



THE EAGLE.

NOTES FROM THE COLLEGE RECORDS.

(Continued from Vol XVII, p. 589).

THE Grammar School at Sedbergh, first founded by Roger Lupton, Provost of Eton, about 1528, and refounded by Edward VI after the Reformation, has always been closely connected with the College. Lupton himself founded two Fellowships and six Scholarships in St John's College for Sedbergh boys, and in 1588 Henry Hebblethwaite, described as a Citizen of London, but probably of Sedbergh origin, founded a Fellowship and two Scholarships with like preference.

For nearly four hundred years the College and the School have thus been in close connexion. The recently published Register of Admissions to the College shews that between January 1623^o and July 1715, no less than 348 Sedbergh boys were admitted to the College. Many of these became Fellows, worked for the College and got College Livings, or went out into the world and became famous in their day.

The College on the other hand appointed the Head Masters, and so kept up the stream of capable boys. The one weak point in the old system was that, if the College made a bad or unfortunate appointment, it had no power of removing the Head Master.

One appointment made in Commonwealth times gave rise to great disputes at Sedbergh, was the cause of much litigation there, and probably of much vexation in College. The times were disturbed. William Beale, the Master, had been turned out, to fly from England and die in Madrid. Twenty-nine Fellows of the College were ejected and their places filled, by order of the Earl of Manchester, with persons examined and approved by the Assembly of Divines. In 1648 Gilbert Nelson, the Head Master of Sedbergh, died, and to the 'intruded' Fellows fell the choice of his successor. In July 1648 Arrowsmith the Master and five Fellows of the College wrote to the Governors to say that their choice had fallen on Richard Jackson, a 'Master of Arts, heretofore of our College.' His name does not appear in the Admission Register, so that he was then probably a man of over 40 years of age.

We may assume that Jackson was a Parliament Man, and it would appear that many at Sedbergh were Royalist in their sympathies. To those who were for the King the choice of the intruding Fellows—*bardi ut plurimum et infruniti ingenii homunculi*, as Dr Peter Barwick in his life of Dean Barwick calls them, *block-heads for the most part and senseless scoundrels*, as Hilckiah Bedford his translator puts it—was probably suspect from the first. After the lapse of nearly two hundred and fifty years it is not easy to say what did happen, but apparently Jackson commenced lawsuits against the Governors or feoffees of the School in respect of the estates or rents. The Governors petitioned the College against him, and, in addition to the signatures of the Governors, those of 37 inhabitants of Sedbergh testify to the fact that 'the schoole house instead of young Athenians, been left lodging for owls and batts to roost and rest in.' This petition, still preserved in College, will be found printed in Miss Platt's *History of the Parish and Grammar School of Sedbergh*. This volume also contains a number of other documents concerning

these disputes. They are taken from the originals preserved among the school papers, and may be regarded as stating the case for the prosecution. Preserved in College, on the other hand, are some papers sent presumably by Jackson, and containing his views of the matter. The gravest accusation against him was that he was intemperate in his habits. It will be observed that Jackson at most admits that drink was forced upon him. His chief tormentor seems to have been George Otway. This man was brother of Sir John Otway, Fellow of St John's, and afterwards Reader at Gray's Inn, and prominent at the Restoration of Charles II. George Otway is mentioned in Fox's Journal in 1657, as 'this wild man,' and it seems clear that he was a very boisterous and turbulent person.

The documents which follow give us an idea of the proceedings of this Otway, and a curious picture of a country town in those days. It is a little difficult to see how the first could be relevant to a suit in Chancery, but relevance, we shall see, was not Mr Jackson's strong point.

vpon a Suite in Chancery.

Betwene Richard Jackson Clerk Plt. &
John Couper with others Defendants.

That I Samuel Shawe, being Scholler unto Richard Jackson Clerk M^r of ye free Gramer Schoole of Sedbergh in ye Countie of York in January one thousand six hundreth fifty three.* Doe very well Rememb^r that y^e aforesaid M^r, quietly and Constantly then following the Schoole, one George Otway, of Ingmeare frequently singing and Ringing the said Jackson's farewell out of England as he called it And Boasting to Banish him after he had with shamelesse Insolency made a fiddler play both at his Chamb^r window and else where Dancing and Singing wth his Drunken Companions using all revileing tearmes to y^e said Jackson's disgrace. He did upon a Tuesday the seaventeenth of January (as I take it), In the Morninge send

* i. e. 1654.

one Mr Garthwaite (whom y^e Mr suffered to teach under him) earnestly sollicitinge for his Company at ye Alehouse w^{ch} y^e Mr refused utterly. And after two or three Messages the said Otway came himselfe in person wth a Debauched and Murtherous quarrelour called Edward Corney. Craving leave to come into his Schooloft, saying he would stay noe longer then y^e Mr pleased. But having provided ale to be brought after him he urged the Mr to Drinke, saying he would stay noe longer than y^e Taking of one Pipe of Tobacco. But y^e Mr Refused to Drinke wth him as he desired & weary of his long stay went from his own loft to teach y^e Schollers callinge one out. Then y^e said Otway & Garthwaite came downe, upon which y^e Schoolem^r bid him farewell and presently went up y^e staires, Otway threateninge that he should fetch him downe by the Eares upon w^{ch} y^e Schoolm^r shutt the doore & he fell to Brangle wth y^e Boyes for aboute y^e space of an howre at least sayinge he was as much Mr as Jackson. And Goinge away at length a little before Eleaven of ye Clock to a little Alehouse standing in y^e Churchyard he from thence sent y^e said Corney wth a challeng to y^e Schoolm^r upon a false & frivolous occasion of his own devising. And presently uppon y^t comāded y^e said Corney to call back ye Schoolm^r or bring him by y^e eares whereupon y^e Schoolm^r having a sore leg Corney Run after him threatninge to tripp up his heeles w^{ch} wⁿ he could not doe y^e said Otway came Running a Tilt wth his staff at his face. But both of them were staved of. Company coming in Afterwards at Night y^e said Otway wth Corney & Jo: Washington (Now gone wth him Into Ireland) Drinking, Singing & Rioting before Jackson's Lodginge wthin night did shortly after fall upon two men of y^e parish w^{ch} was left in danger of death.

Whereupon Mr Jackson Binding Otway with his Complices to good behaviour enioyd some quiet till y^e quarter Sessions, where y^e said Otway, having his Recognizances given in contrary to law (as y^e Mr said) by y^e fauour of Sir Rob^t Barwick (then Senior Justice in place) the said Jackson hauinge left y^e Schooledoore lockt durst not nor could not by occasion of y^e Schooles businesse (as I had Reason to Believe) Return back againe having spoken unto me this deponent and written in Easter last that I should teach those schollers w^{ch} came in his absence (the cheifest returning home wth purpose to stay till his returne upon y^t occasion) w^{ch} thing I was ready to undertake

but that a present Ague possessed me so that in the Meane space y^e ffeoffices by y^e assistance of y^e said Otway broke open y^e doore. Put Garthwaite in place sayeinge he should be Mr, Nayling up y^e Schoolm^rs loft doore where his Bookes, papers and goods lay, refusinge him (upon his returne from sollicitinge y^e schoole causes) all entrance into his owne chamber. And Boastinge that Garthwaite should be Mr, who refused to teach one of y^e best schollers called Jo: Harper or suffer him to be taught by y^e Mr who came along with him (as I have heard). And shortly after threatened y^e Tenannts of y^e Loft house if they paid y^e Schoolm^r any Rents and Robert Hall in speciall if he afforded him meate drink or lodginge at his house. And y^e said Otway was reported at y^e Markett crosse in Sedbergh to have threatened all y^e Townsfolks So that the Schoolm^r having had noe good Accomoda^cōn from his first cominge was now to have none at all but was compelled to seek his lodginge in Garsdaille some three miles distant; where he had sojourned long before as I have seene by a certificate under y^r hands & so seems rather driven away then putt out of possession by y^e fury of this Otway who hath animated them to seaze upon these lands of Loft house wch weare more then six yeares his in possession.

Sworne feeb. the 5th 1654

THO: BENET

SHEFFIELD STUBBS.

WESTRIDEING OF
YORKSHIRE.

The Jurors for the Lord protectour of the common-wealth of England Scotland and Ireland doe vpon there oathes present that George Otway late of Ingmire within the constaberie of Sedbergh in the County of Yorke Gent, the eleauenth day of January in the yeare of our Lord one thousand six hundred fifty three at Sedbergh in the westrideing of y^e said County did then and there wickedly, prophanely, advisedly and deliberately swear fiftie prophane oathes, to witt, By God, by God's woundes, by God's blood, God's heart, and by the Lord God, by reiterating them ouer and ouer again, to y^e great dishonour of God, to y^e euill example of others in y^e like case offending, contrarie to y^e publicke peace, and contrary to y^e forme of y^e statute in y^t case made and provided.

WESTRIDEING OF
YORKSHIRE.

The Jurors for y^e Lord protectour of y^e commonwealth of England, Scotland and Ireland doe vpon there oathes present that George Otway late of Ingmire within y^e Constabulary of Sedbergh in y^e county of Yorke, Gent. Edward Corney late of Sedbergh aforesaid labourer and John Washington late of the same blacksmith y^e 17th day of January in y^e yeare of our Lord God 1653 & divers other dayes and times, as well before as after, by force & armes &c. at Sedbergh aforesaid, in y^e west-rideing of y^e said County, being armed with sword, staves, knives, and other weapons, as well offensive as defensive did vnlawfully riotously, & vnjustly assemble themselves together with an intent to disturbe y^e publique peace, & then & there riotously, & by force of armes made vpon one Richard Jackson Clerke, Schoolmaster of y^e free Schoole of Sedbergh, aforesaid, in Gods peace & in y^e publicke peace, then and there being an assault and fray did make, and him y^e said Richard Jackson then and there riotously they did beat, wound and euill entreate, so that his life was in much danger and other injuries to him then and there did doe to y^e greate damadge of y^e said Richard Jackson, contrary to y^e publicke peace, and contrary to y^e form of y^e statute in that case made and provided.

The petition to the Parliament which follows and the Petition to the Lord Protector which will appear in our next number are both printed documents. The letter from Jackson to the College in Greek seems to allude to these. Dr Sandys has kindly furnished me with some notes pointing out the quotations from Lucian which he has detected in this letter, and Mr G. C. M. Smith has furnished me with an English translation. In printing the Greek I have retained Jackson's system of accentuation.

TO THE RIGHT HONOURABLE THE PARLIAMENT OF ENGLAND.

The humble Petition of Richard Jackson Clerke, Master of the free Grammer Schoole in Sedbergh.

