.

There is not much to add with regard to their larger vessels, whether merchantmen or ships of war. The former seem often to have been without oars, but the latter were always equipped with them. The war vessels, however, were not of great size and were furnished with but a single tier of oars, the number of which varied from twenty to forty-four on each side, rising

perhaps to fifty, under the great kings of the eighteenth and nineteenth dynasties (B.C. 1700—1300).

However, it must have been such vessels that carried the knowledge of rowing to the outside world. There is reason to believe that the Egyptians had trading vessels (and war-galleys to protect them) on the Red Sea as early as the time of the twelfth dynasty (B.C. 2466—2233); and if so it is probable that the same state of affairs existed at even an earlier date on the Mediterranean. It is not unreasonable then to suppose that the Phoenicians obtained their first idea of rowing from Egypt, and the Greeks either directly or indirectly from the same source, from which indeed they seem to have derived many other parts of their civilization.

The Egyptians were not really a nautical people: they had boats and ships at a very early date; but they reproduced them without further development for generations. The Phoenicians, on the other hand, were a nation of born sailors, and when once (if such be the case) the communication of the idea of the oar gave them an impetus in the right direction, they soon surpassed their teachers.

May we not then conjecture that, while the Egyptians have the honour of being the first inventors of rowing, it was the Phoenicians who rescued the art from Egyptian conservatism and had the largest share in its extension and development?

R. H. F.



THE FRECKLED SPIDER.

“**B**Y the eighth rule, in the admission of the female ancestors, the mother of the more remote male paternal ancestor and her heirs shall be preferred to the mother of the less remote male paternal ancestor and her heirs. Barbara Finch (22ndly) and her heirs have, therefore —”

Money-spider, full of a purpose, advancing down tree from right-hand corner.

“Get out!” I said, “I’m busy.”

He waved airily four off-legs, fixed me with a working majority of eyes and blurted out—“Did you crush the monopolizer?”

“*Μη θορύβει!*” —I blew him away.

I had the grace to blush for this rudeness, but not the grace to apologize. With a complex sigh, I returned to the latticed page, bewildering as an L.M.B.C. eight’s list.

—“have therefore priority, both over Margaret Pain and her heirs, and Esther Pitt and her heirs; Barbara Finch being —”

That spider had evidently misunderstood, for there he was again, right in the middle of the space sacred to Benjamin Brown the Purchaser.

Suffering his eye to rove preliminarily through an imaginary jury, he returned to the point.

“What did you do to the red-haired agitator?”

“Nothing. I left them to settle things among themselves.”

“What happened?” shutting his mandibles with a

snap, as much as to say, "Narrative about to bolt; look out, gentlemen of the jury!"

"Well, I'll tell you. The red-haired one preferred demands in the name of the people. Of course the tyrant, who was wise, acceded and acted altogether as though his interests and theirs were the same."

"What were the demands?"

"Merely something about right of public meeting, the very thing that the Aristocrat should have desired. He saw, of course, that such a safety-valve was a guarantee for peace. The people, on the other hand, who had been led to believe that their petition would be refused, and perhaps their webs destroyed, began to question the literal accuracy of the agitator's complaints. A reaction set in, the demagogue's popularity decayed and the unfortunate people became quite lethargic and satisfied with their lot. Rents and interest were for a time paid more promptly than ever before in the history of that generation.

"The love of talk had, however, been excited. Theorists occupied the platform vacated by the late agitator. Among these was an intellectual but not inactive spider, of a somewhat freckled countenance. He was not so marked a variety as his predecessor, but differed in complexion from other spiders just sufficiently to present a somewhat eclectic appearance. He was a theorist, with a dash of practice; his speech, of reform by constitutional means. Now if there is one quality in which a spider excels, that quality is constitutionalism. Ever since I can remember, and probably for some time before that, spiders have built their webs, have barbecued their flies, have eaten their husbands,* in the same way without a single varying particular. The day's work, with them, is a sacred rite, the omission

* This seems a fit place to remark that most of the individuals of whom I am writing are females. Because male spiders are of little importance, I have given to the other sex the pronoun of superiority.

from which of one gesture or ceremony seems impossible. I have heard that their Median law of hygiene, enunciated by a great prophet, regulates the number of bites due to the mastication of a mouthful before it is swallowed. One good reason why the red-haired one had failed to enlist permanently the sympathies of the people lay in the fact that he had not used this shibboleth 'constitution.' The freckled one gave them as means of change the—immutable. At first the paradox delighted them, then fascinated, and at last they came to understand, in a measure, his speech.

"To challenge the oppressor by means of a champion was for many reasons physically impossible, but to assassinate him was a constitutional impossibility, that is, a course without precedent. Only in the case of wife and husband was such a practice permissible. If they should break in upon the sanctity of the ordinary citizen, *qua* citizen, from assassination, who could tell where it would all end? Barbecues might not remain the same, webs come to be constructed after a new model, and as a consequence the race be brought to an abrupt conclusion.

"But the constitution did not forbid emigration. Individual removals were matter of every-day occurrence. Why were there no webs on the rhododendron? Not because there never had been, for faint traces could still be seen there of former habitations. Thank Heaven, this great beast did not own the whole Universe, and there were places where one could still live free from tribute!

"Though I was well acquainted with his arguments, I had under-estimated their effect on the mind of the populace, and therefore was much surprised at seeing, one morning, no trace of any spider on the japonica, or on the box. Only the monopolist's web was tenanted. He sat in the midst, with all his eyes a-gog, wondering what devastating agent had been at work among his neighbours. A resplendent blue-bottle, gorged and

ripe for slaughter, came plump into his net. He took no more notice than if it had been an earwig. Then his eyes snapped with fury, while his face paled, as intelligence arrived that the rhododendron was covered with new webs, and that the immigrants were very busy taking unwary flies, used to regard that part of the garden as safe.

"A few bright days brought the seceders much wealth, and though their enemy harassed their stock with a strong bear attack, prices refused to go down and the Proletariat seemed free. Seemed free! for did there not remain two possibilities of reversal? First, the danger that they would be bribed back to their allegiance by a make-believe grant of territory, or the illusory creation of a brace of popular tribunes; and secondly, a failure of the Society, through incompetency or fraud——" Here I paused. I feared to continue—yet an insect cannot live for ever.

"What happened next?" asked the irrepressible money-spider.

"Oh, nothing. That closed the event. They went on after that much as other spiders do."

"Happy the nation that has no ——"

"M'yes."

I said no more, but the fact remains that neither eloquence nor wealth can win immortality. What really happened next was Winter, Glacial Age, Cataclysm, Third May Term, as it were, that spoilt all future complications by wiping out the problem.

G. G. D.



A REMONSTRANCE.*

ὄρᾱς δὲ πάσχεις; τὴν τε θήλειαν καλεῖς
ἀλεκτρούνα κατὰ ταῦτο καὶ τὸν ἄρρενα.

ARISTOPH. *Nubes* 662-3.

AT Arnold's "ὁ κροκόδειλος τίκτει,"

We used as schoolboys all to mock;
And you, Mr G...r, contradict I

Must, for causing my nerves a shock.

Quomodo nam

Gallus ederet Aquilam?

Mistake you the meaning of 'œufs à la coque'?

MORAL.

Oh! T. R. G.,
Whoe'er you be,
I prithee don't malign her;
No Becker please,
Not Charicles
Nor Gallus, but—*Gallina!*

H. T. E. B.

* See *Eagle* xvii, 502.



THE KING OF BIRDS.

O AQUILA, poised on aërial wing,
Of ornithological entities King,
All hail to thy century second begun!
All hail to thy number one hundred and one!

How proudly we all thy first century read!
The preface how bravely Macalister led!
And all who rejoice in statistical knowledge
Cried out—"There's a Smith in the land and the
College."

College records we studied; we studied old glass;
Of rhymes we discussed a delectable mass;
We were taught that first love is a dream that's soon over,
And to love like true Britons the white cliffs of Dover.

The *Barrack Room Ballads* perhaps require weeding,
But they and the *Forest Bard* both were good reading;
Pons Suspiriorum; *Verlaine*; *Desiderium*;
Were too good for Oblivion's mantle to bury 'em.

We'd an exquisite stanza by Mayor from the German;
And a couplet by Haskins, our Johnian Hermann;
And Arculus sent an *Iambicum lusum*,
With a paraphrase, *anti-graecorum in usum*.

We read with delight how the Muses migrated;
And the points which the Editor "Gallus" debated;
And the *Carmen Aquaticum*, tunefully dressed,
Roused the love of the oar in each Johnian breast.



AQUILAE LAUDES.

O AQUILA aëriae gaudens libramine pennae,
Cui volucrum regem Jupiter esse dedit,
Jam numeris centum praeuntibus additur unus;
Salvere, O numeri, vos pia Musa jubet.

Gaudia te nuper quae nos rapuere legentes!
Ingreditur qualis dux Macalister opus!
Et clamant omnes quibus ars Maccullocha curae,
"Est Faber in terris; noster es, alme Faber!"

Collegi monumenta, vitrique ediscimus usus;
Carmina quot docto scripta lepore placent!
Nos Sapor admonuit Venerem contemnere primam;
Albaque nos patriae Dubis amore replet.

Silvestremque Poetam, et Militis acta probamus;
Interdum tamen hunc est ubi culpa notat.
Pons Suspirantium; *Desideriumque, et Amoris*
Colloquia infausti, non peritura nitent.

Major versiculos, Germano auctore, venustos,
Hermannus noster dulce epigramma dedit;
Barbarus ut legeret Graecos indoctus Iambos,
Reddidit in nostros Arculus ipse modos.

Legimus in terras Musae quo more migrarent,
Editor ut magnum Gallus iniret opus;
Aptatusque lyræ nos *Cantus Aquaticus* omnes
Impulit ut remi quisque vir esset amans.

We pause as we come to a poem on *Jack* ;
 On our Bowling-green days we with sorrow look back :
 How often our "bias" has led us astray
 On life's Bowling-green from the straight narrow way !

Yonland makes us think of the days that are gone ;
 Of the hopes that we shipwrecked ; the triumphs we
 won ;
 But with pride and with pleasure we think of the days
 When you, royal Eagle, first dawned on our gaze.

You were hatched by "Joe" Mayor (his friends call
 him "Joe"),
 Wilson, Adams, and Mullins, with Bush, Ashe, & Co. ;
 You were nurtured by Bushell, Graves, Holmes, and
 the Mosses,
 And a host of high Wranglers and Classical "bosses."

As you rose from the nest to attempt a first flight,
 Some called you "too heavy," some called you "too
 light ;"

All vowed that before many months you would share
 The fate of the *Lion*, *Light Green*, and the *Bear*.

Live on none the less ! Feed in spite of your foes,
 On Science, Philosophy, Poetry, Prose !
 And, when you have numbered one thousand and one,
 May the youth that is in you have only begun !

"ARCULUS."

Venimus ad carmen cui dat pila nomen ; et olim
 Lusimus, et ludi nunc meminisse piget.
 Errantùm nos more pilarum erravimus ipsi ;
 Impetus in falsum nos quoque traxit iter.

Spes fractas revocare reportatosque triumphos
 Qui canit Utopiæ regna beata jubet :
 Ore tamen laeto quis non et mente superbit,
 Rex avium, quoties sit meminisse tui ?

Ex ovo, monstrante viam Majore Josepho,
 Te tenerum in lucem quinque tulere viri :
 Mox Rixatorum Seniorum exercitus ingens,
 Et Tripode ex alio Classica turba fovent.

Hi levitate, illi nimium gravitate carere
 Te memorant, prima quum petis astra fuga.
Ursa, *Leo*, *Pannusque virens* qua morte perirent,
 Te periturum omnes ocius esse ferunt.

Vive tamen ! Sua quisque Sophi, sua quisque Poetae
 Scriptoresque alii dent alimenta tibi !
 Et numeris quum mille tuis erit additus unus,
 Te nova perpetuo flore juventa beet !

"ARCULUS."



IN 'ARCULI SAGITTULAM.'

(See *Eagle* xvii, 528).

THE Iambics of "Arculus" have produced the following acknowledgments, which will doubtless interest our Classical and our Boating readers. Professor Kynaston writes from The College, Durham:—

Χαίρειν κελεύω Βουλίνου φίλον κάρα
 ὀφούνεκ' οὔτε τῶν πάλαι νεανιῶν
 τῶν Μαργαρίτης ποτνίας ὑπηρετῶν
 ἤδη λέλησαι, τῶν τ' ἱαμβείων σοφῶς
 τέχνην φυλάττεις· μῶν τὸ κῦδος οἴχεται
 κρατὸς ποταμίου τοῖσι φοινικοπτέροις ;
 μῶν οὐκ ἐλώσιν ἀντιβάντες ὡς πάρος ;
 ἀλλ' ὦ παλαίοχρηστον Ἄετοῦ μένος
 ἀνέγειρον αὐτοὺς μὴ γέλωτ' ὄφλη ποτε
 κώπης ἄπειρον κάταλλάττωτον γένος.

Bishop J. R. Selwyn writes :

"All the Νικοπῶλαι will rejoice to see their name
 "so honoured. Did I not have a race in the Fours
 "once with those same red blazers; when the pistols
 "went off like a double-barrelled gun?"

The Bishop also mentions the fact that the Third Trinity Crew challenged the L. M. B. C. crew to row the race again at Ely, and that the L. M. B. C. declined the challenge.

The Hon Mr George Denman, recently Mr Justice Denman, writes:

"No one has more cause to admire the Lady

"Margaret than I have, for I was the first man who
 "won the Colquhoun Sculls after, by a self-denying
 "ordinance, the said L. M. threw that competition
 "open to the whole University; and they not only did
 "that, but a still more generous act in presenting me
 "with a very handsome Cup to keep for my very own.
 "That was in 1842, and I believe that a similar act of
 "liberality has been performed annually ever since.
 "What Emperor, King, Power, or Potentate ever did
 "a nobler act?"

"This Cup presented with the Sculls would alone bind me over to gratitude and affection for life to everything, on land or water, which bears the name of Lady Margaret and St John's."

On reading these hearty lines we are reminded of a line of the Poet whom Mr Denman has studied so wisely and so well :

"Iam senior, sed cruda viro viridisque senectus."



CHRISTOPHER MARLOWE.

BEFORE proceeding straight to my subject and discussing Marlowe himself, it may perhaps be useful briefly to consider the progress of the Drama in England before his time. We may begin with the miracles and moralities, which represented respectively sacred characters and moral virtues and vices: the transition from these elementary productions was naturally suggested by their defects; profane history was substituted for sacred, and, in the place of mere abstractions, real characters were put upon the stage. Owing to the influence of the Renaissance and the Revival of Learning, which gradually made its way into England, we find a more universal acquaintance with Classical and foreign literature, and consequently a rapid development in the growth of the drama. In 1562 appeared the Johnian Sackville's *Gorboduc*, the first English tragedy, which indeed was free

From jiggling veins of rhyming mother wits, though it does not oust Marlowe from the position which he holds of having been the first to use blank verse in dramatic composition. About the same time Nicholas Udall produced the first English Comedy, *Ralph Roister Doister*, and shortly afterwards John Still, Master of St John's College, Cambridge, wrote *Gammer Gurton's Needle*. Such was the *introduction*, we may say, to the history of the drama, in which Marlowe was to write the first chapter with a master's hand.

Of the life of Christopher Marlowe not much is known; in fact, what little we do know might well have remained in obscurity with the rest. He was born in

1564 at Canterbury, exactly two months before Shakespeare. He was educated at the King's School in his native town, and at Corpus Christi College, Cambridge. Like some of the greatest of our later poets he died young, and so

From earth took wing,
To join the fellowship sublime
Who, dead, yet sing.

His father is said to have been a shoemaker, and Marlowe himself an atheist. He certainly bore an unenviable reputation, which, however, we have no means of verifying. All we know for certain is that his habits were somewhat loose, and that he perished in 1593 at Deptford, in a brawl at an ale-house, at the age of twenty-eight. We need not pause to visit him with our censures:

He gave the people of his best:
His worst he kept, his best he gave.
My Shakespeare's curse on clown or knave
Who will not let his ashes rest.

Marlowe composed six tragedies, *Tamburlaine the Great*, *Dr Faustus*, *The Jew of Malta*, *Edward the Second*, *The Massacre of Paris*, and *Dido, Queen of Carthage*. The plot of *Tamburlaine the Great*, perhaps his best known play, is as follows:—Tamburlaine, a shepherd by birth, described by his enemies as “that sturdy Scythian thief,” threatens to invade the Persian Empire, which at the time is ruled by Mycetes, afterwards called by Tamburlaine himself “the foolish King of Persia,” a man of an utterly shallow mind and overweening arrogance. Theridamas, the Persian General, is sent to oppose the invader, but is won over to the enemy by the display of Tamburlaine's magnificence. His first words on beholding the great invader are expressive of his awe and astonishment:

Tamburlaine!—a Scythian shepherd so embellished
With nature's pride and richest furniture!
His looks do menace Heaven and dare the Gods!

Cosroe, the brother of the King, likewise revolts from his weak-minded brother and joins Tamburlaine: a great battle is fought, and Tamburlaine is victorious. Cosroe rides off for the capital in apparent triumph, but Tamburlaine, who has won him the crown a moment before, now thinks that the joke would be still better if he kept it for himself, and sends after Cosroe bidding him give it up: a fight ensues and Cosroe is slain. In the same way through the rest of Part I and Part II he overcomes with victorious arms the Turkish Emperor and his tributary Kings, the Soldan of Egypt, the city of Damascus, the Kings of Trebizond and Syria, the town of Babylon, and lastly the King of Amasia. From beginning to end is one long pageant—battlefield after battlefield, victory after victory, while the star of Tamburlaine is ever in the ascendant. It is in the monotony of the plot that we have the weak point of the play: we get wearied as we read, and crave for some release from the long line of great successes and terrible retributions, which only too well set before us

The Scythian Tamburlaine,
Threatening the world with high astounding terms,
And scourging Kingdoms with his conquering sword.