Humbly Sheweth :

That your Petitioner rejoiceth much to hear how your grave Wisdomes have graciously taken into consideration the riotous

disorders, horrible abuses, and hellish mischeifes, which are and have beene by drinking and forcing of healths: and well knowing by late experience, that the multiplicity of petty Alehouses in the severall corners of the Land, are not onely become the source of this sinfull enormity, whereby many a man runneth his Patrimony through his throat, lavishing away all in drink, whilest Wife and Children, wofully lament for want of bread, but also the nurseries of innumerable iniquities; *viz.* Oathes, Whoredomes, Lies, Thefts, Murders, and Calumnies, encouraging and complying with cursed and incorrigible wretches, Blasphemers of God, contemners of the Word, scornors of piety, and absolute enemies of all civill order and peace; as too evidently appeared, in the poore towne of *Sedbergh in Yorkshire* in the Liberty of *Encrosse*, this last yeare, by the riotous ranting, blasphemous swearing, and incredible insolence of one *George Otway of Ingmeere*, who in Jan. last 1653 at or about the house of one *Edward Faucel*, his Cousin and a petty Alehouse-keeper, with two of his quarrellous complices, (*Edward Corney* and *John Washington*) did so abuse and riotously beate two Brothers inhabiting there, that they were in despaire even of life: and yet being poore (as one of them said) they durst neither complaine nor seeke redress: and from the ninth of that month to the seventeenth, the said *Otway* most spitefully pursued your Petitioner with all manner of scurillous language, and drunken revilings, singing and ringing his farewell out of England, and soone after shamefully assaulted him both in his own Schoole house, and in that they call the Churchyard. For no other cause apparent (besides the vindication of the Schooles right, wherein his elder brother hath made himselfe most deeply concerned), but that your Petitioner slighted his insolence, and utterly renounced his evill society, so being necessitate to bind him unto good behaviour. At the next Quarter Sessions, 1654, your Petitioner preferred two inditements against him, which were both found by the Grand Jury. Yet through the favour of Sir *Robert Barwicke* (Senior Justice then in place), hee had his Recognisance given in, and was let goe out of the towne, without the consent, and against the will of your Petitioner, who in open Court gave unquestionable reason to the contrary. Then againe, upon the first opportunity he pursued your Petitioner with redoubled spite (having formerly threatened to kill him). Not onely by captiously seeking a frivolous occasion,

and so maliciously commencing a suite at Law by the aid and assistance of his Brother (one *John Otway* Esquire a young Lawyer of Grayes Inne) but also in August last at the said *Faucet's*, and especially at one *Jane Atkinson's*, the said *Otway* continuing swearing, drinking, and roaring, till two a Clocke in the morning, came riding with his sword drawne to your Petitioners lodging, rayling at him with all termes of reproach intollerable, having since also offered the like abuses and language in the sight and audience of his Brother the Lawyer unrebuked, and then proudly boasting to expell and banish him; in order to that end he threatened the townesfolke with utter undoeing, if they sfoorded him either meate or drinke, so that your Petitioner was and is constraind to seeke his lodging in *Garsedale*, for necessary safety and accomodation. Your Petitioner therefore seriously pondering the pride and insolence of these malicious upstarts, in suche a place of ignorance, poverty, and profaness, where the rich and arrogant (as some of the parish did assert) have been always impatient of truth and piety, or long to endure any good man amongst them, and easily observing the partiality of some Justices, as besides the above said Sir *Robert* one *Ralph Baines*, Attourney, late in Commission for the Peacc, who after sufficient notice did not onely connive wilfully at the notorious villanies of a common lyar and felon, proclaimed at the market cross in *Sedbergh*, but also upon the Act of oblivion, (in favour of one *John Couper* father of the felon) tooke occasion to molest and prosecute the innocent; who long before had given him first notice and information upon just and weighty occasion; seeing therefore that the abominable pride of such Bravadoes (through the oscitancy or injustice of some in authority) will shortly render all the blood expended for freedom and safety, not only fruitlesse and unprofitable, but in all the honest party very odious and execrable, in so exciting vile men to the arbitrary exercise of their extravagant humors, to the disgrace and scorne of the godly honest in every country; as if after so large proposalls of just and religious ends we had intended the extirpation of all order and justice, and the abolition of all difference between Power and Law, quite contrary to the tennor of the present establishment.

Your Petitioner therefore in order to an universall and more effectual

prayeth your most serious thoughts upon that assertion of the ablest Roman Orator, *viz. Haec spectant leges omnes incolumem fore civium conjunctionem & societatem, quam qui dirimunt morte, vinclis, damno, exilio sunt coercendi*, together with that heavenly observation of the heathen Poet, *πολλάκις συμπάσαι πόλις κακοῦ ἀνδρὸς ἐπαυρεῖ*. Secondly, that such honest men as close with the government, may not continue in brutall slavery, to the meere will and power of superbious malignants, truly so stiled; but freely partake of those provisions which are promised for the securing of our just rights and liberties, so as to eate, sleepe, and follow our business, without any molestation by vaine and idle men, by barbarous ruffians, or disorderly rioters. Thirdly, therefore that due and well fitted correction and punishment may be inflicted upon such giantly monsters as rebell against God and tyranize over men by peremptory perturbation frequently offered to the quiet, orderly, and industrious; without that excessive charge and trouble, which often wearieth out the Prosecutor, both in purse and patience. Fourthly, that Officers of Justice whensoever they Act against the duty of their office, ordinance, *viz.* (government) through love, or hatred, feare, or interest, they may suffer such censure and punishment, by which themselves and others may clearly perceive, *viz.* that government itselfe is matter of no private interest, but of publike utillity; the safety and welfare of the governed being the chiefest end of all their authority. Fifthly, Seeing that lies and calumnies are the very plague of particular persons, and bane of the body politick, that some compendious way of convicting these pernicious and treasonable offenders, may be plainly established; as also due punishment for the convicted, both by way of shame, and satisfaction to the wronged. Sixtly, for that the Barrs of impudencie are thus broken downe, and all reverence whether to things or persons (wealth onely excepted) utterly abolished (lest we altogether bend to that beastly barbarisme which banished *Hermodorus*) that your deepe wisdom would devoutly ponder what coercive meanes may be justly prescribed for securing due honour to good men in authority, and some civill respect to able dispensers of the Gospell, as also to men of great learning and upright

when their integrity is found answerable to their sufficiency, and so well fitting them for publicke use, whensoever they shall be employed. So that neither of these sorts may be necessitate to sooth the defects, and flatter the vices of arrogant and impious men, turning fooles to humor such as are so; nor ever be as some of them lately hav been. *Optimum injuriarum mancipia & nebulonum ludibria.*

And your Petitioner shall &c.

Mar. 7, 1654.*

This Petition was intended for the Parliament, in November last 1654, and though approved upon perusal, by a grave and pious member of that house, well knowing the place, yet he saw no opportunity of presenting it, which occasioned this printing; so to expose the same, to the consideration of the Lord Protector and his Counsell, of whom the same things are humbly craved and expected.

Addressed: To the right Worst^{full} The Maister with The Senior felowes of St Johns Colledge In Cambridge these.

Οὐκ ἐνδοιάζω (ἄνδρες Αἰδέσιμοι) μὴ φανερόν ὑμῖν γενέσθαι, πῶς οὗτοι οἱ ἀντίδικοι ἡμῶν (ἔμφυχα τοῦ Σατανᾶ ὄργανα) εἰς ὄργας ἀνοσίους κατεθήγοντο, τοῖς τοῦ φθόνου βέλεσιν προηκοντισμένοι πάντοτε τὸν τιμώμενον ἢ τιμᾶσθαι ἄξιον μάλιστα διαβαλλοντος, διὰ γὰρ τὸ εἶναι ἐπίφθονον τοῖς ὑπολεκαθάπερ τι κώλυμα καὶ ἐμπόδιον προορώμενοι.¹ ὅπερ οὐ θαυμαστόν; πρῶτος γὰρ αὐτὸς ἕκαστος εἶναι βουλομενος παρωθεῖται τὸν πλησίον καὶ τὸν πρὸ αὐτοῦ ὑποσχελίζειν

¹ διὰ γὰρ τὸ εἶναι—προορώμενοι. This sentence is borrowed from Lucian, *Caluimniae non temere credendum*, § 12:—διαβάλλεται μὲν οὖν ὡς τὸ πολὺ μάλιστα ὁ τιμώμενος καὶ διὰ τοῦτο τοῖς ὑπολειπομένοις αὐτοῦ ἐπίφθονος· ἅπαντες γὰρ τῷ δ' ἐπιτοξάζονται καθάπερ τι κώλυμα καὶ ἐμπόδιον προορώμενοι, καὶ ἕκαστος οἶεται πρῶτος αὐτὸς ἔσεσθαι. τῷ δ' ἐπιτοξάζονται (printed in earlier editions τῷ δ' ἐπιτοξάζονται) is borrowed by Lucian from Homer, *Iliad* iii 79, τῷ δ' ἐπιτοξάζοντο.

* i.e. 1654.

επιχειρεῖ· ἔνθα ὁ μὲν χρηστὸς ἀτεχνῶς παρασέσυρται, καὶ τὸ τελευταῖον, ἀτίμως ἐξέωσται. πρὸς δε τὰς τοιαύτας κακοηθείας πιθανώτερος, καὶ κολακευτικώτερος, εὐδοκιμεῖ, καὶ ὅλως φθίσας κρατεῖ³; παρὰ τοὺς κριτὰς ἡδέως γαργαλιζομένους τὰ ὄψα ὑπὸ τῶν διαβολῶν, πεπιστευμένους⁴; οἷαις μὲν σεσοφισμέναις, δικαιολόγος οὗτος σὺν τοῖς ὑπεγγύοις, πάντα κάλων ἐκίνησαν⁵ λαβὰς τινὰς τῇ συκοφαντίᾳ ζητοῦντες ὥστε με τέγγεσθαι ὑπὸ τῆς κακοδοξίας. ξένον γὰρ αὐτῷ (ἄγαν ἀλαζονικῶ) δοκεῖ τὸ πραγμα πένης ἄνθρωπος οὐχ ὑποπτήσων καὶ τὸ περιστάμενον ἐλευθέρως λέγων, οὐδαμῶς φέροντι τὴν παρρησίαν καὶ τὴν ἀλήθειαν τῶν λόγων. δι' ἣν αἰτίαν καὶ δὴ ὑμᾶς παρητέτο διαιτητὰς, οὐς εγὼ ἐλογιζόμεν ἐπιτηδείους, ὡς λημμάτων ἀμείνους καὶ δυσμενείας μητ' ἑτεραχθῆ τὴν διάνοιαν ἔχοντας, ἀλλ' ἐν ἴσῳ τρόπῳ αἰεὶ τὰ δίκαια ταλαντεύοντας. διότι ταῦτα τα ἔγγραφα ὑμῖν ἀπεσταλμένα εἰσὶ, τῆς ἡμετέρας ἀβλαβείας εἰς δεῖγμα καὶ μαρτύριον ὁμοῦ τε τῆς αὐτῶν σκαιορίας. ἐξ ὧν ἀνεγνωκότων, καὶ βασανιζομένων τῶν μειρακίων, τῶν αὐτόθι ἐντρεφομένων, δυναστεύετε τοὺς φθονερωτάτους τῆς ἀβελτηρίας ἐξελεγχεῖν, εἰ μὴ ἐβελήσετε κακοτεχνίαις ἀνδρῶν ἐπιδοῦναι, τὸν πένητα εὐαγγελίου κήρυκα, εἰς κακίαν ἕκδοτον; εὐπορον μὲν αἰετῶν κατηγοριῶν <περιγενέσθαι?> αἴπερ τε ὁμοῦ ἄπιστοι, πρόδηλον ἔχουσαι τὴν αἰτίαν, εἰ μὴ ἐν ὑμῖν εἰσὶ τινες οἱ κἂν μάθωσιν ὕστερον ἀδίκως διαβεβλημένους παρ' αὐτοῖς, ἰπομένοις αὐτοῦ, ἄ

³ Lucian, *u. s.*, § 10: πρῶτος αὐτὸς ἕκαστος βουλόμενος παρωθεῖται καὶ παραγκωνίζεται τὸν πλησίον καὶ τὸν πρὸ αὐτοῦ, εἰ δύναιτο, ὑποσπα καὶ ὑποσκελίζει.

⁴ ἔνθα ὁ μὲν—φθίσας κρατεῖ. Borrowed from Lucian, *u. s.*, § 10:—ἔνθα ὁ μὲν χρηστὸς ἀτεχνῶς εὐθὺς ἀνατέτραπται καὶ παρασέσυρται καὶ τὸ τελευταῖον ἀτίμως ἐξέωσται, ὁ δὲ κολακευτικώτερος καὶ πρὸς τὰς τοιαύτας κακοηθείας πιθανώτερος εὐδοκιμεῖ, καὶ ὅλως φθίσας κρατεῖ.

⁴ ῥαδίως καὶ ἀνεξετάστως πεπιστευμένων comes from Lucian, *u. s.*, § 26.

⁵ πάντα κάλων ἐκίνησαν. Cf. Lucian, *Scythia*, § 11:—πάντα κάλων κινεῖν.

τούς φίλους, ὅμως ὑπ' αἰσχύνῃς ὧν ἐπίστευσαν, οὐδ' ἔτι προσίσθαι αὐτοὺς ἢ τὴν ἀλήθειαν τολμῶσι⁶ εἰ δ' ἄρα συνειδότες ἐστὲ ἀταλαίποροι, ὡς οὐδὲν ἐκείνοις ἥδιον τῆς κατ' ἐμοῦ γλωσσαλγίας, τῷ παιδαριώδει καὶ ἀνοητῷ ὕμῶν μορίῳ ἀποχρησαμένης, εἴθ' ὄφειλον μετὰ παρρησίας σχολαστικῆς τὴν ἑαυτῶν ἀνοίαν ἐπανορθώσητε, εἰς τὸ καθορίζειν ἐκείνους τῶν ἰδίων ἐννοιῶν τοῦ Ἀπηχεῖς· ἄπαξ γὰρ περιγινομένου μοῦ τῆς τούτων σκευωρίας, τὴν κόπρον ἐκκαθάραι αὐθις τοῦ Ἀυγείου ἀν ἐπιθυμῶν, ἢ τούτοις πάλιν συμπλέκεσθαι⁷. Τοῦτο μόνον ὑμᾶς αἰτοῦμαι, εὐδι-
άγειν πᾶσιν ὑμῖν προσευχόμενος.

Λονδώνοθεν Μουνυχιῶνος
ἡμέρα ΚΗ αχνε.
τῆς ὑμετέρας δόξης
καὶ εὐφημίας ἐπιθυμητῆς
Ριχαρδος Ιακσον.

Translation.

I doubt not, reverend sirs, that it has been plain to you how that those our adversaries, (living tools of Satan) have been incited to unholy ragings, being pricked by the darts of envy, which ever slandereth most one that is held in honour or is worthy to be so: for by reason that this man stirreth the envy of those that fall short of him, all shoot at him as though seeing in him some hindrance and impediment to themselves. The which is no marvel. For each, wishing himself to be first, thrusteth aside his neighbour and essayeth to trip him that is before him. Whereby the good man verily hath been dragged at and at last thrust out with contumely. And as touching such evil dispositions it is the plausible man and the flatterer who is held in good repute and by seizing his opportunity hath entire

⁶ εὐπορον μὲν αἰεὶ τῶν κατηγοριῶν κτλ. Cf. Lucian, *Calumniæ non temere credendum*, § 4:—ἄπιστος γὰρ αὐτόθι ἢ κατηγορία πρόδηλον ἔχουσα τὴν αἰτίαν... § 25, εἰσὶ δὲ τινες οἱ κἂν μάθωσιν ὕστερον ἀδίκως διαβεβλημένους παρ' αὐτοῖς τοὺς φίλους, ὅμως ὑπ' αἰσχύνῃς ὧν ἐπίστευσαν οὐδ' ἔτι προσίσθαι οὐδὲ προσβλέπειν τολμῶσιν αὐτοῖς ὡσπερ ἡδικοῦμένοι, ὅτι μηδὲν ἀδικοῦντας ἐπέγνωσαν.

⁷ τὴν κόπρον—συμπλέκεσθαι. Lucian, *Fugitivί*, 23: καὶ μὴν ἄμεινον ἦν, ὦ πάτερ, τὴν κόπρον ἐκκαθάραι αὐθις τὴν Ἀυγείου ἢ τούτοις συμπλέκεσθαι.

power with the judges, whose ears are pleasantly tickled by the slanderers so that they are believed lightly and without examination. By which evil dispositions cloaked in sophistries this man of fair words with his sworn witnesses have left no rope unturned, seeking by their trickery some things to lay hold of whereby I may be overwhelmed by ill fame. For to him (being a great blusterer) it seemeth a strange thing, a poor man that doth not cower but freely speaketh of that which hath come about, since he by no means endureth that a tale should be told openly and in truth. For which cause he asked to have you as umpires, whom I judged proper persons thereto as who should be superior to bribes and malice and having no biassed mind but ever weighing evenly what is just. Wherefore these writings are sent to you for a proof and testimony of our innocency and likewise of their mischievousness. From which when ye have read them and have strictly examined the lads who are being reared here, ye may convince the most malicious of folly, unless ye shall be willing to surrender to the evil devices of men the poor preacher of the Gospel, given over unto villany. It is easy indeed to get the better of accusations, which everywhere are beyond belief, having a cause manifest, unless there are some among you who even if they afterwards learn that their friends have been slandered among them unjustly, neverth

to admit them or the truth. But if, as men indifferent, ye know in yourselves that to them nothing is more sweet than to revile me and so abuse the young and thoughtless part of you, I would that with the plain speech of the school ye would correct their thoughtlessness so that they should put some bound to the discord of their own thoughts. For when I have once got the better of their mischievousness, I would desire to clear the dung once more from the Augean stable rather than to engage with these men again. This is all I ask of you. Praying for the prosperity of you all

A wellwisher of your glory and good fame
RICHARD JACKSON.

from London
28th day April (or May) 1655.

R. F. S.

(To be continued).



IBSEN.

IHAVE no intention of giving any account of Ibsen himself in this paper. His life can be read elsewhere by anybody who wishes to know more of him. Here one must content oneself with an endeavour to get some reasonable idea of his works and meaning. For the benefit of the uninformed one may premise that he was born at Skien, in Southern Norway, in 1828, and finally left his country in 1864, to divide his life between Italy and Germany, his favourite places being Rome and Munich.

No one, I suppose, will deny that he is a great man, or that he has at least elements of greatness. A little man could not have produced the effect he has had on the minds of men. It is into the sources and nature of this greatness that we have to inquire.

In the first place, so far as can be gathered from translations which are supposed to be very faithful, he is no great stylist. The jerk that is so painfully obvious in his social dramas may be due to Mr Archer. It is true that it is less perceptible in *Brand* which is translated by Mr Watson, but even there it is not absent. Hence one may not unreasonably lay it to Ibsen's charge. It may be also said that he has no very conspicuous gift of humour. There are those who say he has none at all. This may be exaggeration. Still such humour as one meets is too often commonplace. The distress of the philosopher Kytron, the trick of Anitra, and the delusions of the Cairo mad-house people, are not very high flights after all. Many people find him hard to read from other causes. His work has little

padding, and is obscure. His characters are oftener mad than is usual in most books. Moreover there is a sort of nudity about their spirits, which is a little perplexing to those who see chiefly what I may call the clothing of actions. You see too far into his characters to be able to feel they are quite real people after all. This however may be the reader's fault rather than Ibsen's. No doubt if one could see right through people, one would find them very much as he finds them.

Setting aside his manner, we may pass on to his matter. On this people are less agreed than before. This may arise from the fact that one finds in Ibsen as elsewhere chiefly that for which one looks. Hence one man finds in him a sort of museum of specimens of psychology, while another finds normal human beings—or nearly normal. One finds morality subverted, another finding it more firmly based than ever. Generally speaking you may say most people admit a certain deGrundyzation, so to speak, of morals to be a leading characteristic of Ibsen. This, with all due regard to that pillar of society, whose name I have taken in vain, I am prepared to admit. Whether again he teaches this, that, or the other doctrine, or merely paints human life, I am not prepared to discuss. Perhaps one may conclude from the type of picture he usually paints, and from the way in which one picture complements another, that he has after all something to say of importance. This we must endeavour to discover. Should we fail to discover anything, every man must draw his own conclusion for himself concerning Ibsen's mind and his own.

The question now meets us, How should we begin? If you begin with *The Master Builder* or *Rosmersholm*, it is highly probable you will soon leave off. These are to my mind the hardest of his plays. Nor would I advise beginning with a social drama, unless it were *The Lady from the Sea* or *Pillars of Society*. Anyone

who begins with *The Doll's House*, for example, or *Hedda Gabler*, will have a tendency to conclude abruptly that Ibsen believes marriage to be a failure, its tie of no importance, suicide not at all culpable, and society generally worthless. Nothing could be farther from the truth. I should therefore recommend beginning with *Emperor and Galilean*, and then going on to the following: *Brand*, *Peer Gynt*, *The Lady from the Sea*, and *The Enemy of Society*, and thereafter any play one pleases. For the present I propose to adhere more or less closely to this order, until we get something better to work at.

Beginning then with *Emperor and Galilean*, you will find it a strong play of great interest, with very little of the so-called "Ibsenism" which the British Public in its rough and ready way identifies with lunacy. The central figure is of course Julian, and the setting is admirable. Christian, orthodox and heretic, heathen, philosopher and scoffer, all are there. Student, courtier, townsman and soldier, Greek and barbarian, all help on the action of the play. The characters are clear and very typical of the classes they represent. So far as I can judge, the tone and aspect of society are well caught, while generally speaking the history of the period is religiously respected. The piece consists of two plays of five acts each, the second being to my mind more striking than the first.

It need hardly be said that the story of Julian's apostasy is the theme of this great work. One is made to see very clearly the stages by which he came to revert to the old gods. The chief cause was, according to Ibsen, a feeling that the Christianity of his time failed to include all human life, that many important and valuable elements of it fell outside the teaching of the Church, and that the religion of the Nazarene was too hard and austere to be the final religion. Accordingly Julian betakes himself to philosophy and mysticism, and throughout the book the Mystic Maxi-

mus is his bosom friend and adviser. At the same time political causes are not wanting. Julian feels bitterly the treatment his family and himself have received at the hands of the Christian Emperor Constantius. At the end of the first play he resolves on revolt, and dedicates himself to the old gods. Accordingly we find him in the beginning of the second play inaugurating the restoration of the old worship amid the approval of courtiers and apostates. Very soon, however, he reaches the real Church, and finds that it will not, like its parasites, yield at a touch. He then in reality abandons his declaration that he will not persecute any religion, though he veils this from himself by maintaining that he is crushing contumacy and rebellion. The stout resistance of the Christians, their exultation in martyrdom, and their general blending of loyalty to the Emperor, though a persecutor, with an unflinching devotion to their religion, are very well drawn indeed. One may mention notably the boldness of Gregory of Nazianzus, and of Basil, the former fellow-students of Julian at Athens, and the denunciation of Bishop Maris. Similarly, the episodes of the boy Hilarion and his mother, and of the repentance of Hekebolius the apostate, are both striking and highly characteristic of such persons in all ages. Gradually it is borne in upon Julian that he cannot crush Christianity. At point after point he finds himself baffled by the Nazarene, till at last he falls wounded with the cry *Vicisti Galilae*. This may indeed not be a historical fact, but it is very well used by Ibsen.

To turn to Julian's view of Christianity and his idea in abandoning it, we are struck by several notable passages in the drama, which are rather hard to understand. In the third act of the first play, *Caesar's Apostasy*, we have a strange séance described and a stranger conversation between Julian and Maximus. There is a hint of a mysterious "third empire, which shall be founded on the tree of knowledge and the tree

of the cross together, because it has its living sources under Adam's grove and under Golgotha." Julian scarcely understands this more than ourselves at the time, but the thought recurs again and again. In the third act of *The Emperor Julian* they are again discussing it. "The right man," who is to found the Third Empire, is to "swallow up both Emperor and Galilean." He is to be "twin-natured," "God-Emperor" and "Emperor-God," "self begotten in the man who wills." Julian is a failure, because he will have the one without the other, the older without the newer, while the "right man" is to comprise both. It would seem as if Ibsen—or Maximus—inculcated some sort of blending of the human, typified by the world of Pan, and the divine, typified by the Logos. Christianity does not satisfy Julian as doing this, because, as he admits to his friend, it is always outside him. The Galilean's "unconditional inexorable commands" are "always without" (*C.A.* iii, p. 145, Archer's Translation). This is not perhaps clear, but in the light of *Peer Gynt* it becomes much clearer.

When we come to the play *Brand*, we are in quite a different region. Brand is a clergyman with a lofty sense of duty and a fine manhood. He sacrifices himself for the sake of a northern Norwegian parish. But he unhappily goes further than this and sacrifices everybody else. He has a cast-iron theory of religion. God exacts "all or nothing" according to him. So does he. This "all or nothing" policy makes him unspeakably cruel at times. His refusal to see his dying mother, because she will not give up *all* the property she holds in defiance of what he considers the just claims of an outsider, makes one feel there is something wrong with his theory. Again when he will not go South to save his child's life, and when, later on, he compels his wife to part with every relic of the dead child, one's feelings revolt against him. He is the very incarnation of the spirit, which Julian saw in Christian-

ity, of the hard, awful, inexorable sternness which drove him out. All Brand's personality is subjected to the harsh law from without. He has not incorporated the divine with the human; he has crushed the human without getting the divine at all. Ibsen makes it clear that Brand's conception of the ideal is hopelessly wrong. The miraculous voice at the end of the play—"He is *deus caritatis*"—may be inartistic, as some say, but it is a great relief. Summing up the results, we find that in *Brand*, Ibsen gives us one of the poles we have to avoid. In *Emperor and Galilean*, we get a glimpse of what the ideal man is to be. Here we can learn what he is not to be. In *Peer Gynt* we go further, and learn what else he should not be, and by contrasting the two we shall be able to reach some conclusion.