The saving point however may be found in Tamburlaine's love for Zenocrate, daughter of the Soldan of Egypt, first the unwilling captive of Tamburlaine, afterwards the adoring wife, who can pardon the utmost atrocities committed by her husband, through her all-absorbing love. In a very fine scene comes the conflict between love of husband and love of father. In agony of heart she cries:

Now shame and duty, love and fear, present
A thousand sorrows to my martyred soul....
My father and my first-betrothed love
Must fight against my life and present love.

The *Tragical History of Dr Faustus* hardly needs des-

cription: briefly told, it is the compact made by Faustus and the Devil for twenty-four years, during which the latter is to be Faustus' servant and supply him with the means of executing every wish: while at the end of the time the soul of Faustus is to be exacted in return. In the opinion of Hazlitt, this is Marlowe's greatest work; whether this is so might certainly be questioned, but there can be no doubt that some of his finest passages occur in the play: such a one is the opening soliloquy of the great Doctor, who reviews the various departments of learning and knowledge wherein he has become proficient, and finally betakes himself to the wonders of magic and necromancy. Then again there is the passage where Faustus hits upon the subject that can yet strike terror into the soul of Mephistopheles. It occurs to him to ask,

How comes it then that thou art out of Hell?

to which Mephistopheles in anguish replies:

Why, this is Hell nor am I out of it.
Think'st thou that I that saw the face of God,
And tasted the eternal joys of Heaven,
Am not tormented with ten thousand Hells
In being deprived of everlasting bliss?
O Faustus, leave these frivolous demands,
Which strike a terror to my fainting heart.

The Jew of Malta shews us a specimen of Marlowe's best and worst work. The First Act is as good as anything that he wrote, but the rest—to quote Lamb's criticism—represents Barabas the Jew as “a mere monster brought in with a large nose to please the rabble.” He murders seven people one by one, and a whole convent of nuns together, and finally meets his own death through being outwitted by the Governor of the town. His character is described by himself when he buys the slave Ithamore to be the instrument of his crimes:

As for myself, I walk abroad o' nights
 And kill sick people groaning under walls;
 Sometimes I go about and poison wells....
I enriched the priests with burials,
 And always kept the sextons' arms in use
 With digging graves and ringing dead men's knells....
 Then, after that, was I an usurer
 And with extorting, cozening, forfeiting,....
 I filled the jails with bankrupts in a year,
 And with young orphans planted hospitals,
 And every moon made some or other mad....

and so on, so that the following speech in which the slave recites his own accomplishments sounds quite poor and mean in comparison. The story of the plot is briefly this: Barabas, an immensely wealthy Jew of Malta, is wrongfully deprived of a large portion of his goods and possessions. He takes a fitting revenge and from one crime is led on to another. Finally, when he has successfully acted the part of murderer and traitor, and has risen to be Governor of the island, he meets his death by the very means that he has prepared for others, and perishes with a curse upon his lips.

Edward the Second may well be considered Marlowe's masterpiece, and its greatness has been recognized by such critics as Hazlitt and Lamb. The plot is the opposition and revolt of the English Barons against Edward II, the quarrel having been begun over the love of the King for Gaveston and continued through his attachment to young Spencer. Though at first successful, Edward is finally defeated by a foreign army under Isabel the Queen, the younger Mortimer, and the little prince. Edward is imprisoned and finally murdered by command of Mortimer; but the play ends in accordance with poetic justice, by the young King asserting his rights and ordering the imprisonment of his mother and the death of Mortimer.

About the two remaining plays, *The Massacre of Paris*, and *Dido, Queen of Carthage*, little may be said.

Dyce calls the former the worst of Marlowe's plays, and the latter is little more than a translation of the fourth book of Virgil's *Aeneid*.

The plots of Marlowe's plays admit of very severe criticism, *Edward the Second* alone giving anything like satisfaction. In it there is plenty of light and shade, and the interest of the story is not constantly centred upon one person, but the attention is fixed by a well sustained effort, monotony being avoided by a skilful transition from one character to another; the result is that we are anxious to see what happens to three or four important characters of the play, instead of being wearied by having our gaze perpetually riveted upon one man. The great fault of Marlowe's other plays is their monotony: this charge can be brought with overwhelming force against *Tamburlaine the Great* and the *Jew of Malta*, and with good reason against the *Tragical History of Doctor Faustus*. By-play and side interests are rarely introduced: instances are to be found in the love of Olympia for her husband and her child, and her courageous opposition to her conqueror's advances; in the story of Zenocrate and her children, which, however, is rather meant as a foil to Tamburlaine himself; and in the humorous scenes of *Faustus*; these last, however, are of doubtful authorship, and it is at least uncertain whether Marlowe is responsible for them.

This leads us to the question—has Marlowe any sense of the humorous? We are compelled to answer that it is very rarely apparent: it may be traced faintly in certain parts of *Doctor Faustus*, *The Jew of Malta* and *Tamburlaine the Great*, as when the foolish King of Persia hides his Crown: but it seems obvious that if Marlowe had possessed this faculty to any large extent it would have prevented him from writing much that must have appeared grotesque even to the people of his time.

Besides his six tragedies Marlowe wrote *Hero and*

Leander, The Passionate Shepherd to his Love, and a *Fragment*, as well as translating Ovid's *Elegies* and the first book of Lucan. Of his translations little need be said: the subjects are unhappily chosen, and the work can be recommended neither for scholarship nor originality: they are generally more or less elegant, but only occasionally can we catch a glimpse of anything like poetic feeling or good taste. In *Hero and Leander* we get quite a new glimpse of the poet's character; here we see work more truly poetical and less grandiose than that of his tragedies: lovely passages of true poetic genius occur frequently, and we only wish that the work had been finished by Marlowe himself instead of being left to Chapman.

There is a wonderful charm about his descriptions, and mingled with the charm a quaint simplicity of language almost unrivalled: of this there are instances without number in the two sestiams which are Marlowe's own. We may instance the following:

At Sestos Hero dwelt: Hero the fair,
Whom young Apollo courted for her hair,
And offered as a dower his burning throne,
Where she should sit for men to gaze upon.

The following couplet deserves quotation:

Where both deliberate, the love is slight:
Who ever loved, that loved not at first sight?

since Shakespeare quotes in *As you like it*, where Phebe says:

Dead Shepherd, now I find thy saw of might,
"Who ever loved, that loved not at first sight?"

Of all Marlowe's works probably none is so well known as *The Passionate Shepherd to his Love*,

Come live with me and be my love,

to which Sir Walter Raleigh wrote in reply the poem beginning

If all the world and love were young,
And truth in every shepherd's tongue..

It is in these poems, short as they are, that we can discover Marlowe's true love of the beautiful and appreciation of nature, and we often wish that he had allowed himself more frequently than he does to lapse into such poetry amidst the more ambitious efforts of his tragic muse.

A complete and particular criticism of Marlowe's verse must be left to those who are sufficiently acquainted with the laws of English metre. Here, however, it may be said that it was he who first made proper use of blank verse in English drama, and it is his boast that his play of *Tamburlaine the Great* marks a fresh departure after the

Jigging veins of rhyming mother wits.

No criticism of Marlowe's verse is better known than that of Ben Jonson, who spoke of "Marlowe's mighty line." The truth of this description would be apparent, one would think, to the most casual reader on a first perusal: so at this point it may not be out of place to quote the characterisation of Marlowe given by the German critic, Augustus Wilhelm Schlegel. "Marlowe possessed more real talent than Lilly, and was in a better way. He has handled the history of Edward II with very little art, it is true, but with a certain truth and simplicity, so that in many scenes he does not fail to produce a pathetic effect. His verses are flowing, but"—here comes the point—"without energy: how Ben Jonson could come to use the expression 'Marlowe's mighty line' is more than I can conceive. But in Marlowe's *Edward II*, I certainly imagine that I can discover the feebler model of the earliest historical pieces of Shakespeare." If Marlowe's genius did possess one characteristic more evident than any other, it was that

of energy, and if one epithet is more especially suitable to describe his verse, it is the word "mighty."*

A proper criticism of the suitability of Marlowe's plays for the stage would require more particular investigation that is possible in so limited a paper. But without contradicting the statement that *Edward II* shews "very little art," the poet's dramatic power on the whole can hardly be questioned: tragic scenes and pathetic situations are frequent, e.g. the death of Zenocrate, the death of Tamburlaine, the claiming of the soul of Faustus, the resignation of King Edward and his murder, and there are many other examples perhaps more suitable for proving our point than these chosen at random.

When we come to discuss Marlowe's characters we must begin by saying that he was distinctly *not* a character-drawer. He seems to pitch upon one trait, which he works out and elaborates, with the result that his chief characters are strained and unnatural. Three instances may be taken, Tamburlaine, Faustus, and Edward II. Tamburlaine is born to greatness, and greatness is the history of his life. Early in the play Techelles describes his master (in his hearing) as the victorious general of the future.

Methinks I see kings kneeling at his feet,
And he with frowning brows and fiery looks
Spurning their crowns from off their captive heads.

* Prof J. B. Mayor in his book on English metre asserts Marlowe's superiority over Surrey as a writer of blank verse, and ends up his chapter on these two poets by saying, 'such a passage as the following fully justifies Ben Jonson's praise of *Marlowe's mighty line*.

The griefs of private men are soon allayed:
But not of kings. The forest deer, being struck,
Runs to an herb that closeth up the wounds:
But when the imperial lion's flesh is gored,
He rends and tears it with his wrathful paw,
And highly scorning that the lowly earth
Should drink his blood, mounts up into the air.'

Theridamas is won over to his side, remarking that

His looks do menace Heaven.

He speaks of himself in his self-conscious might, as

I that am termed the scourge and wrath of God,
The only fear and terror of the world.

He is a statesman, a general beloved by his officers and soldiers—and he is physically the ideal man. Everywhere victorious, he bows before death alone, and that in the spirit of the conqueror more than of the conquered: his last words were the fitting close of his triumphal life:

Farewell, my boys: my dearest friends, farewell,
My body feels, my soul doth weep to see
Your sweet desires deprived my company,
For Tamburlaine, the scourge of God, must die.

The character of Faustus, again, is drawn throughout in harmony with the keynote of the whole play, viz. his pride in his intellectual superiority: wearied by his great and, as he thinks, complete knowledge of the various sciences, he yearns after the supernatural, and sacrifices all hopes of future happiness for twenty-four years of power: he fondly imagines that his knowledge now is full and supreme in the department of the magic arts, whereas in truth it is of these alone that he is totally ignorant, and his intellectual clearness of sight in other subjects only serves to show up more terribly his blindness in his dealings with the infernal powers. His disbelief in the fact that his soul is endangered by his dealings in the Black Art heightens the effect of the change brought about in the closing scene, when in abject terror he awaits the sound of the clock at midnight, which was to announce the fulfilment of the dreadful pledge that he had signed with his own blood. The character of Faustus is a weak one: quick as he was to fathom the ignorance

of others he failed to see his own, and what *did* seem to be the promptings of a better nature in the appearance of the good angel only succeed in convicting him of intellectual cowardice.

The character of Edward II is the best of the three; that is to say, it is drawn with more art, and is made to present a less one-sided aspect than the two we have already considered. The cause of all his trouble and misery is his moral weakness: he longs to have some one to turn to for sympathy and help, other than the hard warlike barons of his realm. This leads us to the second point, his love for Gaveston, which, it must be remembered, is real and sincere throughout. But his is a feminine nature, the very opposite to all that is great and manly; for he is always occupied with personal matters and difficulties of the moment, to the neglect of the larger and more important questions at stake. To him the safety of his Gaveston is of far more weight than the English possession of Normandy. Twice his barons speak of him as the brain-sick king: his infatuation indeed goes so far that his love for his favourite completely eclipses his love for the Queen. In moments of success he is over-bearing, in the hour of adversity he is peevish and indeed almost childish, like Shakespeare's Lear, with whom he might well be compared. However, his kingly nature asserts itself at times, and he can bear himself with dignity in the intervals of his transports of despair, as when at last he consents to resign his crown and send his handkerchief to the rebel Queen with this message:—

Bear this to the Queen,
Wet with my tears, and dried again with sighs;
If with the sight thereof she be not moved,
Return it back and dip it in my blood.
Commend me to my son, and bid him rule
Better than I.

And again, when he stands in his miserable dungeon up to his knees in water, long without sleep and badly

fed, he rouses himself to dignity again, as he sends a second message to the faithless Isabel:—

Tell Isabel the Queen, I looked not thus
When for her sake I ran at tilt in France,
And there unhorsed the Duke of Cleremont.

This play is remarkable for the superiority of its characters: here one figure does not stand out quite alone, as in *Tamburlaine the Great*, or *The History of Doctor Faustus*: it is hard to say who commands most attention, the weak king, the ambitious favourite, the faithless queen, or the rebel noble. Gaveston's love for the king is a weaker motive for his actions than his ambition: at the very outset of the play we find his cue:—

What greater bliss can hap to Gaveston,
Than live and be the favourite of a king?

And again when King Edward is shedding tears over the enforced banishment of his favourite, the remark of Gaveston is merely

'Tis something to be pitied of a king.

The great test of character-drawing is the impression left upon the mind of the reader or spectator: and when it is said that Marlowe's characters on the whole are weak, it is because they leave a one-sided impression, if they leave any at all. Naturally the oftener one reads him, the more play is allowed to one's imagination and enthusiasm; but we have only to turn to Shakespeare to see Marlowe's deficiency. How superior is King Lear to King Edward, or Shylock to the Jew of Malta! It may be noted too how essentially feeble are Marlowe's female characters. Zenocrate is the noblest creation among them; but when we compare Abigail to Jessica, Zenocrate to Cleopatra, or Queen Isabel to Queen Katharine, we realise how great Shakespeare's heroines really are. In *Faustus* there is no female character at all.

In considering Marlowe's work as a whole one
VOL XVII. 4 N

characteristic stands preeminent, and that is his dignity, in which he is unsurpassed by even Shakespeare himself: too frequently, however, he descends to language which is either extravagant and bombastic, or grotesque and ridiculous. Compare the three following passages: Barabas, after speaking of the rich gems in which he trafficks, draws the moral thus:—

And thus methinks should men of judgment frame
Their means of traffic from the vulgar trade,
And as their wealth increases, so inclose
Infinite riches in a little room;

the language and stateliness of which is worthy of a better cause. Tamburlaine describes the consequence of his victories in these "high astounding terms:"—

The God of war resigns his room to me,
Meaning to make me general of the world:
Jove, viewing me in arms, looks pale and wan,
Fearing my power should pull him from his throne.
Wheree'r I come the Fatal Sisters sweat,
And grisly Death, by running to and fro,
To do their ceaseless homage to my sword,

and these are the words with which Tamburlaine greets the first pains of the sickness which was to prove his death:—

Techelles and the rest, come, take your swords,
And threaten him whose hand afflicts my soul.
Come, let us march against the powers of heaven,
And set black streamers in the firmament,
To signify the slaughter of the gods.

Marlowe is not wanting in pathos, but he but rarely attempts to resort to it for the interest of the play. In *Tamburlaine the Great* there is the passage where Olympias, the wife of the defeated captain of Balsora, kills her son and burns his body with that of her dead husband, and is only prevented from putting an end to herself by the appearance of Theridamas, who carries

her off for his own: by a trick she causes her own death at his hands, and thus escapes dishonour. The scene closes with the lament of Theridamas, who carries out her corpse, saying:

(Her) body shall be tomb'd with all the pomp
The treasure of my kingdom can afford.

And there is a truly pathetic scene in *Edward II*, where Edward himself is compelled to give up his crown, and begs for the brief and useless respite of a few hours—

Here, take my crown; the life of Edward too:
Two kings in England cannot reign at once.
But stay awhile, let me be king till night,
That I may gaze upon this glittering crown;
So shall my eyes receive their last content,
My head the latest honour due to it,
And jointly both yield up their wished right.

Here is a truly mournful picture where we behold the "aged king" clinging to the last to the emblem of power and royalty, so different to Byron's Doge of Venice who cared so little to lay aside that badge of office which he valued only as a "hollow bauble."

Not once in the whole of Marlowe can we find anything that can be called Dramatic Irony, so common in the Greek tragedians: the nearest approach to it is the scene where Helen of Troy appears, and calls forth the famous speech of Doctor Faustus beginning;

Was this the face that launched a thousand ships,
And burnt the topless towers of Ilium!

It is an interesting question (or perhaps an idle speculation) to ask whether or not Marlowe would have rivalled Shakespeare if he had lived. The answer seem to be in the negative: he did his work well so far as it went, but the faults inherent in his plays are not those that time could have remedied. It would be comparatively easy to write a paper of any length on

the thoughts of Shakespeare, but it would be difficult to write one on the thoughts of Marlowe; for it was in that very region that Marlowe was deficient. His was not one of those master minds that can see into the heart of humanity and understand exactly why it beats.