Peer Gynt is a distinctly pleasing play. It is as light and amusing as any play of Ibsen's, and has at the same time great serious value. It is full of folk lore, which requires explanation. Mr Archer's edition gives almost as much as is necessary for practical purposes. *Peer Gynt* has been brought up on folk lore and fairy tales, and they form a great part of his being. He is the exact opposite of Brand in every way. Brand was serious, Peer is a trifler. Brand held to one course of action, Peer Gynt never goes in unreservedly for any one line. He can wish a thing done, and see its desirability, but to do it irretrievably is too much for him.

Ay, think of it—wish it done—*will* it to boot,—
but *do* it—! No, that's past my understanding.

Act. iii. sc. 1.

He will attempt to blend impossibles rather than take a decided step. He at one time exports idols to China. He feels it to be wrong, but cannot give it up. To set matters right, he "opened straightway

a new trade with the self same land.

I shipped off idols every spring,

each autumn sent forth missionaries." Act iv. sc. 1

In fact he believes that the art of life is

“to know that ever in the rear
a bridge for your retreat stands open.
This theory has borne me on,
has given my whole career its colour.” Act. iv. sc. 1.

No greater contrast to the “all or nothing” man could be imagined. Brand gives up, crushes and annihilates self. Peer Gynt lives for self avowedly. If he has one fixed principle, it is the troll-principle—“Troll, to thyself be enough,”—which he learns from the Troll-King. He likes pleasure and takes it, careless of everybody. He is moody, fitful and dreamy. He is always about to do things but never does anything particular. Where Brand wore out his life prematurely for a principle, Peer Gynt fritters it away with no result. They are both failures, but one is a good failure, the other a bad. To fail with Brand would be better than to succeed with Peer Gynt.

The last few scenes of *Peer Gynt* are most striking. Peer meets a man with a large casting-ladle, who confesses to being a Button-Moulder, and in search for Peer Gynt. Peer is not unnaturally alarmed when he learns that it is in order to melt him down. He soon learns why. Peer as a boy used to cast buttons himself. If they were spoiled in the making, he threw them away. The man catches him up thus:

“Ah, yes; Jon Gynt* was well known for a waster,
So long as he'd aught left in wallet or purse.
But Master, you see, he is thrifty, he is;
and that is why he's so well-to-do.
He flings nothing away as entirely worthless
that can be made use of as raw material.
Now, *you* were designed for a shining button
on the vest of the world; but your loop gave way;
so into the waste-box you needs must go,
and then, as they phrase it, be merged in the mass.
Peer: You're surely not meaning to melt me up
with Dick, Tom and Harry into something new?”

* Peer's father.

Learning that this is indeed to be his fate, Peer is aghast. He is unwilling to lose “a doit of himself.” He would prefer to go outright for a century to “Him of the Hoof,” rather than submit to “this Gynt-cessation.” He is told thereupon, there is no need to worry himself: he has never been himself at all, so that to leave off will not hurt him. This Peer indignantly denies. He has been “Peer all through—nothing else in the world, no, nor anything more.” He asks and obtains time to produce vouchers and witnesses to prove this. He meets the Troll-king, whom he reminds how he refused to become a nationalised Troll. But the King points out that though he refused the last steps in this, he had been living the Troll-life—“Troll, to thyself be enough”—he had given up his real self for a Troll self. Failing in this, Peer endeavours to get “Him of the Hoof” to swear to his utter depravity, and again fails. “The Lean One” compares the thoroughly bad man to a good photographic negative, which is handed over to him to be developed. Peer, however, has “smudged himself out,” and must like the majority end in the casting ladle. From this, however, Peer is saved at the last moment by the faithful love of his wife whom he had long ago deserted.

We then ask, as Peer asked the Button-Moulder,

“What is it, at bottom, this ‘being oneself’?”

The answer is fairly clear:

“To be oneself is: to slay oneself.
But on you that answer is doubtless lost;
and therefore we'll say: to stand forth everywhere
with Master's intention displayed like a signboard.”

Peer realises what this was at the last, thanks to his wife, who knew all along what the intention for her was.

Now, what is the conclusion of the whole matter? Brand, Julian, and Peer all failed. They failed because they could not accomplish the ideal. This is to harmonize in oneself the divine and the human, to

know and to be the self the Master designed, to have the law of life and rule of conduct within, in a word, if I may say it with all reverence, to be God in man and man in God. The divine without (as in Julian's case) is useless to a man. The law without is ineffectual. Duty from without is meaningless. As was said elsewhere, "the Kingdom of Heaven is within you." The human within you must be made divine; the divine without you must be brought in and made human. *Brand* seems to suggest that the divine must be so incorporated that service is instinct and love, and not duty. While it is duty it cannot be done. Mrs Solness, in *The Master Builder*, is an example of the person whose conceptions of duty come from without and are dreary and burdensome in consequence. Dr Stockmann, "the Enemy of Society," is the opposite. He has realised the "Master's intention," and opposition and ill-will fail to keep him from displaying it.

A very large number of Ibsen's dramas are devoted to proving what failures men and women make when they live on any other principle. We have seen Brand and Peer fail so. In the other plays we have many flabby people with no conception of their proper "self," who make messes of their lives with dodges and "round about" policies and shirkings of the true. You have them in almost every play, and, if you like to look, in daily life too. A good deal of the dislike of Ibsen seems to be caused by this. He draws "the flabby gentleman" of the common sort too truly to be popular with him. He shews up the paltriness of the policy-monger, his shuffles, pettinesses, and lies. He makes it clear that nothing is ever to be gained in the long run by bating a jot or tittle of the truth. Mrs Alving, in *Ghosts*, tried to do this. She screened her vicious husband, till he became a popular saint, leaving their son in such ignorance of his heirloom of tendencies as to ruin him. The play is dismal, but its moral is that of Marcus Aurelius—"No one was ever yet hurt by the truth."

Comment. 6, 21). Similarly in *Pillars of Society* Ibsen gives a wonderful picture of men of worthy and respectable exterior engaged in deceiving the public, lest a scandal should occur. We see blame shifted on to innocent shoulders for the same reason. Finally all the hollowness is discovered, and the play ends with the repentance and confession of Bernick, the chief sinner.

In close connexion with this part of the subject we must consider two important points, with which is bound up most closely the common conception of Ibsen. They are Convention and Marriage. Convention may perhaps be defined roughly as the codified experience of society. The observance of it occupies an important part of Ibsen's plays. Though commonly his characters are supposed to be unconventional, I believe that in reality this is far from being the case. As a general rule the most striking situations in his plays arise from some previous deference to Convention on the part of the actors. There may be said to be three reasons for deferring to Convention—an outward, an inward, and a mixed. The first is very clear. One can observe a convention because it is "the thing," because to disregard it may involve trouble of any sort, or simply because it is generally observed by other people. This type of reason Ibsen shows to be no sort of reason at all. It is the law without, against which Julian revolted. It is an utterly insufficient guide for action. You may in the end be right in following the convention, but you can claim no credit for it. You may be wrong, and you are to blame, for sinking your own intelligence for an outsider's. The unhappy Hedda Gabler acts on such motives throughout, until her mind becomes upset, as her conduct clearly shows. She "renounces the world, because she has not the courage to make it her own," that is of course so far as she has a world to renounce. (*C.A.*, Act v., p. 150, Archer). In the second case an inward reason turns convention into conviction, and the man, who has it, acts with con-

vention rather than after it. It is, as was said before, the law within. In this case to act otherwise would be fatal. The third case is that of people who, distrusting their own judgment, accept the common finding in the idea that it is more likely to be right than their own. They are better than those who act merely because others act, for they have thought of reasons for and against their course of action. But they too are liable to misadventure. For example, in *Ghosts*, Mrs Alving has a very clear notion of what she ought to do, but she allows herself to be led by her clergyman. The result is terrible, and she realises in the end the mistake she made. It may perhaps be said that the two poor reasons are the most widely accepted, otherwise there would not be so many "flabby" people in Ibsen's plays and the world they represent. To my mind "the flabby gentleman" in *The Wild Duck* is a very common type.

As to Marriage, nothing could be wilder than the popular estimate of Ibsen's view of it. So far from disregarding its sanctity, it seems to me he could hardly insist on its sacred character more strongly than he does. It is not by any means to be enterprised nor taken in hand unadvisedly, lightly, or wantonly; but reverently, discreetly, advisedly, soberly, and in accordance with "the Master's intention." (*P.G.*, v. 9, p. 261, Archer). The true "self" of each is to be kept sacred. Any other sort of marriage is about as great a crime as can be committed. In three plays in particular Marriage is the chief subject. In *A Doll's House* we have the picture of Torvald Helmer and his wife Nora. They were very fond of each other, and lived in great happiness. But there was a lack of confidence. Nora tells him fibs now and then. By and by Helmer finds out from a stranger that an action of his wife's may get him into trouble. She has forged her father's name,—it is true, with no idea that she was doing anything wrong. Should the case come into court, he cannot

but be involved, though utterly unaware of her action. It is too much for him, and the 'essential selfishness of the man comes out. . . Nora discovers that she and her husband are strangers after eight years, that she has been living on him "by performing tricks for him," and that they have no real communion at all. So feeling that she cannot and does not love him, she leaves him, not to return till they "both so change that communion between them shall be a marriage." In *Hedda Gabler* and *The Lady from the Sea* we have pictures of women who have married to save themselves annoyance. Hedda is very like Diana of the Crossways. She marries the student Jørgen Tesman, knowingly in defiance of what she *is* and *must be*. Of course she finds marriage a failure. So she shuffles out of it in the weakest and worst way by shooting herself. The "Lady from the Sea," Mrs Dr Wangel, on the other hand, bears her unhappiness more bravely, till in a great crisis she realises the love and trust her husband has for her and finds her own go out to him in response. In other words her marriage is converted from a sort of commercial pact into a real communion of soul. One word more. How far Ibsen would approve the action of some of his women in abandoning wrong marriages, he only can say. The ordinary individual will rather cherish the belief that the best way out of a bad business is to make it a good. This I think will commend itself to most people.

One or two more points remain to be noticed. Ibsen is a strong believer in heredity. The sins of the father come out in the son. This is writ large in *Ghosts*. On the other hand his virtues may come out equally well. Petra Stockmann is very like her father (*An Enemy of Society*). Nemesis, too, plays a large part in Ibsen's plays. So far as I can understand *The Master Builder* at all, retribution strikes me as its main feature. Solness has wronged anybody who came in his way in order to his own success. Hilda Wangel causes him

to lose his life with a view to gratify her. But as some say the whole play is an allegory, and as it certainly is very obscure, I leave it. In *The Pillars of Society* the idea of Nemesis is strongly brought out, and it is this which accomplishes the change in that respectable hypocrite, Bernick. In *Brand*, too, there is a notable scene where Brand has his own measure meted out to him. Ejnar, a man to whom he looked for sympathy, turns from him as harshly as he had himself turned from those who looked to him.

Here I end my discussion. I have set forth one view of Ibsen, and there are many others. The best plan is to read for oneself and learn at first hand what are his intentions and his meaning. No fair-minded reader can deny that Ibsen is a great dramatist. I do not think that he is a second Shakespeare; but then I cannot read Norwegian.

T. R. G.

CROSSING THE BAR.

After Tennyson.

DIE Sonne sinkt, die Abendsterne glühn,
Ein heller Anruf fordert mich ins Meer:
Sei mir gewährt es brause kein Gestöhn
Am Hafenausgang wenn ich seewärts kehr'.

Es führe mich die stille Fluth dahin,
Die ohne Tosen, ohne Schaum, erschwillt:
Wenn das muss in die Heimath wieder ziehn
Was her aus grenzenloser Tiefe quillt.

Die Dämmerung sinkt, die Abendglocken läuten,
Nun graut die Nacht, die Finsterniss nicht harrt:
Lasst keine Trennungsklage mich begleiten
Wenn ich besteig' den Kahn zur letzten Fahrt.