Read Carlyle on the Hero as Poet: and then see why Marlowe would not rank as one of his heroes, why he was not a *world poet*. A poet, Carlyle says, 'has an *infinitude* about him,' but somehow or other it is not hard to get to the bottom of Marlowe's deepest thoughts; the poet must be '*musical*, not in word only, but in heart and substance,' but in Marlowe there is much that is distinctly unmusical, and that jars upon our senses as a discord would.

Still, however, he wrote much that is great, and will no doubt unfold new pleasures upon every re-perusal. His style will rank high in our literature, if his thought falls somewhat low. When many another writer has faded out of sight, Marlowe and his *Tamburlaine* will still be read: and in spite of the bombast into which his grand eloquence at times descends, he has secured for himself (as the monument recently raised to him at Canterbury testifies) a glorious place in the long line of English poets.

J. M. H.



TRIPOS THOUGHTS.

(*A long way after Swinburne.*)

LIKE to the ghost of a gleam that gloats on the
slumbering sea,

Like to the fall of a star or the flash of a flame ere
'tis spent;

Like to the breath of the breeze that flits through the
whispering tree,

Like to a whole host of things, (and I wish that I knew
what they meant,)

Flashes the Tripos across me, the tyrannous turbulent
Trip,

And, as it flashes, my brain reels, like a ship, 'neath
the shock,

Reft of its ballast; and I must leave a short note for
my gyp,

And tell him, on pain of my wrath, to call me at
seven o'clock.

Ere all the souls of the tired from dreamland's dim
bourne have returned,

Ere the blithe cuckoo hath called o'er the long lush
grass on the lea,

Ere the young Phoebus to fling his glistening glamour
hath learned,

Ere e'en the milkman himself hath brought round the
milk for my tea,

I must be up; woe is me, the load is so heavy to bear,
 The grim load of doubt and distress that on my sad
 memory weighs;
 Ah, why was not Pindar my pleasure, and Plato my
 loveliest care,
 Why, with more pride than dismay, did I still get
 a Third in my Mays?

Ah woe, 'tis a quarter to nine, I wonder what fate will
 befall—
 Will some Special now be for me, will the General
 e'en be allowed?
 Or shall I shine like a star, in the very first class of them
 all?
 Or (horrid thought) shall I be unutterably, hopelessly
 ploughed?

A. J. C.



A LETTER OF NEWTON'S.

MRS. Adams has presented to the College, for the
 Library, a great literary treasure. It is an
 autograph letter, or rather a draft for a
 letter, in Newton's handwriting, which was given to
 the late Professor Adams by Sir David Brewster in
 1855.

The text is as follows:

Sr,

I herewith send you the correction of the Moons Theory.
 The first half may stand as before, the latter half of it may run
 in these words:

Dividi intelligatur distantia mediocris Lunæ a Terra in
 partes 100000, et referat T Terram et TC { Here a
 excentricitatem mediocrem Lunæ partium 5505. } small diagram.
 Producat TC ad B ut sit CB sinus æquationis maximæ semes-
 tris 12^{gr} 18' ad radium TC. Et circulus BDA centro C inter-
 vallo CB descriptus, erit Epicyclus ille in quo centrum Orbis
 Lunaris locatur et secundum ordinem literarum BDA revolvitur.
 Capiatur angulus BCD æqualis duplo argumento annuo, et erit
 CTD æquatio Apogæi, et TD excentricitas. Habitis autem
 Lunæ motu medio et Apogæo et excentricitate, ut et Orbis
 diametro transverso partium 200000; ex his eruatur verus
 Lunæ locus in Orbe, et distantia ejus a Terra, idque per metho-
 dos notissimas.

In periherio (*sic*) Terræ, propter majorem vim Solis, centrum
 Orbis Lunæ velocius movetur in epicyclo BDA circum centrum
 C quam in Aphelio, idque in triplicata ratione distantiæ Terræ
 a Sole inverse. Ob æquationem centri Solis in argumento
 annuo comprehensam, centrum Orbis Lunæ velocius movetur in
 Epicyclo illo in duplicata ratione distantiæ Terræ a Sole inverse,

ab Orbis centro D agatur recta DE versus Aphelium Lunæ seu recta TC parallela, et capiatur angulus EDF æqualis excessui Argumenti annui supra distantiam Aphelii Lunæ ab Aphelio Solis. Et sit DF ad DC ut dupla excentricitatis Orbis magni ad distantiam mediocrem Solis a Terra et motus medius diurnus Solis ab Aphelio Lunæ ad motum medium diurnum Solis, ab Aphelio proprio conjunctim, id est ut $33\frac{7}{10}$ ad 1000 & $52' 27'' 16'''$ ad $59' 8'' 10'''$ conjunctim, sive ut 3 ad 100. Et concipe centrum Orbis Lunæ locari in puncto F, et in circulo cujus centrum est punctum D et radius DF interea revolvi dum punctum D revolvitur circum centrum C.—Hac enim ratione velocitas qua centrum Orbis Lunæ circum centrum C movebitur, erit reciproce ut cubus distantie Solis a Terra ut oportet.

Computatio motus hujus difficilis est, sed facilius reddetur per approximationem sequentem. Si distantia mediocris Lunæ a Terra sit partium 100000 & excentricitas mediocris TC sit partium 5505 ut supra: recta CB vel CD inveniatur partium $1172\frac{3}{4}$, et recta DF partium $35\frac{1}{2}$. Et hæc recta subtendit angulum ad Terram quam translatio centri Orbis Lunæ a loco D ad locum F generat, & cujus duplum propterea æquatio centri secunda dici potest. Et hæc æquatio est ut sinus anguli quem recta illa DF cum recta a puncto F ad Lunam ducta continet quam proxime, & ubi maximus est, evadit $2' 25''$ in mediocri distantia Lunæ a Terra. Angulus autem quem recta DF et recta a puncto F ad Lunam ducta comprehendunt, invenitur vel subducendo angulum EDF ab Anomalia media Lunæ vel addendo distantiam Lunæ a Sole ad distantiam Apogæi Lunæ ab Apogæo Solis. Et ut Radius est ad sinum anguli sic inventi ita $2' 25''$ sunt ad æquationem centri. . . [*fragment missing*] abducendam si summa illa sit minor semicirculo. . . Sic habebitur locus Lunæ in Orbe, et per reductionem ad Eclipticam habebitur ejus Longitudo in ipsis Luminarium syzygiis.

Si computatio accuratior desideretur, secundi centri æquatio augeri potest vel diminui in ratione reciproca distantie Lunæ a Terra ad ejus distantiam mediocrem.

Si Longitudo Lunæ extra Syzygias desideretur, corrigendus est locus Lunæ in Orbe, ut supra inventus, per Variationem duplicem. De Variatione prima diximus supra. Hæc maxima est in Octantibus Lunæ. Variatio altera maxima est in Quadrantibus, & oritur a varia Solis actione in Orbem Lunæ pro

varia positione Aphelii Lunæ ad Solem. Computatur vero in hunc modum. Ut Radius ad sinum versum distantie Aphelii Lunæ a Perigæo Solis in consequentia, ita angulus quidam P ad quartum proportionalem. Et ut Radius ad sinum distantie Lunæ a Sole ita summa hujus quarti proportionalis et anguli cujusdam alterius Q ad Variationem secundam, subducendam si Lunæ lumen augetur, addendam si diminuitur. Sic habebitur locus verus Lunæ in Orbe: et per Reductionem loci hujus ad Eclipticam habebitur Longitudo Lunæ. Anguli vero P et Q ex observationibus determinandi sunt. Et interea, si pro angulo P usurpentur $2'$ & pro angulo Q $1' 20''$, non multum errabitur.

Theoria Lunæ primo in syzygiis, deinde in Quadraturis & ultimo in Octantibus per phænomena examinari et stabiliri debet. Et opus hocce aggressurus motus medius Solis et Lunæ ad tempus meridianum in Observatorio regio Grenovicensi die ultimo mensis Decembris anni 1700 et veteri non incommode sequentis adhibebit, nempe motum medium Solis ☿ [*Capricornus*], 20. 23. 40, et Apogæi ejus ♋ [*Cancer*] 7. 44. 30: Et motum medium Lunæ ♊ [*Aquarius*], 15. 20. 00, et Apogæi ejus ♋ [*Pisces*], 8. 20. 00, et Nodi ascendentis Ω [*Leo*], 27. 24. 20: Et differentiam meridianorum Observatorii hujus et Observatorii Regii Parisiensis $0^{\text{hor.}} 9^{\text{min.}} 20^{\text{sec.}}$

I have sent you this day by the Carrier Purver your MS w^{ch} Dr Bently left in my hands. I like it very well & think it deserves the light. I have sent you along wth it 32 wooden cutts done by Mr Livebody & amongst them there is a cut for this Theory of the Moon.

Mr R. A. Sampson, Fellow of the College and Isaac Newton Student of the University, has examined the manuscript. Though bearing neither signature nor date, it is undoubtedly Newton's; intrinsic evidence determines its identity and approximately its date. In 1709 Newton, who was then living in London, consented to the publication of a second edition of the *Principia*, which was then out of print and scarce, with Cotes, the Lucasian Professor, as editor. There followed a correspondence between Newton and Cotes, which lasted intermittently until the work was completed in 1713. This correspondence dealt with emend-

ations suggested by one party or the other, and is of great interest. Cotes's half, consisting of Newton's letters and drafts of his own replies, came into the possession of Trinity College, and was published in 1850 by Mr Edleston, a Fellow of that Society. It is well known that the most important addition to the *Principia* contemplated by Newton was a satisfactory theory of the Moon. Among the Portsmouth manuscripts in the University Library is a paper containing the titles of some twenty problems, forming a scheme of that theory, which Newton evidently contemplated following with a view to insertion in later editions of his book. For this end observations of the Moon's place were required, and, as Mr Edleston remarks, the infirmities of temper and bodily health of Flamsteed, the Astronomer Royal, conspired to thwart Newton's plans; so that the Lunar Theory of the *Principia* even as amended in the second edition remains a fragment.

The present manuscript is a draft of one of these letters from Newton to Cotes, and contains Newton's first emendations of the theory of the Moon; it is therefore one of the most important of the whole series, and its interest is much enhanced by the fact that the letter itself is missing from the Trinity collection.

It would there come between Edleston's letters LVI and LVII, so that its date is 1712, between July 20 and August 10. It is the theme of the eleven letters LVII—LXVIII, and, on reading the manuscript in relation with these letters, one is able to correct some slight errors into which Edleston has fallen in his references to it. Lastly we are able to make certain by several pieces of internal evidence (beyond the fact that it is unsigned and undated) that this manuscript was never in Cotes's hand, but was the one which Newton kept at hand to refer to and quote from in the subsequent correspondence. Thus in letter LXI, after amending the paragraph 'Computatio motus hujus. .,' Newton adds (p. 132), 'In the next paragraph but one write *Apogaei*

twice for *Aphelii*.' Cotes replies (p. 134) 'By Your Letter I suspect that in Your copy there is a Paragraph between that beginning with *Computatio motus hujus difficilis*, &c., & that beginning with *Si computatio accuratior desideretur*; they immediately follow one the other in my Copy.'

It will be seen that the explanation is that Newton had written as a separate paragraph in his own copy the sentence *Si computatio*, &c. He replied (p. 135), 'There is no Paragraph between that w^{ch} begins wth *Computatio motus hujus difficilis*, &c., & that w^{ch} begins wth *Si computatio accuratior desideretur*, &c.... After these two Paragraphs there is or should be a Paragraph concerning the refraction of the Atmosphere whereby the Diameter of the earths shadow is enlarged in Lunar Eclipses. That Paragraph was (I think) in the first draught I sent you of the Moon's Theory.' Cotes replies (p. 140) 'The Paragraph concerning the refraction of the Atmosphere in Eclipses was in Your first draught, but was left out in Your Alteration of it.' This paragraph it will be seen did not occur in Newton's own copy.

Obituary.

THE REV JOHN SPICER WOOD D.D.

John Spicer Wood was born at Wakefield, 1 April 1823. His parents were persons of great intelligence and some literary cultivation, who, while he was still very young, removed first to Bradford and then to the neighbourhood of Leeds. Originally intended for business he shewed so strong a distaste for it that his father determined to send him to Leeds Grammar School, where Dr Joseph Holmes* was at that time Head-master.

From Leeds he came up as a sizar to St John's and graduated in 1846 as twenty-second Wrangler and fourth in the Classical Tripos (M.A. 1849, B.D. 1857, D.D. 1869). He was elected Fellow in 1847 and appointed Assistant Tutor (Classical Lecturer) in 1853. In 1860 he became Tutor, and so continued till he was elected President in 1871, and each succeeding year until 1883, when on the death of Thomas Tylecote B.D. he was presented by the College to the Rectory of Marston Morteyne, near Amphill. He served as Proctor in 1855-6, an office which, as every other that he undertook, he discharged with conscientious care, being able to restore several penitent daughters to their homes. In 1867-9 he was Whitehall Preacher, an appointment abolished a year or two ago. For several years he was Sacrist, and as such preached in the College Chapel.

When Lightfoot was a candidate for the Margaret Professorship, usually held by a Johnian, Wood came forward and certainly was justified in his pretensions as far as regards learning and power of composition; but, as the fatal Cambridge fastidiousness had deterred him from publication, even our own Master, Dr Bateson, was unable to support him; accordingly he withdrew before the election.

As a parish priest he was no doubt far happier than during the latter years of life in College. He endeavoured to promote

* Of Queens' College, Third Wrangler in 1812, elected Head-master of Leeds School in 1830; died in June 1854.

the temporal as well as spiritual interests of his people, and as one means of doing so divided the glebe into allotments and let them at a moderate rent to the labourers. In 1892 he married a lady who had come to help in the work, and especially in house-to-house visiting. Early this year he was attacked by what was at first supposed to be no more than a severe cold. It proved, however, to be influenza, and after some weeks of much prostration, at a time when he was confidently anticipating recovery, sudden syncope came on and he died almost instantaneously on the 23rd of February.

He was a man of saintly strain, of the type of George Herbert or Nicholas Ferrar, or of our own Whytehead. When anything occurred in College which required tact and delicacy in handling, he always knew the right remedy and applied it with considerate and gentle touch. His taste was refined, not only in letters and society, but in all the appointments of his rooms. His library was choice and clothed in handsome bindings. Unhappily the chief part of it was sold in Bedford by auction a few years ago: otherwise, if catalogued by Sotheby, it would have preserved to posterity the best notion of the man.

His sermons were admirable, both as regards matter and arrangement, style and delivery. No one who heard the course which he preached on 1 Jo. ii 12-16 can ever forget it. One sermon in which he contrasted the primitive doctrine of creation $\xi\acute{\xi}$ $\acute{o}\nu\kappa$ $\acute{o}\nu\tau\omega\nu$ with the fashionable hypotheses of the hour, struck Churchill Babington as a fair and masterly statement of positions opposed to his own, and in a region in which we then first learnt that he had made himself at home. A selection from his college sermons and (no doubt) his Whitehall Lectures would even now be read with interest, nor should his graceful sketch of Prof. Selwyn's life remain entombed as an introduction to Selwyn's *Pastoral Colloquies on the South Downs* (Camb. Deighton, 1876). Probably he contributed several obituaries to the 'Guardian'; I remember one, of one of the Cods. Some day a Biographical Society will gather all such fugitive ears into sheaves, for the use of some Cambridge Anthony a Wood.

Wood was one of the guarantors when Hort, Lightfoot and I were appointed in 1853, first editors of the *Journal of Classical and Sacred Philology*. He wrote but little for us.

I remember one note on 'St Mark the stump-fingered' (κολοβοδάκτυλος), and (in the later *Journal of Philology*) an important supplement to Bensly's addition of seventy verses to the Latin Apocrypha. Palmer, the eccentric Professor of Arabic, early in the century, had searched the libraries of Spain for Latin MSS of the vulgate, which might contain the fragment then lately made known in the Aethiopic. He found what he sought in one MS, since re-examined by Bensly, and made a transcript, which, with many other collections was transferred by Dr Bateson from the Lodge to the Library. Wood soon discovered the treasure, and lost no time in making it known.

In 1857 he published: *Remarks on the bearing of the proposed Statute: de Electione Procuratorum et Vice-Procuratorum*, Camb. 1857, 8vo.

His attitude with regard to the changes in our constitution was, I believe, unique: few were able to understand it as he explained it by word of mouth; it is only fair to let him set it forth at length: the extracts will prove at least that he was master of a pungent style, and had the courage of his opinions.

The Position of Members of the Church of England in a College of the University of Cambridge. A Letter addressed to the Right Reverend the Lord Bishop of Ely by John Spicer Wood D.D., President of St John's College, Cambridge. Cambridge: Deighton, Bell and Co. London: G. Bell and Sons, 1882. 8vo, pp. 33, dated March 24, 1882.

p. 2. The Governing Bodies of colleges... are no longer, in law, composed exclusively, as they were, before the passing of the Act of 1871, of members of the Church of England; and they are every year coming to be more and more, in fact, composed indiscriminately of men of any or of no religious profession whatever, chance-medleys of churchmen, dissenters and unbelievers. Yet to such bodies has been entrusted ever since that Act was passed, and is still under the revised statutes to be entrusted, the entire control, without any limitation whatever, of the religious instruction and the religious discipline, and with only the most trifling limitations, of the religious worship of all members of the Church of England who are residing in these colleges. All alike, old and young, fellows and undergraduates, priests and laymen, are placed, in all that concerns the exercise of their most sacred rights and the discharge of their most sacred duties as members of the Church of Christ, wholly at the mercy of these bodies, now alien to the Church of England, alien to the Church of Christ. And the Church of England, at large, in the persons of her bishops, her clergy and her laity, looks on in stolid indifference, while the rising generation of fellows of colleges who may still desire to cling to their ancient mother, even when she proves herself, as alas! she so often does prove herself, the stepdame rather than the nursing mother

of her sons, and the flower of the Church's youth, and they who should be the future hope of her clergy, are brought under the yoke of this shameful, this antichristian bondage.