Denn ob die Fluth auch über Zeit und Ort,
Der Menschheit Schranken, weit mich trägt: Vertraun!
Ich hoffe doch am Hafenausgang dort
Den Antlitz meines Lootsen anzuschauen.

D. MACALISTER.



“CROQUETTES.”

THINK not, ye hungry souls, who every day
With ravening eyes come crowding into hall,
That this is an Epicurean lay,
'Tis not, at all.

'Tis of those crawling craft I sing, that come
With oars that pause and fall, and raise black jets
Of blackest Cam (save when the crew doth slum),
Yclept *croquettes*.

The word is French, but nought doth it pertain
To that sweet game fair maidens love to play
At garden parties with a favoured swain
Some summer day.

The word recalls the voice of fierce reproach,
The garish gesture and the scornful smile,
The churlish chiding of the captious coach—
“The time is vile.”

For Bow is late, and that erratic Two,
Like some vast avalanche, his vast weight hurls
Forward, and Five digs deep, as divers do
For precious pearls.

So when to roll yon ‘egg-box’ doth begin,
As though 'twere tossed upon a wintry sea,
That coach's words are not so suave as in
Society.

And yet, mayhap, there once will come a day,
When he that rowed will mournfully regret
That those sweet words as clean have passed away
As that *croquette*!

A. J. C.



CAMUS ET CAMENAE.

THEY were paying a short visit to Cambridge, and had strolled down to the river, and along the towpath as far as Baitsbite Lock. It was a beautiful hot morning in the May Term, and nothing disturbed the stillness of the much-harassed river, which, as yet, provided none of that material on which the old rowing man loves to exercise his critical faculties. But it is a kind of law of nature that feet which have trodden the tow path will fit no other road half so easily; and so along the tow path they came, as not having much choice about the matter, and sat down on the long bars of the lock-gates, facing each other, with the water between them: which, indeed, is a position of great excellence for argumentative discourse, if the day be hot and the discoursing parties too lazy to seek that greater proximity, or that handier supply of missiles, which is essential for the successful application of the *argumentum ad caput*.

For a time they smoked in silence; till at last the philosopher, answering his own thoughts aloud, remarked, "After all, it isn't such a bad old river. It may be dirty, narrow, and crooked, I admit: yet I question whether the straightest, broadest, and most pellucid stream on the market would be half so dear to us as our poor abused old Cam."

"There ain't a river in the land,
I'd swop for my dear old Ditch,"

sang the poet.

"In fact," continued the philosopher, "it is just these peculiarities that constitute its principal charm, as

supplying, in the first place an inexhaustible source of what I may call grumbling material—without which no pleasure in life is complete—and secondly a never-ending excuse for bad rowing, being efficiently aided in the latter respect by the eccentricities of boats and oars and still more of other people. For we all know that every frequenter of the Cam is a paragon of oarsmanship, actual or potential, though generally more potential than actual: but for this the thickness and sluggishness of the water, the constant succession of corners, the perverseness of tholes and slides, and the incapability of the rest of the crew may be seen by the impartial observer to supply the cause in every case."

"That quite falls in with my experience," said the poet, "which was after this fashion:—

Oh! list to these sorrows of mine,
Which are turning my hair snowy white.
At rowing I never can shine,
Although I'm a paragon quite.
I once used to think with delight
Of my future aquatical fame:
But the coaches all say I'm a 'sight'—
And the water alone is to blame.

Of blues I would rival the best,
Were the water no thicker than whey:
My hands would fly out from my chest,
But the water is sluggish as they.
They say I catch crabs, by the way,
And it cannot, I fear, be denied:
But what if I catch them all day?
I should not if the river were wide.

They tell me I slide at the pace
Of a stone from a catapult sped:
But why should *I* be in disgrace?
Put the blame on the river instead.
But alas, for my fame that is fled!
Though a paragon surely I am:
Yet I think I'd best row on my head,
The next time I try on the Cam."

“It is perhaps a mistake,” resumed the philosopher, “to regard the Cam as one indivisible entity. We should rather hold that there exist two rivers, the exoteric and the esoteric Cams. The former is no doubt dirty and occasionally has a bad smell; but the other is a far more ethereal stream, being a kind of compound of sweet and bitter memories, of struggles, victories, and defeats, blended and harmonised by time, and that greater artist—the mind; for the mind is a master of artistic composition, and well skilled in using the shadows only to throw the lights into greater relief. Indeed I am not sure after all that there is more than one Cam; I scarcely believe in the existence of the exoteric Cam at all. It is only the esoteric river that really exists; but it cannot be known but by those who with much pain and hard labour have attained to the rank of the initiated.”

Then the poet broke out into his ideas on the subject:—

“Let other bards the Isis grace,
 And scornfully the Cam deride;
 With us, our river holds a place
 No other stream may come beside.
 No doubt it's not extremely wide;
 Perhaps it's not precisely clean.
 But yet its charm no scorn can harm,
 The charm of things that once have been.
 Here's Baitsbite, where we've gone ashore,
 Stripped sweaters, and embarked again,
 And listened for the 'cannon's roar,'
 And quivered with the needle's pain;
 The starting post with bung and chain,
 That plagued us so when first we steered;
 The path where ran each partisan,
 And inarticulately cheered.
 The places where a crab we've caught,
 Or made a bump, or lost an oar,
 Or, sculling, set the rules at naught,
 And stopped a Trial-eight or Four;

The bridge, which many a time of yore,
 Done up and dry, we longed to view,
 And turned an eye with glances sly,
 And got a slating: “Watch it, two!”

Or where our first attempt to scull
 Was ended in the usual way;
 First potent lesson in the full
 Effects of Barnwell Pool bouquet.
 For who has rowed from day to day,
 That drinks not oft from memory's well?
 There's scarce a yard that does not guard
 A tale we're never loth to tell.

More limpid waters may there be,
 There may be other streams more fair;
 But what concern with them have we?
 We've rowed no bumping races there.
 Their scenes may make the tourist stare,
 And fast the nimble Kodak ply;
 But mem'ries green of what has been
 Shall keep the Cam's supremacy.”

“By the way,” continued the poet, “how about those dead dogs? Have *they* any place on your ideal river? Ah! it's a sublime thought! The astral body of a deceased puppy floating serenely upon the esoteric flood! I must make a note of that. Everybody who brings out a volume of verse nowadays has lines on a dead dog. But I fancy mine will knock them all out.”

“No,” replied the philosopher, “it won't do. The dead dogs and such external phenomena are but a relic of the animal worship practised by the ancient Egyptians, and serve to veil the higher mysteries from the uninitiated. For if the matter be investigated, much reason will be found for supposing that rowing and its mysteries were the true esoteric religion of the Egyptians, and that many traces of that inner worship have been handed down even to our own times. Take, for instance, the name of the great deity Amen-Ra, and after inverting it and writing it Ra-Amen, let

loose upon it one untamed philologist, who has been kept without mental food for three days. Then you will find that the head of the Egyptian Pantheon represented Rowing personified, and that his name is the parent of the words for rowing in a dozen different languages. Of Isis I need hardly speak: and may we not also recognise the original of our own river in the god Khem? Then again the god Osiris, under his true name of Hesar, the judge of the dead, is typified by the term 'Easy'—the term, that is to say, which every coach uses at the end of a course as a prelude to criticising and passing judgment upon the performance of his crew. Ptah also bears out my theory, for he is described as 'the father of the beginnings.' We may also conjecture that the Apis bull was worshipped as a symbol of training breakfasts."

"Let us now," continued the philosopher, "philosophise on the subject of rowing. For a rowing man has need of a certain amount of philosophy to enable him to keep the true ends of rowing before his eyes, to face trouble and inconvenience and to make light of it. For he who grieves as much over an occasional blister or a few rolls of the boat, as he would over being ploughed in his Tripos or declared a defaulter on the Stock Exchange, is putting his own personality forward too readily; which is moral or constructive bucketing.

However, let us proceed to discuss Rowing generally. I have heard it defined as 'wriggling at the end of a pole'—but that was the invention of a calumnious football-maniac, though aptly descriptive in his case—or as 'seeking fame at the end of an eight-foot spruce'—which is a romantic definition, but vague, not to say incorrect. However, let us leave generalities and descend to particulars. And first with regard to boats and oars, which are to be classed together on the ground that they may be subdivided on similar prin-

ciples. For as authorities hold that a boat consists of a bow, a stern, and a part between the bow and the stern, so does an oar consist of a blade, a handle, and a part between the blade and the handle. Though indeed of late, through the operation of a process which you, as a student of evolution, will understand, many oars have come to consist of a handle and a non-handle, forming a sub-variety known as toothpicks, but also useful as pipe-cleaners or letter-files.

And now let us speak of Eights, which are of two species, the light or racing, and the tub or heavy kind. The former is of a flighty and nervous nature, apt to be unsteady and frequently having its delicate sides in a state of tingle: the other is a more stolid craft, and usually equipped with a nickname of a more or less vituperative character. Now the chief end of Eights—at Cambridge at least—is the bumping race, but of it I shall attempt no description—even a lady novelist is scarcely capable of doing it full justice."

"True," said the poet: "but then the hero is always rowing in the successful boat, and, being a model hero, sees nothing more than the back of the man in front of him. However, though we may pass over the appearance of a bumping race, let me attempt a description of some of its sounds:—

"Tiddle her up gently!

"Tiddle her! bow and two!"

Hoarsely but eloquently

The starter gives his cue:

"Tiddle her up gently!

"Easy! that'll do!"

"Come along, lads! well started!"

Answers the booming gun;

While the eight lads stout-hearted

Swing to it, eight like one.

"Come along, lads! well started!

"Steadily! Let her run!"

“Up with her! now you’re straight, lads!
 “Quicken, and make her go!
 “Got them as sure as fate, lads!
 “That’s the right way to row!
 “Up with her! now you’re straight, lads!
 “Up with her! all you know!”

“Easy, you men! you’ve bumped them!
 “Never a bump so clear!
 “Did’nt you feel you’d thumped them?
 “Fetch her in, cox, just here.
 “Jolly well rowed! You’ve bumped them!
 “Up with the flag and cheer!”

“Next,” said the philosopher, “let us take the Four, which is a craft that needs good rowing, but is more apt to get bad language.”

“I’ll set you a conundrum,” said the poet. “What is the difference between a good and a bad Four?” “Give it up,” said the philosopher, promptly.

“The letter O,” said the poet: “one does courses, and—”

Then the philosopher managed to reach a stone, so that the rest is lost to history.

“We must now pass on,” said the philosopher, after a pause, “to the Pair, on which subject I consider myself an authority, having several times caught a crab in such a vessel, got my oar wedged into the small of my back, and then rescued myself from that artistic but embarrassing position without upsetting the boat. There is only one fundamental principle in pair-oared rowing. It is to keep your hands and tongue steady and your temper in ice, and to divide the responsibility of making the boat roll with the impartiality of a Boundary Commission.”

“I think,” said the poet, “that the principle need not be confined to one branch of rowing. However, let me celebrate the Pair (standard design) in verse:—

Stroke—

Why did I row in a pair?
 Why wasn’t I sooner beheaded?
 Why is Bow’s oar in the air,
 While mine in the mud is embedded?
 Why is his language so rank?
 Bargees might hear it and quiver.
 Why must he make for the bank?
 Why can’t he stick to the river?

Bow—

Difficult ’tis to discern
 Why o’er the stretcher Stroke lingers.
 Why does he bury the stern,
 And bark on the gunwale my fingers?
 Why made that coach such a row?—
 His cox at the game isn’t handy:
 Why am I now at the ‘Plough,’
 Drinking hot water and brandy?

The Impartial Observer—

Here’s an infallible tip
 For all who would go a-light-pairing:—
 Smartness and watermanship
 Move a boat faster than swearing.
 Whether at stroke or at bow,
 Drop all that snapping and sneering;
 And don’t think your mate such a cow,
 Because *you* mismanage the steering.”

“Of the Rowing Man in general,” resumed the philosopher, “I have only to remark, that, present company being rigorously excluded, he is the best fellow in the world, so long as he remembers to be human and to let other rowing men be the same. I have heard him described as a triumph of matter over mind: but that is unjust and untrue. Few people recognise the true psychological nature of rowing, which, properly considered, is a triumph of mind over matter. For instance in the middle of a hard race,

it isn't your material part that wants to go on: no—it would stop if the matter-conquering mind did not force it to do its utmost towards attaining an end which is principally for the mind's gratification. The two generally have a tough struggle at a comparatively early stage of a race. If mind wins, the man will row till he splits; if matter, he will 'sugar' judiciously for the rest of the way, and get a reputation for deficiency in the internal regions: but that is wrong; for it is a sign of a super-abundance of matter, which is naturally of a lazy disposition."