Pp. 4—6. The Governing Body has now, and is to have for the future, entirely in its own hands the appointment and removal of the persons who are to conduct the Divine Service, to preach, or to celebrate the Holy Eucharist in the college chapel. Previous to the year 1860 it had no such power. But since the statutes of that year came into force there has not been a single member of the college in Holy Orders, from the Master downwards, who has had any right whatsoever, except such as the Governing Body might choose to give him *de die in diem*, to discharge any of his sacred functions in the college chapel. This was surely a very large power indeed to be given to the Governing Body, even when it was to be composed of members of the Church. It is absolutely intolerable that it should be handed over to a Governing Body composed indiscriminately of men of any or of no religious profession.....

The Governing Body is empowered to "make such regulations as it may deem expedient for the due celebration of Divine Service, and for the due maintenance of religious worship and discipline;" and the Deans are required to "give effect to such rules and regulations as may from time to time be made by it." This again, is a power which was not possessed by the Governing Body, except within very narrow limits, before the year 1860; and it gives to this Body, in effect, the entire control of everything relating to the services in the college chapel. Under cover of it the Governing Body claims and exercises the right to determine all those matters in the conduct of Divine Service which in a parish are regulated by a duly ordained minister of the Church. On its members, and on them alone, it depends not only whether services are to be said or sung, whether they are to be plain or choral, whether hymns are to be used or not, and if used, what they are to be, whether sermons are to be preached or not, and who are to preach them, but even to suspend the services altogether when they please. Nay, more, the Governing body claims and exercises the right to determine all matters relating to the administration of the Sacrament, whether it shall ever be administered or not, and if it is administered, how often and under what conditions. These, again were surely large powers to be entrusted even to a body composed exclusively of members of the Church, powers which elsewhere in the Church are entrusted only to the Church's ordained ministers, in subordination to the Bishop. It is intolerable that such powers should be entrusted, as against members of the Church, to men not one of whom shall be under any obligation, legal or moral, to have any regard in the exercise of his powers to the doctrine or discipline of the Church. The possession of such power, taken in conjunction with the power of appointing and removing at pleasure those who are to officiate, not only degrades the clergy who take service under them to the position of "tame Levites" in the hands of the Governing Body, but places the whole body of members of the Church of England in the College practically at their mercy in all that concerns Divine Worship.

Pp. 6—8. As if the Governing Body, by being thrown open indiscriminately to persons who are enemies to the Church and to religion were thereby

rendered all the more fit to regulate the religious worship of members of the Church, the Act of 1871 went on to enlarge its powers of interference in this respect, and the Commissioners appointed to revise the Statutes have still further extended them.

For whereas the Governing Body, so long as it was composed exclusively of members of the Church, whatever other powers it might possess, had no power to tamper with the services as they stand in the Prayer Book, the Act of 1871, which for the first time removed all religious restrictions, went on to provide that it should be "lawful for the Visitor of any College, on the request of the Governing Body thereof, to authorise from time to time in writing the use on week-days only, of any abridgement or adaptation of the Morning and Evening Prayer in the chapel of such college instead of the order set forth in the Book of Common Prayer."

Now, the only thing that can be said with any certainty with regard to this clause is that it makes distinct provision for enabling members of that "unevangelical alliance" of churchmen and separatists and misbelievers and unbelievers which is to constitute the Governing Body of the future, to lay the Prayer Book from time to time on their dissecting-table to be cut and carved by them to suit their own purposes, and then imposed, thus mutilated and most probably stripped of all definite doctrine, on the young and untrained members of the Church who will constitute almost the whole body of those who will be affected by such changes, as if it had the sanction of the Church.

Even if it could be expected that the authorisation of the Visitor would in all cases be sought for any changes that might be made in the substance of the services, the services themselves must first have undergone the manipulation of this unhallowed conclave; and though in the case of this College the Visitor is a Bishop of the Church, the Visitor of a College is not now in all cases of necessity so much as a member of the Church, any more than the members of a Governing Body are. But in reality the Visitor's authority will ordinarily be assumed to be given unless some one or other of the very few persons who have the right, be found also to have the determination, to invoke his interference. The great mass of those who will be affected by such changes have no right of appeal whatever. The Governing Body, so long as it does not make suddenly any very startling change, will practically have the power, and having the power must be expected to exercise it, to modify and mould the daily services in accordance with whatever may be the predominant sentiments of its members.

P. 8. By the revised statutes (c. 38) it is provided that the Council "shall appoint . . . some one or more *persons* to act as chaplains, and shall, if necessary, provide stipends for these persons from the revenues of the College;" and further, that "sermons shall be preached in the College chapel at such times and by such *persons* as the Council may direct." Thus in future the *persons* who are to be appointed to discharge these important functions, besides being wholly dependent on the good pleasure of the Council for their appointment, their removal, and their maintenance, are not required to be persons in Holy Orders, not even to be persons in the communion of the Church. They may be open and avowed separatists from the Church, open and avowed depravers of her doctrine and her discipline, nay, even open and avowed

unbelievers in Christ or in God. Nor, if these statutes are to be imposed upon the College, would anyone have any right to complain if a Council which is to include among its members persons of any, or all, of these classes should use the powers entrusted to it to appoint such persons to discharge these sacred functions.

Pp. 9—10. By the Act of 1871 it is enacted that "the Governing Body of every College subsisting at the time of the passing of this Act in any of the said Universities shall provide sufficient religious instruction for all members thereof *in statu pupillari* belonging to the Established Church." I presume it is intended that by this description members of the Church of England should be understood, though the term "Established Church" is unknown to the authoritative documents of the Church, or known only to be condemned if used as a distinctive term, and though this very Act and the statutes which are founded upon it are instituting a new syncretistic "establishment," to take the place of the Church of England in these Colleges. . . . In the revised statutes of this College is a provision in these terms: "The Council shall appoint some one or more persons to give religious instruction to members of the College *in statu pupillari* who belong to the Established Church."

P. 10. It is not required that this religious instructor should be in Holy Orders. It is not required that he should have any commission to teach, derived from any Church authority. It is not required that he should be in the communion of the Church. It is not required that he should be so much as a Christian by profession. As regards the instruction to be given, it is not required that it should be in harmony with the doctrine and discipline of the Church. And if it were, such requirement would be useless, when, in case of question, there is no authority to determine the question but a "Council" composed indiscriminately of persons of any or no religious profession.

Pp. 12—13. I can at least state something, founded on a long experience, as to the powers which are actually claimed and exercised by the Governing Body of a College. . . .

This body, then, though itself outside the Church's pale, will claim, and exercise in the name of religious discipline, the right to prescribe to members of the Church *in statu pupillari* what services, and how many, they are to attend in the college chapel, and this without any regard to what may be the Church's own discipline in the matter. It will claim and exercise the right to determine whether Fellows of the College who are in Holy Orders shall be allowed to observe in the college chapel the discipline prescribed by the Church in respect of communicating in the Blessed Sacrament, and whether, indeed, any members of the college, fellows and others, shall have an opportunity of communicating at all, or if they have, how often it shall be, and under what conditions. It will claim and exercise the right, though it be in entire violation of the Church's own order, to require that any persons who choose to offer themselves shall be admitted to the Holy Communion, though they are known not to be confirmed, nor to have any desire to be confirmed, nay, not even to be baptised. It will claim and exercise the right to prescribe that young men shall read the lessons in the chapel services, though it be known that they are not members of the

Church, not baptised, not even believers in Christ or in God. It will claim and exercise the right to determine on what conditions testimonials for Holy Orders shall be given, and its members may even sign testimonials to the effect that the candidate for Holy Orders has not to their knowledge maintained anything contrary to the doctrine and discipline of the Church, though they themselves may be open depravers and repudiators alike of its doctrine and its discipline. And when the religious instructor shall have been palmed off upon the members of the Church *in statu pupillari*, they will claim, I presume, and exercise, in the name of religious discipline, the right to compel those for whose benefit he is supposed to be appointed to attend the instructions which he may give.

Pp. 13—14. Such are some of the powers entrusted, as against members of the Church, to . . . a Council of thirteen, . . . in which the churchman is to sit down in unhallowed conclave with the separatist, the heretick, the unbeliever, the Jew, it may be, or the apostate priest, to determine from time to time what shall be the religious worship, the religious discipline, or the religious instruction of all members of the Church in this College. Such is the position, shameful and degrading beyond all parallel in the history of the Church of Christ, to which, ever since the Act of 1871 was passed, all members of the Church in this, and I believe in other Colleges, have been reduced by law, to which Bishops from without and Priests from within, have been lending all the aid in their power to reduce them in fact, and which the Commissioners by their statutes, which are now before Parliament, propose to entail in perpetuity on all future members of the College who shall have the misfortune to be members of the Church of England.

Pp. 16—17. Now in the system of the English Church a college in either of the Universities has always been dealt with as holding, in relation to its members, the same position as a parish holds in relation to those who are residing in the parish. . . . It is the only sphere within which the Church has made any provision for the exercise, on the part of her members residing in the college, of any of their spiritual rights or the discharge of any of their spiritual duties as members of the Church of Christ. . . . In the parishes of the town we are but strangers. . . . We have no right to a place in their churches, no claim on the services of their clergy. We are therefore no better than outcasts in religion when the Church abdicates her sacred functions and allows them to be handed over to a body which it is a desecration of the name of Christ to recognise as representing His Church. It is, indeed, no more than the sober truth to say that, as things now are, when members of the Church come within the walls of a college, they are placed outside the pale of the Church of England, outside the pale of the Church of Christ. . . .

I fail to see, my Lord, how a system of worship, of instruction, of discipline which rests only on such authority as this, can have any claim on the allegiance of any member of the Church of England, of any member of the Church of Christ. I fail to see how any member of the Church of England to whom it is not a matter of indifference that the Church of which he is a member should part company with the Church of Christ, can accept such a system for himself or consent to take any part in the administration of it. I fail to see how any person in Holy Orders, who regards himself as having a

Divine commission to minister in the Church of Christ, can take service in sacred things under a system of government which is false, as this is, to the very fundamental principles of the Church in which he holds his commission. Above all I fail to see how anyone with any sense of responsibility to the Church of England, as being the Church of Christ in this land, can take any part in compelling those members of a college *in statu pupillari*, who are members of the Church of England, to accept such a system of government in all that concerns their rights and duties as members of the Church, as being the system of the Church of which they are members.

Pp. 30—31. No City of God, no Church of Christ, is here. Neither consecrated building, nor particular forms of worship, nor the service of duly ordained priests, nor yet all these combined, can constitute a Church, where the congregation of faithful men, organised in accordance with the ordinance of Christ, is wanting. And such congregation is wholly wanting here. Faithful men there are but they are not an organised body. An organised body there is, but it is not a body of faithful men, still less of men organised in accordance with the ordinance of Christ. Yet such a body it is that now claims to stand in the place of the Body of Christ, a veritable antichrist, to all members of the Church of England in a College.

Those who have read thus far will understand how the President, who, no one that knew him can doubt, would have gone joyfully to the stake for the doctrines of the English Church, did what no enemy of the Church could have done to silence her voice in the College. By his influence a majority of the Seniors, representing a great diversity of views, forbade preaching in the chapel for many years;—with what loss to the society the little volume of Dr Bateson's sermons, printed privately by his widow, may bear witness. For many years also the President's stall in chapel was vacant; only on two occasions, the funeral of the late and the election of the present Master, was Dr Wood in his place. In print he lamented the share which he had taken in the building of the new Chapel, to which he contributed £250.

Though his conscience would not suffer him to work in College as a clerk in orders, he undertook the lay labour of revising our Library, and so materially lightened the task brought to a happy conclusion by Mr Sayle. The daily drudgery, with its gleams of discovery and fellowship with the congenial dead, must have been a solace to him as he stood more and more alone in what he regarded as a fallen society.

As one who from very early days advocated the abolition of tests, I will state a few of the reasons which moved me and others to desire the removal of all restrictions. In the interests

of the Church, her clergy should be trained, not in close seminaries, but in the free air of open universities. The various persecutions, Acts of Uniformity, Covenant, Engagement, Oaths of Abjuration, had split up England into hostile sects. Christian tolerance will spring up when the ministers of the different communions form friendships in the same lecture-rooms. Thirlwall, Hare, Maurice, Trench, Lightfoot, Westcott in our day, and the Hookers, Barrows, Howes, Sandersons, Leightons of the past, are the common teachers of English-speaking Christians; works like the *Imitation* and hymns overleap sectarian barriers, circulating freely throughout the visible Church. Personal friendships, such as naturally grew up among the revisers, and the closer union of members of the same college, are needed to counteract the malignant makebate influence of religious journals and the bribes offered by political gamblers to sects commanding many votes. We neither expect nor desire to make proselytes, but we may hope to root out many prejudices in ourselves and in those who have been so long estranged from us. 'You can't know a man and hate him,' said Charles Lamb. Prior to experience, we should have thought it impossible to make a grievance of the provision for the maintenance of the church service in our chapels. As I did not share the pessimistic fears of my friend Dr Wood, so I cannot endorse either the optimistic or the pessimistic picture which he draws of bygone days. Very little was done fifty years ago for the professional training of the clergy here. On the other hand, I never heard of a priest in the college chapel being compelled to admit an unbaptised person to Holy Communion, which Wood seems to speak of as a fact.

Who will compile documentary annals of tests in our universities? A notable place in such a survey will belong to the meeting in St John's Lodge, addressed by Sedgwick, Thompson, Bateson, and others, in favour of the opening of all college endowments. Few of those present were party men, nor was the tone of the speakers hostile to the Church. F. D. Maurice recalled the days when, a young convert to our communion, he published *Subscription no Bondage*. He still thought that the Thirty-Nine Articles were designed, not as shackles on thought, but as guides to study; but as this purpose was misunderstood, and what was originally an emancipation, was resented as a constraint, the time had come, in the University certainly,

perhaps in the Church, to rely no more on this safeguard. No one could hear those earnest tones and doubt that the broadest sympathy and trust spring out of the most intense personal faith.*

Let no one carry away the impression that Wood was a narrow bigot. He was courtesy itself and fairness to all with whom he came in contact. Never had man a clearer eye for what was unreal; not even Carlyle could express in plainer terms contempt for shams. For example, the divinity degrees to which fellows in several of the colleges were required to proceed had become a hollow form. Even Bishop Butler found the disputations of his day irksome and nugatory. I performed the exercises necessary for B.D. degree, but never took the degree, having previously carried a Statute repealing the obligation. Dr Reyner opposed my motion, but Wood supported it; "he had never felt more ashamed in his life than in the Schools; the whole proceedings were a painful farce." Even now it is a wrong to the Church and to theology that the D.D. degree is given 'dignitatis causa' for rank, not for worth, to Bishops, Deans, Heads of Houses, etc.

Those who would see hopeful views of the Church in the University may consult Westcott, *Religious Office of the Universities*, 1873, and a paper in *The Church Quarterly Review* for Oct. 1881, pp. 180-204. In 1881 or 1882 the Divinity Professors invited resident churchmen to meet the Bishop of Ely in the Selwyn library. Dr Luard, certainly no Liberationist, declared that the prospects of the Church here were bright; many sins of omission and commission, tolerated in a past generation, would not now be endured. W. N. Griffin told me that in his time it would have been impossible to found a college mission in London; nor did he see any proofs of decay in our chapel services.

* See "Tolerance: Two Lectures addressed to the Students of several of the Divinity Schools of the Protestant Episcopal Church by Phillips Brooks. London, Macmillan, 1887," p. 9:—

'We want to assert most positively that so far from earnest personal conviction and generous tolerance being incompatible with one another, the two are necessary each to each. "It is the natural feeling of all of us," said Frederick Maurice in one of those utterances of his which at first sound like paradoxes, and by and by seem to be axioms,—"it is the natural feeling of all of us that charity is founded upon the uncertainty of truth. I believe it is founded in the certainty of truth."'

William Spicer Wood, vicar of Higham since 1875, no doubt by his success roused his younger brother's ambition. For he won the Chancellor's English Medal in 1838, the Browne Medal for Greek and Latin Epigrams in 1839, the Second Chancellor's Classical Medal in 1840, when he graduated as Seventh Wrangler and Fourth in the First Class of the Classical Tripos, and was Fellow from 1840 to 1846, when he succeeded Dr Doncaster as Head Master of Oakham, where he remained 19 years. On the 23 July 1846, he married at Cottingham, Marianne, third daughter of the late George Codd, Esq, Town Clerk of Hull; she died at Oakham 8 May 1863, aged 37.*

His son also, William Spicer Wood, has followed the family tradition of catholic culture. For in 1870 he obtained the Browne medal for a Latin Epigram, was Thirtieth Wrangler (bracketed) and Seventh in the First Class of the Classical Tripos in 1871, and First in the Second Class of the Moral Sciences Tripos in the same year. In 1872 he was in the First Class in the Theological Tripos, winning the Scholefield, Carus, and Jeremie (1873) Prizes, and the Second Tyrwhitt Scholarship in 1874. Fellow of the College 4 Nov. 1872—1881; Rector of the college living of Ufford since 1881. Author of several theological books. On the 25 June 1884 he married at March, Agnes, daughter of the Rev James Wastie Green, Rector of March.