"I see your point," said the poet. "We may treat the psychological aspect of a race after this fashion:—

When the boats are running level, man for man, and oar for oar,
When the blades swish through the water at a stroke of forty-four,
When you're clearing for the open past the head of Temple Isle,
When you're feeling very dicky just about the Quarter Mile,
When your wind is getting shorter, and your hands are getting
slow,

And you think upon the many lengths there yet remain to go,
Then there comes one short black minute, when the mind is all
forlorn,

And you gasp a malediction on the day when you were born.

Yet there comes a blessed moment when such shadows seem
to flit,

And your wind, instead of giving out, improves a little bit,
When you find you're swinging longer, as the onlookers applaud,
And it dawns upon you after all that life is *not* a fraud.
Then there comes the joy of racing, and it grips your being
fast,

All forgotten are the trials and the troubles of the past.
For the mind has conquered matter. What are wind and limb
to you?

Where are pain, discomfort, trouble, if you beat the other crew?"

"I always think this the prettiest spot on the Cam,"
said the poet, after an interval of meditative silence,
looking across the little backwater below the weir. "If
I were a river god, I should take up my abode here."

"I've no doubt Father Cam will take your advice,"
responded the philosopher.

"He's done that already," rejoined the poet. "It's
the only place I know of where his slumbers would be
undisturbed by the ever-restless oar.

I'll tell you how he came here:—

Where does Father Cam reside?

Is it where reflections fall
On his scarcely moving tide
Of bridge and lawn and college wall?
Once he dwelt there: found the spot
Passing fair; yet none the less
Freshmen were a daring lot,
Startled thence His Sleepiness.

Then he chose a new abode
Somewhere by the Ditton shore;
But the pranks of them that rowed
Made it noisier than before.

■ In incessant overhead:
Cox's shout and coach's bawl;
Oars disturbed his muddy bed:
Couldn't get to sleep at all.

So he passed beyond the throng,
Where the water o'er the weir
Sings a soporific song,
Where the stream is almost clear:
Him the soothing waters lull
'Neath an eddy cool and deep:
Undisturbed by oar or scull
Peacefully he lies asleep."

"And an inn close at hand too!" murmured the
philosopher.

"Happy thought!" responded the poet.

R. H. F.



WILLIAM ERNEST HENLEY*.



OME curious observer, not untouched with a shallow optimism, has noted that the appearance of every new shape of physical evil is followed by some kind of remedy or counterpoise. We could have dispensed with the remedy, on condition that the evil, too, were withheld. Yet in the moral and spiritual world, we can but regard such a disposition with gratitude, for here we must be willing to purchase any positive good at whatever price may be asked for it. The birthday of the *Review of Reviews* will scarcely be marked with chalk in our calendars, nor does the evolution of M. Zola and his school give humanity reason to rate itself too high. But if we had to elect for either "no Stead and no Henley" or our present endowment, if our great Enemy could make us an explicit offer, "Forget your Stevenson, and I will keep my Zola," we should probably acquiesce in things as we have them.

*No Stead
and no
Henley?*

* *A Book of Verses*. First Edition. Printing begun March 1, ended June 8, 1888.

Ordinary Issue 1050 copies.

Special Issue—*hand-made* 75 copies.

Finest Japanese 20 copies.

Views and Reviews. First Edition. Printing begun 28th October 1889, ended 13th May 1890.

Ordinary Issue 1000 copies.

Finest Japanese 20 copies.

Three Plays. By W. E. Henley and R. L. Stevenson, 1892.

The Song of the Sword. 1892.

Printed by T. and A. Constable. Published by David Nutt.

*In Fleet
Street.*

All that is best and most wholesome in what Englishmen are writing to-day finds sure recognition, even if it has not, as often, found also an inspiration, in Mr Henley's literary censorship. Rash as, at first sight, the comparison may appear, there is more than a distant analogy between the central position of Swift among men of letters in the seventeenth-hundreds, and the relation of Mr Henley to his contemporaries. Romance, in the persons of Stevenson and "Q" and Kipling, poetry as represented by Richard le Gallienne, William Watson, and Norman Gale, even the criticism of our only critic, Andrew Lang, each and all discover a ground of union, or a common starting-point for new energies, in his friendship or his tutelage. Under his guidance the *National Observer* has become not merely an exponent of sound politics and healthy morals, but a sacred Palladium to those who love letters, a terror and a sign to Philistines, to gnash their teeth thereat.

Strange it is that a man who has done so much, in genuine result, should have so little of work in material shape to show: two little books of verse, a by-no-means large volume of criticism—written in a desultory manner for various journals—the part-authorship of three plays. So much (in mere bulk) might have been offered to the public—wrought by no means ill—by many a young man who could claim to win from it only the veriest rudiment of a reputation.

Three Plays. Of Mr Henley's plays, the uninitiated must speak with caution. The discrimination of the different hands is not everywhere to him that runs. That Mr Henley's influence is most traceable in *Deacon Brodie*—we know that he is an authority on slang, and a serious student of the manners of thievery—that Mr Stevenson gives more of the tone to *Beau Austin*—though if the Prologue that speaks of

that great duel of Sex, that ancient strife
which is the very central fact of life,

should not be signed W. E. H., then πάντα ἑνάλλα γένοιτο—thus much may be hazarded. But the ways of collaborators are fearsome and devious. It may even be that Pew himself, the most intimate creation of Mr Stevenson's fancy, has taken service under a new master. Who dare say? However it be, the mastery is still apparent.

In his verse Mr Henley is studied, curiously *His poetry.* wrought sometimes, often reminiscent, with another kind of reminiscence to that we know in a Milton or a Tennyson, resetting in the pure gold of a most individual style the brilliants of many a word-jeweller dead and gone. What Mr Henley appropriates is a mode of utterance, rather than phrase or thought; yet he does not *imitate*. When he finds prepared to his hand an instrument proper to express the harmony in his mind, he cares not who has compelled music from it before. He does not even care to impress upon it his own stamp. If the thought be truly his own, it is enough to reject those mannerisms of an alien style (yet not alien, for it will serve his turn) which would offer to the thought's clear presentation a difficulty. One instance is enough. The spirit of wine, as Henley sings it, might have been sung by Longfellow in his happiest, least moralising vein: only Longfellow would never have given his spirit the keys of

that secret spiritual shrine
Where, his work-a-day soul put by,
Shut in with his saint of saints,
His radiant and conquering self,
Man worships and talks and is glad.

The entire congruity of such a characteristic note with the note of the whole poem shows—what might else have escaped us—how subtly yet completely that is moulded by the author's distinctive touch.

Those who prefer to regard Mr Henley as the English apostle of "Impressionism" must find an immense advance on his former work in the *Song of the*

Sword. *A Book of Verses* is by comparison quite simple. To re-cast language into a shape capable of giving effect to the most delicate *nuances*, the phantom-like suggestions of a drugged imagination—towards this quite the largest, and, at least in my opinion, the most enjoyable half of his poetry makes no attempt. The truth seems to be, that with an entirely right feeling for word-music, with his full share of the artist's passion for "the exotic word, the moving cadence of a phrase," Mr Henley still belongs to those who in execution can only not lose on their conception. His inspiration comes all from within, and in no way arises out of his material. Many a worse poet has been inspired by the exigency of a rhyme, the compulsion of an intractable phrase, till the rough sketch grew under his hands, as it were spontaneously, into beauty. In the volume of 1892, dealing with deeper mysteries than the *Book of Verses* had attempted, the poet's utterance seems half-strangled by the difficult medium, as of a heavy choking air, through which it has to struggle to our ears.

A keenly discerning eye it goes without saying that Mr Henley has for the externals alike of man and nature. Every claimant for the rank of even minor poet must to-day be thus equipped, or at least passably counterfeit such equipment. In *London Voluntaries* no less than in the sketches *In Hospital*, he shows himself a brilliantly faultless draughtsman. There is nothing blurred or botched, and nothing shirked. The truthfulness is as undeniable as the skill. But, for all his unshrinking truthfulness, it stands out on the surface that Mr Henley's tendencies are romantic rather than realist. He never holds his hand from painting what presents itself to be painted: the ugly, the terrible, the obscene. But when he has done, we no longer say "this is ugly, or terrible, or obscene": only, "this is art." His treatment is Rembrandtesque, rather than Dutch. To bring into sharpest opposition the realism, say, of Maupassant, and the kind of realism Henley allows himself, needs

but to suppose an *Inferno* by the French and the English artist. It is not caricature that declares the impression we should obtain from Henley's would be an impression of *colour*—lurid and searing flame: from Maupassant's, *smell*, fetid and obscene.

Out of the sordid and utter blank unloveliness of an Infirmary ward, Mr Henley has contrived to extract colour, fun, almost romance.* When he is waiting to "storm The thick sweet mystery of chloroform, The "drunken dark, the little death-in-life," or is living on his back in the long hours of repose a "practical night-mare of life," and the "new days" pass "in endless "procession; A pageant of shadows silently, leeringly "wending On . . . and still on . . . still on," or when "dizzy, hysterical, faint" he is at last carried out from that "transformed back-kitchen" into the "beautiful "world," and "the smell of the mud . . . blows brave "like a breath of the sea"—what a strong and constant spirit breathes in the lines, what a delightful openness of soul to every influence, every suggestion of life and of the living! In trying to select from Mr Henley's sketch-book, one is at a stand, because everything is so perfect. The "brace of boys" playing at operations, the phthisical ploughman who tells, when you "let his "melancholy wander" "pretty stories Of women that "have wooed him Long ago"; the "Visitor," "bearing

* It is only fair to say that of the sketches *In Hospital* I cannot pretend to speak as "one who knows": a friend who can, gives me this among other criticisms. "I like the thing, but am not very much 'taken' with it. It "strikes one as having been written when time had blunted the keen edge of "the writer's memory. There is too little detail—one notices the *little* things "at such a time, for in sickness everything, both pleasure and pain, is intensi- "fied. For a poem there is not enough of the writer's own feelings—a sick "man is somewhat apt to be confidential. And then he doesn't seem to get "keen on medical 'shop' or to talk of his ailments, or to gradually sink from "pity to somewhat callous curiosity about each new case. The descriptions "of the nurses and the scrubber, the house-surgeon, and the night after the "operation, are good." . . . "He seems to me to have missed the "intensity of the first few days."

"a sheaf of tracts, a bag of buns, A wee old maid that "sweeps the Bridegroom's way," and that unsurpassed festival of New Year's Eve when "Kate the scrubber" (forty summers, stout but sportive) treads a measure to the music of the "Wind that Shakes the Barley," from a penny whistle "tickled by artistic fingers": the patients, for once forgetful of mangled limbs or cruel diseases, "brisk and cheerful Are encouraging the dancer, And applauding the musician." The gas burns dimly in an atmosphere of "many ardent smokers": "full of shadow lurch the corners, and the doctor peeps "and passes." Hogarth's pencil could have drawn nothing more instinct with life: nothing, certainly, half so genial.

When Mr Henley has done with the darker hues, the harsher outlines, his appreciation of what is fresh and vivid and youthful takes us right back to Chaucer in its joyous *naïveté*.

Once indeed the poet gives way to a mood of despair. Life may be a brilliant game: it is not for him to play it. He is broken at last. He would barter every hope for release from imminent pain. Yet although a darkness that may be felt possesses his heart, he cannot but mark how

out in the bay a bugle
is lilting a gallant song.

The clouds are racing eastward,
The blithe wind cannot rest,
And a shard on the shingle flashes
Like the soul of a shining jet.

For the most part, Mr Henley's *Echoes* are "all the joy "of life." His verse has in it an elemental rapture. "Cloud-shadow and scudding sun-burst," "the look of "leaves a-twinkle with windlets clear and still," wood-lands and meadows "o'erblown with sunny shadows "o'ersped with winds at play": of such stuff are his dreams made.