JOHN E. B. MAYOR.

THE REV CHARLES PRITCHARD D.D. F.R.S.

Our list of Honorary Fellows is once more made shorter by the death of Dr Pritchard, the Savilian Professor of Astronomy at Oxford, who died at his house in Oxford on Sunday morning, May 28. In spite of serious illness of long duration he paid his visits to the Observatory almost to the last, and it is not long since his astronomical work obtained the highest possible recognition. Dr Pritchard was a Fellow of the College, where he took his degree as Fourth Wrangler in 1830, when Whitely, afterwards Professor of Mathematics at Durham, and Fellow of St John's, was Senior. For many

* I am indebted to Dr. W. S. Wood for some facts of his brother's life.

years he was head master of the Clapham Grammar School, and various men of distinction—the Dean of Westminster and others—owed to him their early training. In 1870 he was elected to the Savilian chair of Astronomy at Oxford, and from that date he superintended with unflagging zeal the new Observatory in the Parks, which, through his enthusiasm and thanks to the munificence of Dr De la Rue, has had an ample share of the endowment of scientific research by the University of late years. Dr Pritchard was made a Fellow of New College in 1883, and Honorary Fellow of St John's in 1886. He had preached the Commemoration Sermon in our Chapel in 1881, shortly after the death of Dr Bateson and the election of our present Master. He was President of the Royal Astronomical Society in 1866, and in the same year he was awarded the gold medal of that Society for recent valuable discoveries in stellar photometry. He was Hulsean lecturer in 1867, and was select preacher both at Oxford and Cambridge; and five times he preached by request before the British Association at their annual meeting. Many treatises from Dr Pritchard's hands have appeared in the *Transactions* of the Royal Astronomical Society. Among these may be mentioned *A Treatise on Statical Couples*, *The Figure of the Earth*, *The Conjunctions of Jupiter and Saturn*, and a paper on *An Improved Method of using Mercury for Astronomical Purposes*. He was the author of one of the most interesting articles in the *Bible Dictionary* namely, *The Star of the Magicians*, and several articles in the 9th (or last) edition of the *Encyclopædia Britannica* were written by him. In 1886 he was awarded the gold medal of the Royal Astronomical Society for his *Uranometria Nova Oxoniensis*. Many of his writings have been collected into a volume entitled *Occasional Thoughts of an Astronomer on Nature and Revelation* (1890). He did not forget in the midst of his University life the time which he had spent at Clapham, for in 1886 the Old Boys of that school invited their old schoolmaster to dinner, and the result was a little volume, called *Annals of our School Life*, addressed to his former pupils. Professor Pritchard was in his 84th year at the time of his death. In spite of his great age he was in full possession of all his faculties to the last. The Editors of the *Eagle* have often had to thank him for his kindly interest in the Magazine, and, indeed in all things Johnian; and his genial and portly presence will long be missed at our College gatherings.

We conclude with an extract from a funeral sermon upon Dr Pritchard, preached by the Rev H. J. Bidder in St Giles's Church, Oxford:—

“Many who knew him but little will miss that familiar chair on its way to the Parks, where in his Observatory and garden plot he loved to trace the Divine wisdom—equally manifest to him in the infinitely small as in the infinitely great. Those who knew him more intimately will long remember with affectionate regret the Christian kindness and the thoughtful sympathy of one, who knew the better perhaps how to help and encourage others because his own youth and early manhood had been passed in the school of patient struggle and privation, in the school of long disappointment, of scant and tardy reward. On the other hand, for those who knew him neither as neighbour nor as friend, it may suffice to mention that for many years to come the standing work of every great observatory in the world will be obediently to pursue the method for mapping out and measuring the heavens which he discovered, and which, I suppose, is the most solid and signal service which Oxford in our generation has contributed to natural science.”

THE REV ANTHONY BOWER M.A.

The Rev Anthony Bower M.A. graduated as Tenth Wrangler in 1846 and became a Fellow of the College. He was ordained in 1851, and from 1853 till 1884 was head-master of Caistor Grammar School. He was appointed to the Vicarage of Cabourn in 1887, and held the living till his death from heart-disease on May 22. It is said that one of his first acts after obtaining his Fellowship was to present his father with the freehold of the farm which he occupied. He is remembered as a great chess player and a punster who vied with J. C. Adams in keeping up the old Johnian reputation for punning.

The Rev T. Field, rector of Bigsby, Lincolnshire, formerly Fellow and Tutor of the College, sends us the following interesting notes on Mr Bower.

“Anthony Bower, of humble origin, proceeded from his native place, Caistor, Lincolnshire, to St John's College in the October Term 1842, having had comparatively small educational advantages beyond what the old-fashioned school of his

native town afforded. He was a most industrious student, and being true to his natal tongue was almost as marked in his generation for his unyielding Lincolnshire speech and accent—a speech, if peculiar, dear to those who have at all studied its delightful Scandinavianisms—as for his hard reading and his progress. It was natural that the somewhat delicate-looking pale-faced bright-eyed student should have felt the change from the bracing air of the grand North-Lincolnshire Wolds to the relaxing atmosphere of Granta and “sedgy Camus;” (possibly ‘vous avez changé tout cela’ by this time). He certainly went in to the Senate-House in anything but the health and constitution needful to ‘stay the course’ successfully in an unwarmed Senate-House, and his degree, actually, did not correspond with his place in College and his rightful expectations. But in course of time Mr Bower became a Fellow, though not more than a Bye-Fellow—his attainments in Classics being but scanty then, and having been more or less laid aside *ex necessitate rei*—still, the writer of these notes can testify to the reality of his *taste* in that direction, as well as his desire to improve, for, within the latest years of his life it was a joy to him to try his hand on translating some ode or other of Horace into English verse, which he would not, however, in spite of its merit, permit to other eyes. But his first and material success was in private tuition: next to the few “great guns” of the day, probably no one was more successful with his pupils, and certainly none managed to take a greater number than he did, thanks, first to unsparing labour, and then to his method, and neatness and precision of work.

It was understood, if I mistake not, that he long kept in touch with his own College, and assisted not a few Sadlerian lecturers in after years with his ingenious contributions to the *Septem Diaboli* paper of Algebraic Problems and Equations, the turn of his mind setting with special zest in that direction—as was possibly apparent to the skilful in Chess also, in which he was a strong player, with a ‘penchant’ or proclivity towards the ‘elegantia’ of the game. Indeed in higher matters and more difficult, in which he occasionally cared ‘to exercise himself’—points more often perhaps searched into than solved, even by the wise among us,—the same feature was apparent.

“I know you must think me a horrid old heretic,” he playfully said, after commending something of Dr. Martineau as

perhaps the 'coming thing' in theology or something of that sort, almost the last time I was for an hour of two in his company.

Mr Bower's life was one of unpretending, very unassuming, merit, and industry. There can be no doubt of his mathematical abilities or attainments; none—or even less—of his singular unambitiousness. When the Caistor Grammar School became vacant, after a few years of his Fellowship, it seemed as if his heart and his hope, his ambition and his affection were satisfied, by seeking and obtaining it: and there he made his mark by long years of laborious and well-directed work, to the benefit of the Town, and the middle classes in particular of the neighbourhood, where the school enjoys now a well-deserved repute.

His merits were various and very considerable; his desire of other distinction than just that of doing well what he had to do, was singularly limited; he was, in the common sense of the term, unambitious, but he will not have passed away unappreciated nor unhonoured."

We are also allowed to publish the following letter addressed a month ago by Mr Bower to Professor Mayor in return for a copy of Professor Mayor's epitaph on Mr Griffin (see *Chronicle, inf.*). The letter throws light not only on the character of Griffin but on that of Bower himself:

CABOURN VICARAGE,
 NE CAISTOR, LINCOLNSHIRE,
 May 2nd, 1893.

MY DEAR MAYOR,

The initials on the envelope containing the 'In Memoriam' to Griffin shew that I am indebted to you for your kindness in sending it, and accordingly I now return you my best thanks for it. It is truly a very worthy tribute to a most worthy man. I, as you well know, have not the smallest claim to scholarship, but at all events such as it is, it is sufficient to make one appreciate and admire the chaste and exquisite beauty of your composition. I have in fact never seen anything of the kind to equal it. To my mind, it is in every way *perfect*.

I used to think what especially distinguished Griffin from other men was his encouraging kindness, gentleness, and courtesy, and on the first reading of your 'In Memoriam' I felt the omission of that epithet *Comis*, so characteristic of the man. A second reading, however, satisfied me that, though the word 'Comis' did not appear, the *quality* it represents was fully recognised in the line "Parochiæ pastor qualis Herberto in votis erat," for one of Herbert's chapters in his "Country Parson" treats of the "Parson's *Courtesy*," and Herbert himself was the perfect Christian *gentleman*.

The line "quam regi ostendit viam" &c. is as beautiful and expressive in your Latin as the parallel line from Goldsmith is in English "allured to brighter worlds and led the way,"

in fact your line is so nearly a translation of Goldsmith that you must consciously or unconsciously have had it in your mind when you wrote yours. I think I never saw Griffin since he left Cambridge, but I have from time to time heard of him and of his life devoted to his work, so that I can accept most fully all you say of him as a Parish Priest. I had the great advantage and pleasure for more than thirty years at Caistor of being intimately acquainted with the Vicar, who was a fine specimen of the Griffin or Herbert type of parson, and my predecessor in this small living of Cabourn, also an intimate friend, was another clergyman of exactly the same type. They both resigned their livings on account of advancing age and infirmity, and both are still alive and in good health, the former at 85 years of age, the latter at 95! The addresses which were presented to them on their resignations were true expressions of the feelings of their Parishioners, and I send them to shew you the kind of men they were and how fully, with such living examples as I had continually before me of what parsons should be, I can enter into and appreciate all you say of Griffin.

I am, my dear Mayor,

Yours very truly,

A. Bower.

P.S. Is any tablet with your inscription to be put up in St John's Chapel to Griffin? if so, I should be glad to contribute my mite to it.

STEPHEN MARTIN-LEAKE B.A.

Mr Stephen Martin-Leake died at Marshalls, near Ware, on March 7. He was the son of Mr Stephen Ralph Martin-Leake, private secretary to Lord Grey, and was born in 1826. He received his early education at King's College, London, and proceeded thence to St John's, where he graduated as twenty-first wrangler in 1848. He joined the Middle Temple and entered as a pupil the chambers of the celebrated special pleader, Edward Bullen. He was called to the Bar in 1853 and joined the Herts and Essex Sessions and the Home Circuit, which he attended pretty regularly for some five or six years. He gradually, however, withdrew himself from the Courts, devoting all his time and energy to the study of law considered as a science. He was a member and a warm supporter of the Judicial Society, to which the late Lord Bramwell and many of the more thoughtful members of the legal profession then belonged; and at its meetings many and very valuable papers were contributed by him. His powerful work in popular professional estimation is modestly entitled

Precedents of Pleading; it was first published in 1859, and was the result of the joint labours of Mr Leake and his old master, Edward Bullen. Although pleading has been abolished, the learning displayed in the notes renders *Bullen and Leake* an essential companion of every practising lawyer. It has gone through three large editions. Another work of Mr Leake's was published in 1867 and was entitled *The Law of Contracts*; it is a highly scientific and useful treatise upon that branch of law. It has also gone through three editions. In 1874 he published *The Law of Property in Land*, and he wrote several papers upon other legal subjects. Since about 1863, when he gave up his chambers and finally retired from the profession, Mr Leake has lived at his residence in Hertfordshire, where he for many years discharged the duties of a justice of the peace. Mr Leake married, in 1859, Isabel, daughter of the late William Plunkett, by whom he leaves eight children.

JOHN COWIE M.A.

A distinguished Lady Margaret oar has passed away in the person of Mr John Cowie, of Calcutta. He rowed in the Second Boat in the Lent Races of 1854, and in the First Boat as Head of the River in May 1855. He was B.A. 1856 and M.A. 1865. He died of acute dysentery at Calcutta on April 22. The following particulars of his career are furnished by the Calcutta *Capital*.

"Mr Cowie was one of the oldest, as well as the most respected, European residents of Calcutta, having come out in the fifties to join the famous house of Messrs. Colvin, Cowie and Co., of which he became a partner in 1865. On the failure of Messrs. Colvin, Cowie and Co. in 1879 he joined the firm of Messrs. D. L. Cowie and Co., which was then started, but left it after a short time, and engaged in business on his own account as a broker. From 1882 to 1885 he acted as Secretary to the Corporation of Calcutta during the absence on leave of Mr. Turnbull, and, when the office became permanently vacant in 1888, he was elected by the Commissioners to fill it, which he continued to do to the satisfaction of his employers and the public up to the time of his death. The late Mr Cowie graduated at the University of Cambridge, where he was a member of St John's College, and took mathematical honours. He was an enthusiastic boating man in his day, and used to

shew his medal as "Head of the River," and talk of his University days with great affection and pride. With the exception of a short visit to England, he stood fast in Calcutta during the whole of his Indian career, and he was fortunate enough to preserve excellent health, up to last year, without any of those excursions up to the hills which have become a periodical necessity with a younger generation. He was a man of sterling qualities, who never allowed himself to speak ill of anyone, and of whom we never heard anyone speak ill. He leaves a widow and two young sons, besides a grown-up son, in the Bengal Police, and four daughters by his first wife. The deceased was buried at the Military Cemetery on Sunday morning, April 23."

THE REV JOHN RICHARDS M.A.

The Rev John Richards M.A., formerly for twenty-five years head master of Bradford Grammar School, died at Manningham, near Bradford, on May 18 in his eighty-second year. Mr Richards was a scholar of St John's College, graduating (Junior Optime and First Class Classical Tripos) in 1835. Soon afterwards he became assistant-master to Dr J. Prince Lee, then head master of King Edward's School, Birmingham, and afterwards first Bishop of Manchester. During the twelve years of Mr Richards's tenure of his mastership at Birmingham the present Archbishop of Canterbury and the late and present Bishops of Durham were pupils of the school. In 1848 Mr Richards became head master of Bradford Grammar School and he worked up the school from a comparatively low ebb to a state of much prosperity. In 1872 he resigned the head mastership, and since that time, with the exception of some five years' clerical work at Giggleswick, he had lived in retirement.

THE REV S. C. ADAM M.A.

We regret also to announce that the Rev S. C. Adam, Vicar of St Jude's, Wolverhampton (Wrangler 1858), died at Athens on April 21, on his return from a visit to the Holy Land, undertaken partly in consequence of his belief in 'British Israelism.' Mr Adam was at one time Vice-Chairman of the Wolverhampton School Board: he was a Freemason and a Conservative in politics, and took a deep interest in the Grammar School and other local institutions.



OUR CHRONICLE.

Easter Term 1893.

Mr William Lee-Warner (B.A. 1869), of the Indian Civil Service, formerly Scholar of the College and Editor of the *Eagle*, has received the distinction of being appointed a Companion of the Star of India (C.S.I.).

Among the Fellows-elect of the Royal Society is Mr W. Burnside, Professor of Mathematics at the Royal Naval College, Greenwich, who before he migrated to Pembroke was a member of St John's, and helped to carry the Lady Margaret boat to the head of the river. He is the author of many papers in mathematics and mathematical physics.

The University of Glasgow has conferred the degree of LL.D. *honoris causa* on Dr Alexander Macalister F.R.S., Professor of Anatomy and Fellow of the College.

Mr G. T. Bennett (Senior Wrangler 1890, and First Smith's Prizeman), Fellow of the College, has been elected to a Fellowship and Lectureship in Mathematics at Emmanuel College. Mr Bennett has thus followed in the steps of Professor Greenhill and Professor Gwatkin. We heartily congratulate Emmanuel on this accession to their body, but we trust we shall not wholly lose Mr Bennett at St John's.

Dr A. G. Marten Q.C. (B.A. 1856), formerly Fellow, has been appointed Treasurer of the Inner Temple.

Mr R. Pendlebury, Fellow of the College, has been re-appointed a University Lecturer in Mathematics for five years from Lady Day 1893.

Mr A. W. Flux (bracketed Senior Wrangler 1887), Fellow of the College, has been appointed Cobden Lecturer in Political Economy at the Owens College, Manchester.

At an election held on April 20 Mr W. Bateson, Steward, was chosen a member of the College Council in the place of Mr W. F. Smith, who has resigned on going out of residence. At the annual election on June 3 Dr D. MacAlister, Mr H. S. Foxwell, and Mr J. T. Ward were re-elected for a further term of four years, and Mr Bateson for a term of two years.

The Commemoration Sermon on May 6 was preached in the College Chapel by the Rev Professor T. G. Bonney, Senior Fellow. The annual dinner was graced by the presence of five Johnian members of Parliament, and by a large number of other guests of distinction.

The Sunday preachers this term have been Mr G. C. Allen, Head-master of the Surrey County School, Cranleigh; Lord William Cecil, Rector of Hatfield; Prebendary Sadler, Rector of Honiton; and Mr E. Hill (late Tutor), Vicar of Cockfield.

Ds R. S. Clay (Twenty-first Wrangler 1892), Scholar of the College, has been appointed to a Mastership at Mill Hill School.

Ds G. H. R. Garcia (Second Class Theological Tripos 1892) has been appointed to the pastorate of Union Chapel, Sunderland.

Ds J. A. Cameron (B.A. 1891), late First Captain of the Lady Margaret and Editor of the *Eagle*, has gained the Brodie Prize in Clinical Surgery at St George's Hospital, London.

A grant of £65 from the Worts Travelling Scholars' Fund has been made to Ds H. Woods, Scholar of the College, "to enable him to travel in Saxony and Bohemia to study the palaeontological correlation of their cretaceous rocks with those in England, and to make collections in illustration thereof."

Ds Bertram Long (First Class Theological Tripos Part II 1892), Naden Divinity Student of the College, has gained a Tyrwhitt Hebrew Scholarship and is bracketed for the Mason Prize in Biblical Hebrew, founded in honour of our President and Senior Hebrew Lecturer, Mr Mason.

The following is the speech delivered by the Public Orator, Dr Sandys, on March 21, in presenting the Bishop of Qu'Appelle for the degree of D.D. *iure dignitatis* :—

Provinciae Canadensis ultra lacus immensos, Principis Ruperti in terrâ, regio late patet quae nomine splendido Assiniboia nuncupatur. Episcopi autem sedem ibidem collocatam quo potissimum nomine appellare debeam nescio. *Qu'Appelle* appellant. Ibi laboribus strenuis fideliter obeundis annos octo dedicavit vir genere nobili oriundus, qui, sedis illius episcopus primus consecratus, gregis sui late dispersi inter desideria nuper patriae redditus est. In locum eius nuperrime electus est alumnus noster, vir disciplinâ mathematicâ excultus, qui primum in rure nostro suburbano, deinde in Angliâ septentrionali Baedae Venerabilis inter vestigia, in laboribus sacris feliciter versatus est. Regio illa remota, alumno nostro credita, quasi catenâ ferreâ cum oceano utroque nuper coniuncta est:

vinculo magis tenero sed eodem diu duraturo ipse nobiscum est in perpetuum consociatus.

Duco ad vos Collegii Divi Ioannis quondam Scholarem,
WILELMUM IOANNEM BURN.

We congratulate Ds A. Hill (B.A. 1889) on being elected Master of the "Isaac Newton" University Lodge of Freemasons for the ensuing year.

The question of providing better accommodation for the work of the kitchen department has been under the consideration of the College for some time. It has now been settled that the alterations shall be carried out during the Long Vacation.

The whole range of buildings in the Back Lane will be pulled down, and the Kitchen and Butteries will be re-arranged. The floor of the Kitchen will be raised, and to give additional height two sets of rooms above the Kitchen will be destroyed. One of these is the set occupied by Wordsworth while at St John's. Some references in the press to the fate of these rooms will be found under *Johniana*. While the building is in progress there will be a temporary Kitchen on the south side of the First Court. The architect who has direction of the work is Mr H. C. Boyes.

The College Library has recently been presented with a cast of the bust of the Rev Thomas Gisborne, a former member of the College. It is the gift of his grandson, Thomas Matthew Gisborne, Esq., of Walton Hall, Burton-on-Trent. *The Dictionary of National Biography* supplies us with the following account of his distinguished ancestor:

Thomas Gisborne, the elder (1758—1846) was a descendant of a family, members of which during two centuries Mayors of Derby, and eldest son of John Gisborne, of Yoxall, Staffordshire, by Anne, daughter of William Bateman, of Derby. He was born 31 October 1758. He was for six years under John Pickering, Vicar of Mackworth, Derby, and entered Harrow in 1773. In 1776 he entered St John's College, Cambridge, and graduated B.A. in 1780 as Sixth Wrangler and First Chancellor's Medallist. A political career was open to him, but he preferred the quiet life of a country squire and clergyman. He took orders, and in 1783 he was presented to the perpetual curacy of Barton-under-Needwood, settling in the same year at Yoxall Lodge, inherited by him on his father's death in 1779, within three miles of his church. He married Mary, daughter of Thomas Babington, of Rothley Temple, Leicestershire, in 1784, and passed the rest of his life at Yoxall. His son James succeeded him as perpetual curate of Barton in 1820. In April 1823 he was appointed to the fifth prebend in Durham. He died 24 March 1846, leaving six sons: Thomas (1794—1852), John, William, James, Matthew, and Walter; and two daughters, Mary, wife of William Evans,

of Allertree, Derby, and Lydia, wife of the Rev E. Robinson. Mr Gisborne was an intimate friend of Wilberforce, whom he had known at College, and who spent many summers at Yoxall and Rothley Temple. Among his other friends were Bishop Barrington, of Durham, Hannah More, and most of the eminent evangelicals. His ethical writings are directed against Paley's expediency, and endeavour to provide a basis of absolute right; but his criterion is mainly utilitarian. His sermons were held to rank with the best contemporary performances; but he shews more refinement and good feeling than intellectual force. The then unenclosed Needwood Forest was to him what Selborne was to Gilbert White, and his enjoyment of natural scenery is impressed in forms, modelled chiefly upon Cowper. Many of his books went through several editions.

The Rev Father Wallace D.D., 'Priest of the Order of St. Benedict of the Beuron Congregation,' has published a *Life of St Edmund of Canterbury* (Kegan Paul & Co.) in which he has made considerable use of the MS *Life*, (C. 12, 9) in the College Library. In his account of the MS, which occupies 24 pages, he notes that it was formerly in the possession of William Crashaw (brother of the Poet), and was presented to the College by the Earl of Southampton in 1635, and adds the following observations: "This *Life* must be the one written by Robert Bacon. It is certainly a different composition from any of those preserved in the British Museum or elsewhere. It is evidently a transcript, as appears from a singular blunder of the scribe, who has misplaced one chapter; for the chapter *De muliere cuius manus in predicatione beati Eadmundi arefacta est, et per ipsum sanata*, which properly belongs to the period of St Edmund's preaching the crusade, has been inserted in the middle of the narrative which relates Edmund's interview with his dying mother. The scribe having finished this chapter had begun the next, of which he had written the first words when he discovered his blunder. These words are erased and he resumes the narrative of Mabel's address to her son. This MS is the only copy of this *Life* known to exist, except the first folio which is found as a fragment at the end of the Lambeth Codex, 135. It is printed in this work by the kind permission of the authorities of St John's College, Cambridge. Notwithstanding the interesting details which it furnishes of St Edmund's youth, it has been quite ignored by modern writers."

A copy of the portrait of Richard Neale (Archbishop of York 1632-1642) in the Master's Lodge has been executed under the directions of Mr Colnaghi for the present Archbishop.

The following have been added to the Collection of Johnian portraits in the smaller combination-rooms:—

- (1) A copperplate engraving of "THE REVEREND MR THOMAS

BAKER S. T. B., *Late Fellow of St John's College in Cambridge, Car. Bridges pinxit memoriter, I. Simon fec. Printed and sold by Thos. Bakerwell, in Fleet Street.* The historian of the College and 'Socius ejectus,' died 1740. *Presented by the Rev E. Hill, late Tutor.*

(2) A beautiful portrait of "THE REV THOMAS GIBBORNE M.A.," whose bust has lately been placed in the Library. *Presented by Professor Cardale Babington.*

A characteristic portrait with a sympathetic biographical notice of Professor T. G. Tucker, late Fellow of the College, appears in the *Melbourne Australasian* of February 18.

The portraits of Dr A. S. Wilkins and Mr W. S. Sherrington, formerly Editors of the *Eagle*, have been kindly given by them for the collection in the Editorial Album.

In the new edition of the first volume of Sir William Smith's *Dictionary of the Bible*, recently published in two volumes under the Editorship of the Rev J. M. Fuller, late Fellow of the College, the article on the Book of *Ecclesiastes* has been contributed by our Master; and those on *Athens*, *Corinth*, *Cyprus*, *Diana*, and *Ephesus* have been revised and in part re-written by Dr Sandys.

From the list of 'University Prizeman 1892—1893' it seems that St John's has won seven University distinctions during the year, namely the Chancellor's English Medal (J. H. B. Masterman), both Bell's Scholarships (J. M. Hardwich and A. J. Smallpeice), a Tyrwhitt Hebrew Scholarship (B. Long), a Crosse Scholarship (Harold Smith), the Hebrew Prize (B. Long), the Mason Prize (B. Long).

A memorial tablet to Professor Adams has been placed in the north transept of Truro Cathedral. It bears the following inscription, composed by the Archbishop of Canterbury (first Bishop of Truro):

IN SANCTO AC DEBITO LOCO
NOSTRATUM COMMÉMORAMVS
IOANNEM COVCH ADAMS
QVEM INTER INFINITAS RERV TENEBRAS
MATHESOS FILO VESTIGIA REGENTEM
EXTIMVS NON LATVIT PLANETARVM
SCIENTIARVM IDEM VIAS FIDELITER INDAGANS
INGENIO SIMPLICI VERECVNDQ LVCIDO
NOTVM IN CHRISTI VOLTU DILEXIT DEVM
HVNC VIRVM PARITER ATQVE HENRICVM MARTYR
CORNVBIA CANTABRIGIA
ALTERA ALTERI ACCEPTVM REFERVNT
OMNIBVS SVIS DILECTISSIMVS OBIT
D XXI M IAN AD MDCCCXCII
V A LXXIII M VI D XVI

At the election of officers of the Union Society for the October Term A. K. B. Yusuf Ali was elected a member of the Standing Committee.

In the list of select Preachers before the University for the ensuing academical year appear the names of the following members of the College: Rev W. A. Whitworth, Vicar of All Saints, Margaret Street; Rev H. E. J. Bevan, Gresham Professor of Divinity; Rev A. Caldecott, Junior Dean; Rev E. L. Pearson, Rector of Castle Camps; Rev Dr T. G. Bonney, Honorary Canon of Manchester; and the Rt Rev the Lord Bishop of Manchester (Dr Moorhouse).

The following ecclesiastical appointments are announced:

Name	B.A.	From	To be
Seabrook, J. P., LL.M.	(1866)	V. Stonesby	R. Waltham-on-the Wolds
Firth, W. W. D., M.A.	(1879)	Org. Sec. A. C. S.	V. Ch. Ch. Patricroft, Manchester
Newman, C. H., M.A.	(1883)	C. St Helen, Gateshead	R. Hetton-le-Hole, Durham
Laycock, J. M., M.A.	(1874)	V. Charles, Plymouth	V. St Peter, Colchester
Hill, F. C., M.A.	(1879)	Government Chaplain, India	R. of Shire, Surrey
Dredge, N., M.A.	(1875)	C. Clay Cross, Chesterfield	V. Orcop, Hereford
Bayly, R. B., M.A.	(1870)	C. St Paul's, Knightsbridge	R. Castle Frome, Hereford
Powell, A. H., M.A.	(1880)	Asst. Sec. S. P. C. K.	V. St. John, Waterloo Road, S.E.
Pryke, W. E., M.A.	(1861)	Head-Master, Lancaster Gram. School	Chaplain to the High Sheriff of Lancs.
Bonsey, W., M.A.	(1867)	V. Northaw, Barnet	V. Lancaster
Torry, A. F., M.A.	(1862)	R. Marwood, Devon	R. Marston Mortaine, Beds
Ward, H.	(1885)	V. Albrighton, Salop	V. Appleton-le-Street, Malton

Great pleasure will be felt by many Johnians past and present at the announcement that the Rev William Bonsey (B.A. 1867) has been appointed to the important living of Lancaster. Mr Bonsey rowed in the First Boat in the May Races of 1865, 1866 (stroke), and 1867 (First Captain), and in the Four of 1865. A glance at the names which constitute the First Boat of 1893 will show that Mr Bonsey's services to the Lady Margaret are still only beginning.

The Rev A. F. Torry, Rector of Marwood, has been presented by the College to the Rectory of Marston Mortaine, vacant by the death of Dr J. S. Wood.

A legacy of £150 has been bequeathed to the Vicar and Churchwardens of Ospringe by Mrs M. J. Carter, to be laid out in providing a new pulpit for the church.

The following members of the College were admitted to Holy Orders at the Trinity Ordination:

Name.	Diocese.	Parish.
Carnegy, F. W.	London	St Stephen, Westminster.
Ewbank, A.	"	St John Baptist, Islington.
Clarke, E. T.	Winchester	
Ford, C. W.	"	Milton
Browne, S. R.	Bath and Wells	Stratton-on-the-Fosse.
Giles, A. L.	Exeter	St. Paul, Stonehouse
Robertson, C.	"	Exeter Grammar School.
Hooton, W. S.	Gloucester & Bristol	Holy Trinity, Clifton
Lees, H. C.	Oxford	St Mary's, Reading
Jones, C. F.	Truro	St Ives

Ds Hooton was Gospeller at the Ordination Service at Gloucester.

All the Cambridge Colleges contributed to the list of Ordinates except Peterhouse, Magdalene, and Sidney. Corpus was at the head with twelve; St John's next, with ten; and Selwyn next, with nine; no other College had more than five. The Oxford graduates were 72, those of Cambridge 70, and 70 men were from Dublin, Durham, King's (London), and the various Diocesan Colleges. Besides these eight were described as "literate" or no information was given about them.

A brass has been put up in the College Chapel with the following inscription: "In memory of the high ability, earnest character, and religious life of James Alexander Stewart, Foundation Scholar. Born at Belfast May 18th 1866. Died in College January 24th 1892."

The following inscription has been written by Professor Mayor, for a memorial brass which it is intended to erect in the College Chapel in memory of the late Canon Griffin:

IN . MEMORIAM
 GVLIELMI . NATHANIEL . GRIFFIN . S . T . B
 QVI . AGONIS . MATHEMATICI . PRIMAM . MERITVS . PALMAM
 QVAE . IPSE . HIC . HAVSERAT . NOSTRATIBVS . MAGNO . REDDIDIT .
 FAENORE
 DOMINAE . MARGARETAE . DISCIPLVVS . SOCIVS . LECTOR . DECANVS
 AD . CANTIEM . VSQVE . ALVMNVS . PIVS . FIDELIS . MEMOR
 ECCLESIIIS . { OSRINGENSI . PER . ANNOS . XLIII . VICARIVS
 { CANTVARIENSI . HONORIS . CAUSA . CANONICVS
 PAROCHIAE . PASTOR . QVALIS . HERBERTO . IN . VOTIS . ERAT
 QVAM . GREGI . OSTENDIT . VIAM . VLTRO . DVX . CVSTOSQVE . TENVIT
 AEDES . DEI . REFECIT . INSTRVXIT . LAETVS . FREQVENTAVIT
 NATVS . LONDINI . A . D . V . KAL . FEBR . A . S . MDCCCXV
 DORMIVIT . IN . CHRISO . OSRINGAE . A . D . VII . KAL . DEC . A . S .
 MDCCCLXXXII
 SERVIENS . DOMINO . CVM . OMNI . HVMLITATE

The many friends of H. T. E. Barlow (B.A. 1885) will read with pleasure some words addressed by Dr Straton, Bishop of Sodor and Man, to his clergy in reference to the recent fire at his palace:—"When I note the traces of the fury of the flames, I can only thank God that the vigorous efforts of the household employes and neighbours, to whom I cannot be sufficiently grateful, saved the chief part of the house from the utter destruction which seemed so imminent before the fire brigade from Ramsay arrived, and it is not too much to say that without the coolness, bravery, and judgment of one of your own number (I refer to the Rev H. T. E. Barlow) and one of my own household, who guided the hands of the many willing workers, the whole of the building must have been reduced to ashes."

JOHNIANA.

About the beginning of the last century an annual meeting was held at Rotherham of clergymen and gentlemen who had been educated at St John's College in Cambridge.

Rev Joseph Hunter: History of South Yorkshire II. 12

"St John's College.—The rumours to which we have alluded to on two occasions respecting the alleged mismanagement of the funds and property of this magnificent foundation have excited considerable sensation, and have led, we understand, to important results. It is reported that at a College meeting held yesterday two gentlemen, who have long held distinguished College appointments, were removed from their offices, and that two other gentlemen were elected in their stead. We cannot, of course, vouch for the accuracy of this report, but we have every reason to believe that it is substantially correct."—*Cambridge Advertiser*. "There has been a change this week in reference to some of the officers of this College. Dr Hymers has been appointed President; Mr Bateson, Bursar; and Mr Griffin, Steward."—*Cambridge Chronicle*.

John Bull: 9 May 1846.

Some contemplated sanitary improvements in connexion with the kitchens of St John's College, Cambridge, will probably necessitate next month the demolition of the rooms occupied by Wordsworth during his life as an undergraduate of the College, 1787-91. These are the rooms of which he wrote in a famous passage of the 'Prelude':—

'From my pillow looking forth by light
 'Of moon or favouring stars, I could behold
 'The antechapel where the statue stood
 'Of Newton with his prism and silent face,
 'The marble index of a mind for ever
 'Voyaging through strange seas of thought, alone.'

For some years past these rooms have been used as store-rooms; but the structural arrangements remain apparently as in Wordsworth's time, and quite correspond to the description given by Miss Fenwick, who was with Wordsworth when he revisited the place in 1839:—"One of the meanest and most dismal apartments it must be in the whole University; but "here (he said in showing it) I was as joyous as a lark." There was a dark closet taken off it for his bed. The present occupant had pushed his bed to the corner; but he (Wordsworth) showed us how he drew his bed to the door that he might see the top of the window in Trinity College Chapel, under which stands that glorious statue of Sir Isaac Newton." ('Henry Taylor (1888)', p. 123).

Athenaeum and Academy: 13 May 1893.

University, St Andrew's, N.B., May 14, 1893.

I see from the *Athenæum* of yesterday that it is possible—owing to certain improvements required in connexion with the kitchens of St. John's College, Cambridge—that the rooms which were occupied by Wordsworth from 1787 to 1790, when an undergraduate of the University, will probably be destroyed.