He has something of the spirit of the old-world poets who loved so dearly the play of sun-light on flashing armour, the swift thrust and parry of swords in green wood or tapestried chamber. He would give but little for your friendship if it is only with moderate pleasure that

in the silver dusk you hear,
Reverberated from crag and scar,
Bold bugles blowing points of war.

All that is weird, remote, with mystery fraught, has no less fascination for him than the colours of romance, the joyous freshness of Spring and youthful Love.

He hears ever a voice "calling until you cannot stay"

Out of the sound of ebb and flow,
Out of the sight of lamp and star,
It calls you where the good winds blow,
And the unchanging meadows are:
From faded hopes and hopes a gleam,
It calls you, calls you night and day
Beyond the dark into the dream
Over the hills and far away.

His soul goes out as on a quest to

The still strange land, unvexed of sun or stars,
Where Lancelot rides clanking thro' the haze.

Something might be said of his experiments with the *ballade* and the *rondeau*—not merely pretty toying with an exotic muse, pleasant jingling of *vers-de-société*, but, sometimes it would seem, a veritable avatar—in the Puritan's own land—of Francis Villon the old-French lover, scholar, house-breaker, poet, ardent and life-loving as ever, but with morals considerably improved. Nor should the saga-like fury of the *Song of the Sword* go altogether unmentioned. It is enough, however, merely to note how a strong personality and a clear artistic vision make themselves felt almost equally everywhere in these so rich and various activities.

Of Mr Henley's prose it need not be said *His Prose.* that it is vigorous, brilliant, versatile. As a critic he is as unlike Andrew Lang as he is unlike Mathew Arnold. He never plays with a subject, contriving to get infinite amusement out of it by the way, and yet leaving his readers with a clearer opinion or wider knowledge at the end. Nor does he make the merits or demerits of the reviewed a text from which to read us a homily on faults of national temper or limits of human capacity. The most salient feature of his method is the unswerving steadiness with which it keeps the end in view. A critic's function is to estimate, to weigh, to find for the thing criticised its relative place. For anything that has no direct bearing on that, Mr Henley cares nothing. In spite of its business-like air, his prose is full of good things. There is his advice to the essayist "in default of wisdom . . . to have no scruples about using whatever common sense is his": his praise of Addison's essays as proving "that 'tis possible to be eloquent without adjectives and elegant without affectation." There is his description of our attitude to literature: "M. Guy de Maupassant can write but hath a devil, and we take him not because of his writing but because of his devil; and Blank and Dash and So-and-So and the rest could no more than so many sheep develop a single symptom of possession among them, and we take them because a devil and they are incompatibles. And art is short and time is long; and we care nothing for art and almost as much for time." Perhaps Mr Henley's pedestrian muse is most delightful with "her work-a-day soul put by": when criticism is a superfluity, and sympathy everything. He is in his very best and brightest mood when he comes down from the tribunal and speaks to us frankly and pleasantly of his own feelings: of how in reading the prose version of the *Odyssey* he has "a breath of the clear, serene airs that blew through the antique Hellas." Or he sends us back once more,

with his eulogy brilliant almost as the very master-piece he praises, to the furnisher-forth of our childhood's whole imaginings, that haschish-made-words, as he quaintly calls it, the book of the *Thousand Nights and a Night*. We wonder that it is so long since we last took our pleasure in that "voluptuous farce, masque and anti-masque of wantonness and stratagem, of wine-cups and jewels and fine raiment, of gaudy nights and amorous days, of careless husbands and adventurous wives, of innocent fathers and rebel daughters and lovers happy or befooled. . . . There," he reminds us, "the night is musical with happy laughter and the sound of lutes and voices; it is seductive with the clink of goblets and the odour of perfumes: not a shadow but has its secrets, or jovial or amorous or terrible: here falls a head, and there you may note the contrapuntal effect of the *bastinado*. But the blood is quickly hidden with flowers, the bruises are tired over with cloth-of-gold, and the jolly pageant sweeps on."

Henley the poet, Henley the dramatist, *The Man*. Henley the critic, are only the varied manifestations of a far greater force than any or all of them. I mean, of course, Henley *the man*. Admirable as his literary gifts are, it is the personality underlying them that calls forth most genuine and hearty enthusiasm. One feels that the most abiding and truest qualities of his work are qualities of heart rather than of intellect. There is a refreshing wholesomeness in his nature. He has looked life in the eyes, and has seen in them both the terror and the charm. He has borne his share of pleasure and pain, and he looks back on each with kindly tolerance. He knows that salutary truth—to-day so often forgotten—that to be a good artist it needs first to be a good man. And, with no smug Pharisaism but in true nobility of soul, he can never feel grateful enough for the boon of being born, first a man, and then an artist. One might say of him what has been said so

well of Montaigne: "Merely to live, merely to muse over this spectacle of the world, simply to feel, even if the thing felt be agony, and to reflect on the pain, and on how it may best be borne—this is enough for Henley."

Mr Henley marks in a special degree the reaction from the melancholy temperament diffused through English thought in the generation that has just passed away. Increased knowledge seemed to have brought with it only bitterness. The old faiths and the old ideals were gone, and with them seemed to go all the meaning of life. The more man learned of his destiny, the more desperate it appeared. The paroxysm of that despair is over, and we can listen hopefully to those who like Mr Henley are exhorting us to face our destiny undaunted. If our life is but as the snuff of a candle that goes out, how much more exquisitely should we feel the preciousness of this short-lived boon! If life is a burden, full of misery and weariness, should we not be thankful for the prospect of a Great Release? He does not shut his eyes to the evil that exists. He does not take refuge in a futile common-place, that "all things are working for the best." But it is, he says, at least the privilege of each man to make the best of his own lot. The hotter the fire, the brighter the martyr's crown! Only this crown can not, *must* not, be anything more than the consciousness of his own martyrdom.

Mr Henley's 'over-word' is not of a kind to be proclaimed from University pulpits, to find a welcome in country rectories. It is a word spoken to those who walk in rough places of the earth. It is meant for those who suffer, who labour, who fight, and its burden, like the song of Leo, is that whatever happens, we must never be afraid.

Religions and policies and ideals all have their appointed date, but when, while mankind still continues to inherit this earth, and to call itself by the name of

Man, will there cease to be force in this man's message,
that is so simple and so true?

Out of the night that covers me,
Black as the pit from pole to pole,
I thank whatever Gods may be
For my unconquerable soul.

* * * * *

Beyond this place of wrath and tears
Looms but the Horror of the shade,
And yet the menace of the years
Finds and shall find me unafraid.

It matters not how strait the gate,
How charged with punishments the scroll,
I am the master of my fate:
I am the captain of my soul.

J. A. N.

AN ECHO OF W. E. HENLEY.

The nightingale has a lyre of gold,
The lark's is a clarion call,
And the blackbird plays but a box-wood flute,
But I love him best of all.

For his song is all of the joy of life,
And we in the mad spring weather,
We two have listened till he sang,
Our hearts and lips together.

W. E. H.

The glow-worm has a shining face,
The bee has a shining ball,
The grasshopper stands on both his legs,
But I love him best of all.

For his chirp is all of the heat of life,
And we, in the rainy weather,
Have wondered much in our passion's pain
How he puts his legs together.

W. A. C.



IN BEHALF OF FRESHMEN.

IHAVE but vague recollections of the feelings
and aspirations of this variety of my species,
for since I myself emerged from Freshman-
hood is a very long time. Ever so many
years ago I became a Bachelor, and now have left that
state behind me too.

By the way, the tale of my fall may be of sufficient
interest to merit insertion here.

I met Sarah for the first time, in the train, on a
journey from Cambridge to the North. She had with
her a little girl, whose face was quite the sweetest I had
ever seen. Framed in waving golden hair, the smooth
square forehead, the pensive blue eyes with their long
lashes, and the tender unconscious lips struck the most
casual beholder, and filled me with a desire to be per-
mitted to buy sweets for the loveable little possessor of
so many charms. This was Evelyn, Sarah's daughter,
for Sarah was a widow.

We had not glided many miles, when Evelyn, who
had been looking from the window, touched her mother's
arm with a tender caress and asked some childish ques-
tion. With a frown, Sarah twitched her arm away and
told the child not to bother. Evelyn shrank back, all
her trusting nature hurt at the rebuff she had sustained
from her ill-favoured mother. I ought to have known
better; I had read Calverley; I knew that "hearts may
"be hard though lips are coral" (besides which Sarah's
lips are not coral), yet I then and there resolved to marry
Sarah (if possible), in order that her poor child should
have at least a kind step-father, who would protect her

from the harshness of her mother, evidently a selfish and unsympathetic woman.

As our way led through Bletchley, there was ample opportunity to become known to each other; we discovered that we had mutual acquaintances—and, to be brief, were married a few weeks later.

This was several years ago, and I may add that of all the dear kind sympathetic wives that our unworthy sex ever led to the altar Sarah is an easy first. The happy economy of my household contains only one flaw, the serenity of our lives is only marred by one cloud—the incorrigible pertness of that odious little Evelyn.

She is perpetually 'showing off' her precocity and continually asking ridiculous questions. Wherever we three go, or if there are a hundred in the party, Evelyn imagines that she is the only important personage there and that the rest are hired for her amusement. No one has a chance of ignoring her if she is within a hundred yards. She interrupts the most interesting *tête-à-tête* with her imperative interrogatories, and has incurred the enmity of every mother of daughters of our acquaintance. If we are driving (say) to Windsor, not a house do we pass, not a chimney do we sight, but we have to answer the question, 'Is *that* Windsor?' When she was up here once, in the May week, she asked no less than five times in two days if the Lady Margaret Boathouse was King's College Chapel.

In this kind of behaviour did she persist, in spite of all our representations and persuasions. I endured the trial for many months. Then, one day, I took her out in a boat, ostensibly for a row (pronounced *roe*). There was a half-hundred weight and a coil of cord in the stern. I rowed to the very middle of Putney reach and there rested on the full tide. "Evelyn," I said, panting from my exertions, "just out there, about two yards from us, you will see a tiny stickle-back scarcely bigger than the needle of my pocket compass. Do you imagine that that stickle-back knows where he is?

I will guarantee that he has never known where he was since he was hatched. Consider that the tide changes everything, twice every day. Land-marks are things unknown to him; small irregularities are utterly evanescent and his eye cannot distinguish large ones. He probably doesn't know the difference between Craven Steps and Chiswick Eyot; Gravesend and Sirius are for him equi-distant; nay, it is quite possible that he is so ignorant as not to know even that he is a stickle-back. He only knows that he exists; he can't tell why; and yet do you deny that he is happy? See him making ripples, all by himself, with his very own nose!" I was just coming to the moral of my whole discourse, moreover my heart was rapidly softening within me, when she slowly turned upon me those wide enquiring eyes and asked, "Pa, has a stickle-back got a liver?"

* * * * *

I suppose that to ask questions is a sign of civilisation. A friend of mine tells me that the sentence indicative was invented some months before the sentence interrogative. He often wants to tell me lots of other things on the same subject, but I won't let him. If the books are wrong, it is not worth while going wrong with them. Elementary facts are all I want. I can construct my own theories. Man, then, first of all made remarks*; then he issued commands; then perhaps he asked easy questions about common objects; then he invented the subjunctive mood; then he propounded subtle questions about interiors, such as Evelyn's concerning the stickle-back's liver; and now in the age of Greece and New Zealand we have got into the habit of

Searching an infinite Where,
Probing a bottomless When,
Dreamfully wandering,
Ceaselessly pondering,
What is the Wherefore of men.

* Now it is rude to make remarks. Once it was man's only lingual attainment. *Quæ fuerint artes, vitia sunt.*

May I confess my ignorance on one point? For everyone there is one thing unknown, and what I don't know is, at what stage of his existence man invented riddles.

I think it the very height of egotism for a man to ask himself questions all about himself. I knew one who was always wanting to know whether he was happy or not. In the midst of a ravishing waltz, he would stop dead, with one foot on that of his partner and the other on her train, struck rigid by this doubt. At least he did this once. He may have been happy just before, but he wasn't after.

I once woke up this man of whom I am speaking and asked him if he was asleep. I forget what he said, but it is not a great pity, as the Editors wouldn't publish it.