I very earnestly trust that some plan may be devised by the authorities of the College by which the necessary "improvements" may be carried out, and by which the rooms once occupied by our great Nature-Poet may, at the same time, be preserved for posterity. The University of Cambridge has not so many memorials of the great men who have been her sons—which the reverent pilgrim of the future may visit—as to make it a small matter that these humble ones associated with Wordsworth should be destroyed. When I began, a good many years ago, both as "a truant" (from other work) and as "a pilgrim resolute"—to quote Wordsworth's own words—to visit the places in various parts of England associated with this poet, I met no one at St John's College who knew what rooms he occupied. It was not difficult, however, to find them, as they are so minutely "localized" in 'The Prelude'; and I found quite as much interest in visiting them (humble as they are) as in seeing the more spacious rooms once occupied by Newton, and Thackeray, and others, in Trinity College.

The British nation has now secured Dove Cottage at Grasmere as a permanent possession, *in memoriam* of Wordsworth; but surely these rooms at Cambridge might also be preserved, in a similar way, for posterity. They have been used as a store-room for some time. But why should not the authorities of St. John's College keep them—say, as small guest chambers—and collect in them such memorial furniture as engravings of the portrait of her poet? I am sure that many would be sent, by anonymous donors, to decorate the walls of the rooms; and I question if there are any places in England associated with Wordsworth which would be more interesting to those who honour his genius—always excepting Dove Cottage, Hawkshead, and Rydal Mount.

Suppose that the removal of the chief part of the floor above the kitchen is desirable, why should not that small part of it, in the corner on which Wordsworth's chambers are, be retained *projecting over the kitchen*? It would be a picturesque arrangement, and not, I should think, inconvenient. I write in necessary ignorance of local wants, but I am sure that the disappearance of places associated with the lives of our greatest men cannot be regarded with equanimity by those who retain any reverence for genius; and these humble rooms in St John's College, Cambridge, have been specially consecrated by Wordsworth for posterity in his own memorial lines in 'The Prelude,' which were quoted by you last week.

William Knight. *Athenæum*: 20 May 1893.

The rooms in St John's College, Cambridge, where Wordsworth looked at the face of Newton's statue in the moonlight—

"The marble index of a mind for ever

Voyaging through strange seas of thought, alone—"

are to be pulled down in the interests of the better sanitation of the College kitchen. *Sic tr*—but it is all very well as it is. We cannot stop the march of the ages even with the best lines in the *Prelude*.

Pall Mall Gazette: 5 May 1893.

The Chancellor's Medal for English verse is adjudged to John Howard Bertram Masterman; deserving of honourable mention, Adolphus Alfred Jack, scholar of Peterhouse. Mr J. H. B. Masterman, who has gained the Medal for the third time, is a scholar of St John's, and has this term been President of the Union, where he is a fluent, agreeable, and frequent speaker. The only man who has won the medal three times hitherto was the late

E. H. Bickersteth.* Among those who have gained it twice are Macaulay, Præd, Kinglake, and F. W. H. Myers. It has only once during its eighty years' history fallen to one whose name is among the glorious in our poetry: this was in 1829, when it fell to "A. Tennyson, Trinity."

Educational Times: April 1893.

To send forth term by term without a break since 1858 a magazine written by themselves for themselves is a feat of which the members of St John's College, Cambridge, may well be proud; though if the merits of the *Eagle* (Cambridge: E. Johnson) are to be judged by its hundredth number, which is now before us., its success may be fairly ascribed at least as much to its own worth as to the *esprit de corps* of its contributors and supporters.

Saturday Review: 29 April 1893.

UNIVERSITY EXAMINATIONS.

MEDICAL EXAMINATIONS, Easter Term 1893.

THIRD EXAMINATION.

<i>Surgery etc.</i>	Ds Cuff	Ds Lewis, F. H.
	Ds Henry	Ds Sandall
	Ds Lees, B. H.	

<i>Medicine</i>	Ds Godson, J. H.	Ds Lewis, F. H.
	Ds Lewis, C. E. M.	Mag Sankey, E. H. O.

TRIPOS EXAMINATIONS, Easter Term 1893.

LAW Part I.

Class III.

Allan	Captain
Merriman	

MORAL SCIENCES Part I.

Class I.

Class III.

Corbett (<i>div.</i> 3)	Nambyar (<i>div.</i> 2)
	Ridsdale (<i>div.</i> 3)

Part II. Class III.

Kidd

MATHEMATICAL TRIPOS Part II.

<i>Wranglers.</i>	<i>Senior Optimes.</i>	<i>Junior Optimes.</i>		
6 Dale*	33 Sargent, H.*	70 { Green*		
20 Heron*	37 Hardwick*	70 { Joyce*		
24 { Cummings*	56 Cole, T. E.*	74 Mayers*		
	Hudson, E. C.*	66 Crompton*	82 Harding*	
				88 Fraser, H. W.*
				94 { Douglas*
		94 { Robinson, J. F.*		
		102 Wilkins*		

* Bracketed

Part II.

Class I.

Div. 1.

Ds Pocklington

Div. 3.

Ds Chevalier

Ds Hough

* By the 'late E. H. Bickersteth' is probably meant the present Bishop of Exeter. (Edd.)

PRELIMINARY EXAMINATION IN MUSIC FOR THE DEGREE OF MUS. BAC.

Class II.

Ds Grenville.

ADMITTED TO THE DEGREES OF M.B. AND B.C.

Mag E. H. O. Sankey.

The following books by members of the College are announced: *Kayser's Text Book of Comparative Geology* (Swan Sonnenschein), translated and edited by Philip Lake; *Vertebrate Embryology* (Smith Elder & Co.), by Dr A. Milnes Marshall; *Harrow Octocentenary Tracts: I. Early Charters Translated into English with Explanatory Notes* (Macmillan & Bowes), by the Rev. W. D. Bushell; *Carmina Mariana*, edited by Orby Shipley. *Musa Consolatrix*, (David Nutt), by C. Sayle.

Professor Mayor proposes to issue very shortly Part II. of the *College Registers*, reaching to the year 1715. In the preparation of this part Professor Mayor has been assisted by Mr R. F. Scott. It will contain elaborate indices, compiled by Mr Gantillon.

LADY MARGARET BOAT CLUB.

First Captain—A. E. Buchanan. *Second Captain*—S. B. Reid. *First Lent Captain*—A. J. Davis. *Second Lent Captain*—G. Blair. *Hon. Sec.*—A. P. Cameron. *Hon. Treas.*—A. G. Butler. *Additional Captains*—W. A. Lamb, C. G. Leftwich, W. R. Lewis.

The First Boat have had rather less trouble than usual in getting the crew settled during the early part of the term, though their practice was retarded by Reid having to take a rest, and also by their new light-ship turning a failure. Still they have rowed on perseveringly, have developed into a very fast crew, and have restored the Lady Margaret flag to a position more worthy of the traditions of the Club than it has occupied for the last ten or twelve years. This is the more encouraging, from the fact that they are in the main a fairly young crew, and will nearly all, it is hoped, be available next year.

Our best thanks are due to E. A. Forbes, of First Trinity, for his patient and skilful coaching, and also to G. A. H. Branson, of First Trinity, and to our old opponent, Mr James B. Close, of First Trinity, for assistance which has contributed greatly to the success of the crew.

The Second Boat had great difficulties to contend with in the first half of the term, but latterly have been reinforced by two members of former First Boats, and, though a light crew have developed into a neat and fast one, with a strong upward tendency, which has done much towards retrieving the disasters that this boat has suffered during the last two years.

The Crews were made up as follows:—

First Boat.		Second Boat.	
	st. lbs.		st. lbs.
Bow A. J. Davis	10 5	Bow H. A. King	9 7
2 F. A. Rose	10 13	2 A. J. K. Thompson	11 7
3 A. G. Butler	11 0	3 H. Whitman	10 13
4 A. P. Cameron	11 4	4 W. McDougall	11 1
5 R. P. Hadland	12 7	5 W. R. Lewis	11 7
6 A. E. Buchanan	11 9	6 H. E. Knight	10 12
7 W. H. Bonsey	11 7	7 C. G. Leftwich	10 0
Stroke S. B. Reid	12 4	Stroke W.	
Cox A. H. Norregaard	8 7	Cox A. F. Alcock	7 7

The May Races.

Friday, June 9.

Second Division. The Second Boat started fourth, and rowed over without giving rise to any special excitement.

First Division. The First Boat starting sixth, gained steadily on Pembroke over the first part of the course, and overlapped them at the beginning of the Long Reach. From this point a great struggle ensued, Pembroke spurting with great pluck, but without success, for the Lady Margaret boat, after a good piece of hard racing, made their bump at the cottages in the Long Reach.

Saturday, June 10.

Second Division. The Second Boat, rowing in much better form, gradually reduced the distance between themselves and Caius II till they were only ten or twelve feet behind at Ditton. A good spurt in the straight then brought them right up, and a creditable piece of steering made the bump just past the Willows.

First Division. The First Boat started behind Trinity Hall II, rowing a steady and powerful stroke, and travelling so well that as the boats rounded Ditton corner there was only a quarter of a length between them. But even this distance disappeared in three or four strokes of the magnificent spurt which Reid then put on, and, showing wonderful speed, our crew ran finely into the Hall boat just mid-way between Ditton and the Willows.

Monday, June 12.

Second Division. The Second Boat rowing in good form bumped Christ's without difficulty at the beginning of the Plough Reach.

First Division. The First Boat, though not rowing with quite the same dash as on Saturday, made a plucky chase after Third Trinity, a crew containing three 'blues,' but failed to get very close up.

Tuesday, June 13.

Second Division. The Second Boat rowed over, making a creditable effort to bring down the Sandwich boat, first

Trinity III; but the latter being a strong, heavy crew, our men were unable to get within a length of them.

First Division. The First Boat again rowed over, though they came nearer to Third Trinity than on Monday, a fine spurt at the Railway Bridge reducing the distance to about a length.

As the result of the four days' racing, both Boats have gained two places. The Second Boat finishes as Second in the Second Division, the First Boat as Fourth on the River, a higher position than it has had since 1881.

First Boat.

Stroke—Inclined to be sluggish, erratic when paddling, but when rowing has great length, and keeps going with great determination.

Seven—Often unsteady with his hands when coming forward; finishes a trifle low and must row with the shoulders further back, but is a very promising oar and a real shover.

Six—Has improved much since last year: works hard, but might be a bit steadier; gets 'fine' a trifle too soon.

Five—Another promising freshman; rows in very fair form and shoves, but should sit up more at the finish and learn to control himself coming forward: in fact, wants more experience.

Four—Has been rowing better since he changed to the stroke side; has a clumsy finish, but makes a useful oar.

Three—Has been rowing clumsily this term, but is always a useful worker.

Two—Also a promising freshman; rows very hard, and with a little more length and polish should make a thoroughly good oar.

Bow—Has improved much, especially in steadiness, but is not quite neat enough yet for the bow seat, though this arises partly from over-eagerness and a tendency to overreach.

Cox—Has done well under difficulties.

Second Boat.

Stroke—Rowed well and pluckily, though inclined to clip the stroke when striking fast.

Seven—A good little oar: must steady down a little when coming forward.

Six—A bit unsteady forward, but a genuine worker: backed up stroke well.

Five—Rowed well in spite of short practice.

Four—A good worker and a neat oar, but, like most of the rest, wants more beginning.

Three—Has come on wonderfully, and rows really well.

Two—Rough in form, but a good shover.

Bow—Fills the place fairly well, and works well.

Cox—Steered well, especially on the second night of the races.

During the races—as on previous occasions in the term—we owed much to the never-failing help of R. H. Forster. Another of our staunchest friends, L. H. K. Bushe-Fox, was unable to attend the races, having been chosen Stroke of the Thames R.C. 'Grand' for Henley Regatta.

At a General Meeting held early in the term, S. B. Reid, who had just returned from his trip to the Antipodes, was elected

Second Captain in place of H. E. Knight, who resigned on account of work.

A General Meeting was held on June 7, when the following officers were elected for the October Term:—*First Captain*—S. B. Reid. *Second Captain*—A. P. Cameron. *Hon. Secretary*—W. H. Bonsey. *Hon. Treasurer*—A. G. Butler. *First Lent Captain*—A. J. Davis. *Second Lent Captain*—R. P. Hadland. *Third Lent Captain*—F. A. Rose. *Additional Captain*—C. G. Leftwich.

CRICKET CLUB.

President and Treasurer—Mr F. L. Thompson. *Captain*—J. J. Robinson. *Secretary*—G. P. K. Winlaw. *Committee*—G. R. Joyce, W. G. Wrangham, H. A. Merriman, B. Long.

In the earlier part of the season we were very unfortunate. Owing to Triposes we seldom had more than two old colours playing, whereas there were eight up. Among the freshmen, however, were found some very fair bats, as the averages show. What the XI wanted most of all was another good bowler. At the end of the term the men seemed to have played too much, and there was a distinct falling off in the batting.

Matches.

Matches played, 22. Won 5, lost 6, drawn 11.

May 1. v. Selwyn. Lost. St John's 136 (W. Falcon 37). Selwyn 254 (J. Douglas 111).

May 2. v. Trinity. Drawn. Trinity 296 for 4 wickets (K. S. Ranjitsinhji 91, E. Field 103). St John's 138 for 3 wickets (J. J. Robinson 60).

May 3. v. King's. Drawn. King's 200 for 8 wickets. St John's 169 for 2 wickets (K. Winlaw 63, J. J. Robinson 60*).

May 4. v. Jesus. Drawn. Jesus 375 for 5 wickets (R. H. Foy 107, E. C. Osborne 92). St John's 102 for 9 wickets.

May 5. v. Pembroke. Lost. St John's 136 (J. H. Metcalfe 34). Pembroke 233 for 2 wickets (P. H. Latham 106, J. A. Healing 103*).

May 6. v. Clare. Drawn. St John's 207 (W. Falcon 55, C. R. McKee 47). Clare 135 for 6 wickets (L. H. Gay 69*).

May 8 & 9. v. Christ's. Drawn. St John's 196 (C. R. McKee 49) and 203 for 8 wickets (C. H. Rivers 49*). Christ's 202 (H. E. Symes-Thompson 78) and 81 for 8 wickets (K. Winlaw 5 wickets for 37).

May 10. v. Hawks. Won. St John's 217 for 6 wickets (F. J. S. Moore 71, G. R. Joyce 52). Hawks 151 (A. M. Jenkin 40, W. Falcon 4 wickets for 27).

May 11 & 12. v. Caius. Drawn. St John's 383 (C. R. McKee 91*, W. Falcon 75). Caius 320 (J. Ware 81, A. Sulley 55).

May 13. v. A. E. Elliott's XI. Won. St John's 275 for 3 wickets (J. J. Robinson 134, C. R. McKee 61, F. J. S. Moore 50*). A. E. Elliott's XI 97 (R. A. Wilson 33, J. J. Robinson 6 wickets for 42).

May 15. v. Crusaders. St John's 209 (C. R. McKee 43, W. Falcon 41). Crusaders 163 (J. J. Robinson 6 wickets for 52).

May 16 & 17. *v.* Trinity. Drawn. Trinity 361 (R. C. Norman 89), St John's 187 (B. Long 59) and 12 for 1 wicket.

May 18. *v.* Selwyn. Drawn. St John's 220 for 7 wickets (W. Falcon 72, J. J. Robinson 51). Selwyn 135 for 7 wickets.

May 19 & 20. *v.* Jesus. Lost. Jesus 453 (N. C. Cooper 77, E. C. Osborne 70, C. D. Robinson 3 wickets for 26). St John's 113 and 135 (J. J. Robinson 41, C. D. Robinson 31*).

May 22, 23, & 24. *v.* Emmanuel. Lost. Emmanuel 212 (G. J. V. Weigall 76, J. J. Robinson 8 wickets for 59) and 416 (B. Auden 102, G. J. V. Weigall 98, F. D. Gray 93). St John's 138 and 138.

May 25. *v.* Corpus. Drawn. St John's 198 (J. H. Metcalfe 69, *H. A. Merriman 31. Corpus 76 for 6 wickets (H. A. Merriman 3 wickets for 16).

May 26. *v.* Magdalene. Won. Magdalene 132 (A. E. Harrison 34, F. J. S. Moore 5 wickets for 36). St John's 159 for 7 wickets (C. D. Robinson 42, A. M. Jenkin 42*).

May 27. *v.* King's. Drawn. St. John's 206 (W. Falcon 65). King's 95 for 4 wickets (W. McG. Hemingway 58).

May 30. *v.* Peterhouse. Won. Peterhouse 152. St John's 155 for 5 wickets (K. Winlaw 63, *F. J. S. Moore 42).

May 31. *v.* Pembroke. Drawn. St John's 221 for 6 wickets (W. G. Wrangham 63*). Pembroke 103 for 4 wickets (A. M. Low 42).

June 3. *v.* Whitgift Wanderers. Lost. Whitgift Wanderers 146 (H. L. Turner 86, K. Winlaw 4 wickets for 38). St John's 118 (K. Winlaw 34, G. R. Joyce 30).

June 5. *v.* Exeter College, Oxford (at Oxford). Lost. St John's 110, Exeter College, 138 (L. Mortimer 54, J. J. Robinson 5 wickets for 37).

The Eleven.

J. J. Robinson.—A most consistent scorer; tries to draw off his leg stump too much and frequently gets l.b.w. A really good bowler on his day, and is a safe catch in the deep.

G. R. Joyce.—Good bat, but reckless at times; fair field; has howled.

W. G. Wrangham.—Much improved bat; fair field; has come out as a bowler.

G. P. K. Winlaw.—Good bat, but did not score so consistently as last year; much improved bowler; fair field.

H. A. Merriman.—Fair bat, with a fine forward stroke; fair field; slow bowler.

C. H. Rivers.—Played seldom owing to illness. Very fair bat, bowler and field.

C. D. Robinson.—Good bat, but inclined to throw away his wicket by erratic hitting; as a wicket-keeper stands up well to all bowling; can also bowl.

F. J. S. Moore.—Good sound bat; very fair field; as a bowler keeps a good length.

W. Falcon.—Batted well right through the season; fair field.

C. R. McKee.—Good bat, scored heavily at first, but has fallen off lately. Poor field.

J. H. Metcalfe.—Fair bat and field.

Batting Averages.

Name.	No. of runs.	Most in Innings.	No. of Innings.	Times not out.	Average.
C. H. Rivers	137	49*	9	5	34.25
J. J. Robinson	537	134	19	2	31.58
J. R. McKee	487	91*	22	5	28.04
W. Falcon	524	75	23	2	24.95
F. J. S. Moore	438	71	22	2	21.9
G. P. K. Winlaw	352	63*	21	3	19.55
C. D. Robinson	372	42	22	2	18.6
W. G. Wrangham	202	63*	13	2	18.36
J. H. Metcalfe	239	69*	18	4	17.07
G. R. Joyce	178	52	12	0	14.83
H. A. Merriman	110	31	12	1	10

* Signifies not out.

Bowling Averages.

	Overs.	Maidens.	Runs.	Wickets.	Average.
J. J. Robinson	262	61	841	49	17.6
W. G. Wrangham	60.3	11	275	15	18.33
G. P. K. Winlaw	207	41	819	37	22.13
C. H. Rivers	180.3	26	699	31	22.54
F. J. S. Moore	95	18	351	13	27
H. A. Merriman	55.1	4	283	7	37.57

The following also played for the XI:—B. Long, C. O. S. Hatton, W. H. Skene, A. M. Jenkin, J. F. Skrimshire, W. H. Ashton, H. Sargent, G. H. Harries, J. H. D. Patch, E. A. Strickland, A. J. Chotzner.

The Second XI won against Peterhouse II and Trinity II, drew with Caius II and West Wrating, lost to Trinity II, Hall II, Christ's II, Fitzwilliam Hall and Caius II.

We were represented this term in University Matches by J. J. Robinson, who played in the Seniors' Match and for the XI *v.* Next Sixteen, and by C. D. Robinson, A. M. Jenkin, and C. R. McKee, who played in the Freshmen's Match.

RUGBY UNION FOOTBALL CLUB.

The following officers have been elected for next term:

Captain—J. J. Robinson. *Secretary*—W. Falcon.

It has been decided that the red stockings should be worn by members of the First XV only.

ASSOCIATION FOOTBALL CLUB.

The following officers have been elected for next season:

Captain—C. O. S. Hatton. *Secretary*—B. J. C. Warren.

LACROSSE CLUB.

The following have been elected officers for next term:

Captain—E. J. Kefford. *Committee*—C. O. S. Hatton, F. Villy, W. Raw. *Secretary*—W. J. Leigh-Phillips.

LAWN TENNIS CLUB.

President—Mr. R. F. Scott. *Captain*—W. J. S. Bythell. *Hon. Treas.*—J. Lupton. *Hon. Sec.*—C. O. S. Hatton. *Committee*—W. A. Long and S. W. Newling.

The Lawn Tennis VI have had a more successful season than they have had for several years. The record is 14 wins and 3 losses, or 108 rubbers to 45.

We have beaten Corpus, King's, Caius, and Pembroke twice each; and Emmanuel, Christ's, Selwyn, Jesus, and L. H. K. Bushe-Fox's team once each. We lost to Trinity, Jesus, and Emmanuel (with a weak team).

On June 1 a weak team went over to Uppingham to play the masters, and were defeated by 5 rubbers to 4.

The team was made up as follows:

W. J. S. Bythell (*Capt.*) } Got on well together, both playing a hard
C. O. S. Hatton (*Hon. Sec.*) } game with a strong service. They kill lobs
well. Won 80 per cent. of their rubbers.

J. Lupton } Play a steady game, but should learn to kill weak
B. J. C. Warren } returns better. Apt to get in front of each other. Won
77 per cent. of their rubbers.

F. Villy } Try to play rather too hard, and their combination might
G. W. Poynder } be better. Play brilliantly at times and usually kill lobs
well. Won 54 per cent. of their rubbers.

A. Baines, S. W. Newling, and W. A. Long also played in matches.

Bythell and Hatton were chosen to play for the 'Varsity Third VI *v.* the Second, and Bythell was also chosen to play for the Second team *v.* the First.

The same pair entered for the Inter-Collegiate Cup Competition, but Bythell was prevented from playing by a sprained ankle; so Lupton took his place, and we once more reached the final round, having defeated Peterhouse and Caius.

The entries for the College Tournaments were above the average. Lupton and Wilkins won the Handicap Doubles, but the other ties are not yet concluded.

At a Committee meeting held on May 27th it was decided to give a cap for the Long Vacation Team, *viz.*, the First VI cap without the Eagle.

The following officers were also elected for the Long Vacation:—

Captain—J. Lupton. *Hon. Treas.*—F. Villy. *Hon. Sec.*—B. J. C. Warren.

EAGLES LAWN TENNIS CLUB.

The following were elected members of the Club at a general meeting held on May 5:—Mr E. E. Sikes, W. H. Bonsey, W. Falcon, A. M. Jenkin, W. A. Lamb, and C. H. Rivers. A Handicap Singles was held this term. C. O. S. Hatton (-30) and H. A. Merriman (+30) divided the prize as there was no time to play the final tie.

THE FIVES CLUB.

President—Mr H. R. Tottenham. *Captain*—L. Horton-Smith. *Secretary*—A. J. Tait. *Treasurer*—W. Raw. *Committee*—Mr Harker, J. Lupton, A. B. Maclachlan.

The Eton Double Fives Tournament, which was not concluded before the last issue of the *Eagle*, was won by J. A. Nicklin and G. W. Poynder.

The Rugby Four, namely, L. Horton-Smith, J. Lupton, A. B. Maclachlan and A. J. Tait, played three matches in the vacation.

They were beaten by St Paul's School, in which match H. A. King kindly took the place of A. J. Tait, who was unavoidably absent.

They were also defeated by Merchant Taylors' School but won against St John's Divinity Hall, Highbury. They thus lost two matches and had one victory.

At a meeting on Thursday, June 8, the following officers were elected for the ensuing term:

President—Mr H. R. Tottenham. *Captain*—L. Horton-Smith. *Secretary*—A. J. Tait. *Treasurer*—C. R. McKee. *Committee*—Mr Harker, J. Lupton, A. B. Maclachlan and G. W. Poynder.

DEBATING SOCIETY.

President—G. G. Desmond. *Vice-President*—A. K. B. Yusuf-Ali. *Treasurer*—R. S. Dower. *Secretary*—E. A. Strickland.

The Secretaries past and present have gone down; no reporter was retained this term, wherefore the work of chronicling has fallen into the hands of the historian.

On April 19 Mr H. H. Davies moved "That this House would approve of the abolition of gunpowder or any other explosive as a weapon of war." Mr R. O. P. Taylor opposed, and since gunpowder continues to be used in war we are justified in concluding that the motion was not carried.

On May 13 the House entered on a long and animated discussion of this serious proposition, propounded by Mr F. X. D'Souza, "Ulster will fight, and Ulster will be right." The motion was opposed by Mr R. S. Dower, who was followed by speakers so numerous and eloquent as to necessitate an adjournment to May 20, on the motion of Mr A. P. McNeile. The division list never appeared (historical tense indispensable) having been, some say, suppressed by Government as being incendiary in tendency, though perhaps it was kept back by a secretary of strong political bias.

On May 27 a most successful Impromptu Debate occurred. Among the subjects discussed were the following:—Earth-worms and Water-melons, Drought *versus* Damp, The pity of Accuracy, Pleasures of a savage life, Franchise for Undergraduates, Supremacy of Association Football among Sports.

The Debates were throughout the term well attended, and the speeches good, instructive, interesting, amusing, sometimes one or more, sometimes all. We hope that an occasional Impromptu Debate will occur in the future, and will discover as much talent as did the last.

THEOLOGICAL SOCIETY.

President—A. R. R. Hutton. Treasurer—E. J. Kefford. Secretary—R. O. P. Taylor. Committee—G. S. Osborn, W. H. Ashton.

The first meeting of the term was held on May 5 in G. Watkinson's rooms. The Rev Prof Ryle read a paper on *Allegory in Interpretation of Scripture* which was followed by a long and interesting discussion of allegory both in profane and sacred writings.

The second meeting was held on May 12 in R. O. P. Taylor's rooms. G. S. Osborn read a paper on *The influence of the Sojourn in Egypt on Israel*, the discussion which followed was by no means long, although the paper was interesting.

The Social was held on June 12 in S W. Key's rooms. A programme of music was given by Messrs Powell and Phillips and various members of the Society.

The attendance at the meetings has been fair despite the adverse influence of the Tripos.

THE JOHNIAN DINNER.

The Johnian Dinner was held this year at the First Avenue Hotel, London, on Thursday, March 23. After the health of "The Queen" had been duly honoured, the Chairman, Sir J. E. Gorst, proposed the health of the College, to which Dr D. MacAlister replied. Mr R. Horton-Smith, Q.C. proposed the health of the Chairman. The speeches concluded with the health of the Secretaries. The *Carmen Aquaticum* of Messrs Forster and Macalister was sung for the first time in public.

The following gentlemen were present:

The Right Honourable Sir J. E. Gorst, Chairman, and Messrs

W. A. Badham	L. H. Edmunds	D. M. Kerby
H. F. Baker	A. E. Elliott	H. A. King
R. E. Baker	J. A. Fleming	J. Larmor
H. C. Barraclough	R. H. Forster	H. R. Langmore
H. T. Barnett	A. E. Gladstone	Ll. Lloyd
Rev J. F. Bateman	T. E. Haydon	Prof. A. Macalister
F. C. Bayard	C. H. Heath	Dr D. MacAlister
Rev J. A. Betts	T. A. Herbert	R. A. S. Macalister
Rev H. E. J. Bevan	Rev E. Hill	A. E. Monro
T. A. Beckett	F. W. Hill	Rev W. T. Newbold
E. J. Brookes	J. Spencer Hill	W. M. Payne
P. H. Brown	R. W. Hogg	C. Pendlebury
F. Buford	R. Holmes	E. Prescott
L. H. K. Bushe-Fox	R. Horton Smith Q.C.	S. O. Roberts
Rev A. Caldecott	P. Horton Smith	T. E. Sandall
J. A. Cameron	L. Horton Smith	R. F. Scott
J. Collin	R. J. Horton Smith	B. A. Smith
S. H. Cubitt	Prof. W. H. H. Hudson	G. C. M. Smith
H. D. Darbishire	W. Douglas Jones	Rev A. T. Wallis
A. F. Douglas		

THE COLLEGE MISSION IN WALWORTH.

At the end of last Term the Rev Ernest Ward stayed in College for some days—on his old staircase and with his old

"gyp,"—seeing old friends of the Mission and making new ones. This term Mr Wallis came up and similarly employed himself: on one evening he was joined by Mr Phillips, and some friends were gathered together in G. Watkinson's rooms for a quiet talk, which was found to be most interesting and instructive all round.

The great seasons of the Church year were passed at the Mission in full endeavour to impress the main lessons of Christianity upon the people, and the Missioners are grateful for many indications of reverent appreciation.

A series of Health Lectures has been started at the Mothers' Meetings, given by Miss Wood, a lady of great experience in nursing. They are due to the kindness of Mrs Whately.

In Easter-week A. Ewbank B.A. took a party of London friends to Walworth and gave a Christy Minstrel Entertainment; on May 19 Mr Badham provided a Concert, and on Whit-Monday Mrs Bushell and Miss Bushell with Mr W. N. Roseveare and Mrs Roseveare gave another.

The Cricket Club began with a defeat but won its next three matches. Although not large in numbers there is no difficulty in getting an eleven together; indeed, the trouble is that all the members want to play in every match. The men, we hear, are all keen and field up well: there are plenty of change bowlers, the batting being the weak point of Walworth cricketers. We are glad to see that parishioners who do not themselves play take interest in the matches: as the Missioners truly observe 'there are many worse ways and few better of spending a Saturday afternoon than in watching a good game of cricket.' All the more, when their own friends and neighbours are upholding the honour of the group of streets, which in London constitutes a parish. We hope to see the Club at Cambridge on the August Bank Holiday again.

In May the College spontaneously placed before Mr Phillips the opportunity of taking less arduous work by offering him the presentation to Aldridge, in Staffordshire. After very nearly ten years' anxious labour it was thought that he ought to have the option of such a change. Mr Phillips, after careful deliberation, decided that he could continue London work for some years longer: but friends of the Mission are gratified that this opportunity of considering his powers was given to him by the College, and still more that he finds no necessity for retiring from the work which is in so eminent a manner his own.

MUSICAL SOCIETY.

President—Dr. Sandys. Treasurer—Rev. A. G. Stevens, M.A. Committee—W. R. Elliott, B.A., F. G. Given-Wilson, B.A., G. T. Powell. Librarian—E. A. R. Werner. Hon. Sec.—F. O. Mundahl.

The usual May Week Concert was given in the Hall on Tuesday, June 13. We append the Programme.

PROGRAMME.

PART I.

- MADRIGAL. "Awake, Sweet Muse"
 CHORUS.
 PIANOFORTE DUET. "Deux Pèces Symphoniques" Grieg
 F. G. COLE AND F. O. MUNDAHL.
 SONG. "Where'er you walk" Handel
 A. W. DENNIS, B.A.
 PART SONG. "Peace" Bridge
 CHORUS.
 RECIT. AND ARIA. "Let not age" Giordani
 MRS. HELEN TRUST.
 PART SONG. "Rest, Sweet Nymphs"
 CHORUS.
 SONG. "Kalékairi" Claude Barton
 W. R. ELLIOTT, B.A.
 PART SONG. "Bold Turpin" Bridge
 CHORUS.

INTERVAL.

PART II.

. "The May Queen" Sterndale Bennett

SOLOISTS: *Soprano*—MRS. HELEN TRUST. *Tenor*—A. W. DENNIS, B.A.
Bass—A. J. WALKER.

The Band was constituted as follows: *1st Violins*—H. Inwards, F. Nuttall, W. E. Dalby, E. M. Lee, and C. W. Ainlie. *2nd Violins*—H. Briggs, E. Wilson, and W. Rhodes. *Violas*—A. Walker and A. C. Dixon. *Cellos*—C. Kiefert and G. G. Schott. *Bass*—C. Winterbottom and A. H. Miller. *Harmonium*—F. Morley. *Piano*—F. O. Mundaahl and F. G. Cole.

Conductor—Dr. Garrett. *Leader of the Orchestra*—H. Inwards.

The first part, as will be seen above, was a miscellaneous one, solos being sung by Mrs Helen Trust, A. W. Dennis B.A., and W. R. Elliott B.A. Dennis was encored for his song, but did not sing another, owing to the length of the programme.

Mrs Trust sang "Let not Age" (*Giordani*), which, by the way, is arranged by herself, and then sang "My mother bids me bind my hair" by way of an encore. Both of these songs shewed off her voice to great advantage, especially the first. This was her first appearance in Cambridge, but we hope to hear her at many John's concerts to come. This part finished with Bridge's "Bold Turpin," which was very creditably done.

After the usual interval for refreshments in the Combination-Room, the second part consisting of Sterndale Bennett's "May Queen" was begun.

The best parts of it were probably the Soprano Solo and Chorus, "With a laugh as we go round," Treble and Tenor

Duet "Can I not find?," Bass Air "Tis jolly to hunt," the Trio, "The hawthorn in the glade," and the pageant Music and Chorus, "Hark! their notes the hautboy swell!"

Our best thanks are due to Dennis and Nuttall, who came down from Rugby, the former to sing the Tenor Solos, the latter to assist in the Orchestra: we hope to see them both at our College Concerts again.

Without Mr Heitland's invaluable assistance and counsel the arrangements could never have passed off as they did, absolutely without a hitch.

A. J. Walker, the Assistant Secretary and W. R. Elliott must also be mentioned for helping to carry out all the details of the Concert.

Last, but not least, we must thank Dr Garrett for taking such pains with the Chorus and the Orchestra.

Altogether the Concert was the most successful that has yet been given in our Hall, which was kindly lent by the Master and Fellows.

COLLEGE ESSAY PRIZES.

Subjects for 1893.

<i>For Students now in their</i>	<i>Third Year.</i>	The originality of Wordsworth.
" "	<i>Second Year.</i>	Machiavelli and his influence on political theory.
" "	<i>First Year</i>	Causes of the prosperity of new Colonies in Adam Smith's time and now.

Essays are to be sent in to the Master on or before Saturday the 14 October next.

THE LIBRARY.

* The asterisk denotes past or present Members of

Donations and Additions to the Library during
Quarter ending Lady Day 1893.

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Dr. D. MacAlis

The Editor.

Prof. Mayor.

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the College.

Professor Mayor.

Rev A. Freeman, M.A.

ster.

The Author.

Mr Pendlebury.

A Friend of International Progress.

Dr Sandys.

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END OF VOL XVII