He was in many ways a strange man. A very funny thing happened to him while he was a Freshman

And that brings me back to the subject in hand. I trust (. . . .)¹⁰ old joke . . . Artemus Ward (. . . .)¹⁶ Freshman St Mary's surplice, gown, tall hat, umbrella *and* gloves (.)²¹ not half a bad sort and should be encouraged.

G. G. D.

[We have been compelled to cut out considerable portions of the last thirty folios of this article. We have roughly indicated the length of each lacuna, by means of dots and algebraical symbols.—EDD.]



THE FAIRIES' SONG.

O, the fairies' song! the fairies' song!
Somewhere 'tis ringing the whole night long!
Where the far lines stretch by the starlit way,
Like airy Blondins, we play, we play:
And a song resounds from our elfin choirs
That throbs and sobs on the pulsing wires,
A song of joy and a song of sorrow,
A song that shall ring in men's hearts to-morrow.

O, the fairies' song! the fairies' song!
Somewhere 'tis ringing the whole night long!
Where in the moonlight, hand in hand,
A youth and a maiden lingering stand:
Though earth is white and the skies are bare,
They reckon not, they feel not the piercing air,
They are wrapt in bliss while the round world rolls;
Our fairy singing has filled their souls!

O, the fairies' song! the fairies' song!
Somewhere 'tis ringing the whole night long!
Where the mother watches her slumbering boy
And his face grows light with an inward joy:
Where alone, in a chamber cold and mean,
The old man dreams of the days that have been:
Where the meek of the earth, who have kissed the rod,
Dream of the rest of the sons of God—
Be sure in the midnight watches long
We fairies are singing our sweet, sweet song!

G. C. M. S.

"SI JE PUIS."

Words by R. H. FORSTER.

Music by C. G. LEFTWICH.

SOL. *Commodo*

Lads in Red, come raise a chorus, La - dy Margaret men are

we, See the flag that's floating o'er us, read the motto "Si je

puis," It's a gold - en rule of rowing, true since rowing first be-

gan, ev'ry race we must mean going, aye, and winning if we can.

CHORUS.

If we can, if we can, if we can, we'll row for La - dy

Marg'et ev - 'ry man, though we can - not all a - spire to - - -

set the Cam on fire, yet we'll get the boat up higher, if we can!

2ND VERSE.

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:
 Sick to practice, sick 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!

3RD VERSE.

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 who'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!



WHY WE TALK.*

THE question before us this evening is an absurdly simple one. Why do we talk? Why, because—because we've got something to say. Very good, but what gives us something to say? Suppose I am going along the street and I meet Bill—good old Bill, you know—just opposite a pub. What do I say? I say "'ere Bill, coam and have a drink, mate!" How do I know that Bill will say "Not for me, mate, I signed the pledge night afore last," or perhaps walk into the pub. and expect a pint of 'arf and 'arf? If I made a mistake and instead of Bill it was a Frenchman who didn't know any English, *he* wouldn't stop, and yet he would hear just the same sounds as Bill.

Perhaps after all the first question is not why do we talk at all, but why do we talk differently. I remember once reading a book about the adventures of a boy in America who ran away from home with a nigger called Jim. Jim was a slave, and they were very much afraid of being caught, so they made a raft of logs and floated down a great river on it, lying hidden all day. Well, Jim being a nigger and a slave, hadn't been taught much, and Huck, that was the boy, wasn't much wiser; but one day he thought he would show off, and he said "Jim, what would you say if a man said to you 'Polly voo franzy?'" "Say," said Jim, "I would'nt say anything—I'd knock him down, I wouldn't let no man call me that." "But he wouldn't be calling you anything,

* This paper was found among the late Mr Darbshire's MSS by Dr Sandys; it is probably the draft of an address given to working men during the time of Mr Darbshire's residence at University Hall, and is here printed as one of his lighter contributions to the popularisation of Comparative Philology.

said Huck, "he would be saying 'Can you speak French?'" "Well, why don't he say it then?" said Jim. "He is saying it," said Huck, "that's his way of saying it." "A blame foolish way of saying it," says Jim. "Now look here," says Huck, "haven't cats got their own way of talking, and cows have their way, and dogs have their way, and we can't understand them: why shouldn't Frenchmen have their own way?" "Now look here, Huck," says Jim, "is a cat a man?" "No!" "Well is a dog a man or is a dog a cat or is either of them a cow?" "No." "Ain't a Frenchman a man?" "Yes." "Well then, what I say is, why don't he *talk* like a man?"

After all isn't it rather strange that if you kick a cat across the street here in London it will say *Mee-a-ow*, and if you do the same to a French cat in Paris it will use just the same language; while on the other hand if you tramp on an Englishman's foot, he will use a very short word indeed, which I am afraid I mustn't mention; but if you tramp on a German's foot he will say "Himmelkreuzpotzblitzhunderttausendmillionendonnerwetter," or perhaps something longer still.

Or, again, here's a loaf of bread. It is the same loaf whoever looks at it. It has the same size, the same colour, the same weight, the same smell, and the same taste, and I call it a loaf and a Frenchman calls it something quite different. Why shouldn't everybody call the same thing by the same name? Supposing you travelled more than 2,000 miles right over to America, you would find the people there calling it a loaf of bread, and yet, if you only went about 100 miles over to Calais, nobody would understand you. You may say that the Americans are really English, and are the same race as we are, while Frenchmen are like Red Indians or niggers, and so naturally talk differently, but this is not so. Frenchmen and Germans and Italians and Greeks and even Hindoos are all descendants of the same people as ourselves.

Now this people lived hundreds and thousands of years before history begins. They lived on the shores of the Baltic Sea about half way between Berlin and St Petersburg. That part of Europe was then covered with big forests of firs and oaks and beeches, and our ancestors lived partly on beechnuts and acorns, and partly on milking their cows, and partly by farming in a very rudimentary fashion. They had cows and dogs and perhaps some poultry, but they had no horses or sheep or cats. They don't seem to have had very many clothes among them, but they were fairly sensible people and had family life. They were able to count up to twelve, and very likely up to a hundred, and you must know that there are some tribes on the earth today who can only count up to *two*.

Well, one fine day these forefathers of ours had got over-populated. There wasn't enough to eat. Beechnuts and acorns were so dear that they had to be counted, while as for milk, it was only the swells who could afford to drink it. So a lot of the young and strong people thought it would be a good plan to emigrate, and they did. But they didn't emigrate the way people do now, in a railway train and on a steamboat. No! they did every yard of it on their own feet. So they wandered all across Russia and then into Asia and half across that until finally they settled in India. Well, after this lot had gone off, things looked better at home for a while, but after a time they got just as bad again, so another lot started to emigrate. They did not follow the same course, but made their way down into Greece and Italy and Spain, and some of them crossed France and settled in these islands. After these came another lot who spread over Germany and Denmark and Holland, and then crossed over here and drove the first comers over to Ireland and Wales and up to Scotland. So you see the French and Germans and Italians and even Hindoos are all our cousins just the same as the Americans.

Well, if that's so, why don't they talk the same?

Suppose we think of the first lot of emigrants who set off—naturally they hadn't many words to take with them, for they hadn't very many ideas, and words and ideas always go together. However, they took all they could, unless they left some behind in the hurry of packing. Now think of all the new ideas they would get while on their travels. They started from a cold sort of forest where there was nothing but trees and rocks and sparrows and squirrels on the seashore of a very dreary sea, and then they first had to cross Russia where they might travel for days and days and never see a tree of any kind, and then over Asia where they would get nearly burnt up in the deserts, and finally came to India with its warm sun and magnificent trees and palms and cocoanuts, with tigers and snakes in the jungles and crocodiles in the rivers. What a lot of **things** they would have to find names for! Just think of the first one who strolled down to the river for a bucket of water and met a crocodile for the first time. What would he call it? He probably had never seen anything more like a crocodile than a lobster. Well of course he wouldn't stop to call it anything, he would drop his bucket and run for his life. But when he got home and his wife asked him where the water was and what he'd done with the bucket, he couldn't very well say he had run away from a lobster.

Well, that is one way that languages change. People come across new things and have to find new names for them. Another way is that children are always being born, and no child talks *exactly* the same as its parents. The difference is not enough to notice, but after a hundred generations it soon mounts up.

Now that's how it comes that people don't all talk the same, but why do they talk at all?

What is talking? Any one can do it, but how is it done? Most people think it is with our tongues, and certainly the tongue has a good deal to do with it;

but people have had their tongues cut out and yet been able to talk very respectably. I daresay most of you have felt that hard lump in your throats which is called Adam's apple, because it is much more noticeable in men than in women, and so people used to say that Eve swallowed the piece of apple she took, but Adam hadn't time, and so it stayed in his throat. Now that hard lump forms a kind of little box just at the top of the wind-pipe by which the air comes from the lungs, and, when we like, we can draw two little elastic pieces of skin over it so as to put a lid on the box and prevent the air getting through—(cough). When we want to talk or sing we don't shut it quite, but leave a narrow slit and stretch the edges tight, so that when the air pushes through them they make a musical note. When people sing they change this note, but, when speaking, it is pretty much the same and more gentle. Then it becomes *a, e, i, o, u* according to the shape of the mouth and the height of the tongue.

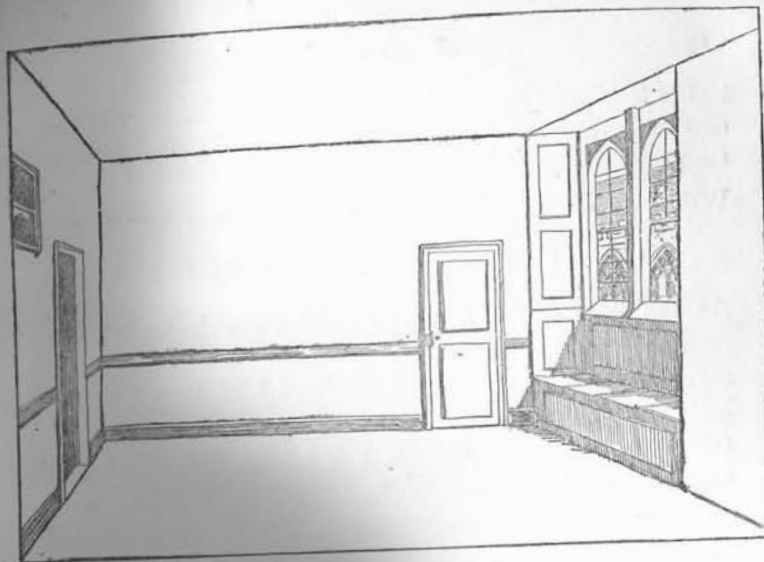
Quite another kind of sound is made by stopping your breath and letting it out with a rush, *p, b*, or by forcing it through a very narrow passage *s, th*. Some languages have tuts and clicks—(kissing).

Of course our tongue does most of the work in changing from one sound to another, so it is not surprising to learn that it is a very strong member. It is made up of bundles of little muscles which end to end would stretch two miles, and if they all pulled together could lift half a hundredweight. Fancy lifting half a sack of coals with our tongues! It is no wonder some people can talk so long without being tired.

* * * * *

Well now, I've been trying very hard to tell you all I know about why we talk, and I am afraid we are not any nearer it. It is much easier to explain *how* a man says 'cat' than it is to explain *why* he says it. And as for the question why we talk at all, I'm afraid I shall have to give it up, and ask some of *you* to tell *me*.

H. D. D.



WORDSWORTH'S ROOM IN ST JOHN'S.

WE are indebted to the proprietors of the *Westminster Gazette* for permission to reproduce the above engraving of the room occupied by Wordsworth from 1787 to 1791, and recently demolished in the alterations made to the Kitchen. The engraving, which is after a sketch taken by Mr R. Lofts, Clerk of the Kitchen, was sent to the *Westminster Gazette* by Mr H. D. Rawnsley, of Crosthwaite, and gives a very good idea of the general arrangements of the room (1st Court, F 2*).

The door on the left is that by which the rooms were entered from the staircase. The little window on the left is that by which light was admitted into the 'dark cupboard,' which formed the poet's bedroom. Nearer us on this side (though not shown in the sketch) was the door of the bedroom, to which the poet drew his bed in order to see the 'top of the window' in Trinity College Chapel, below which stands the Newton statue (*Preclude* III). The door facing us in the sketch is that of the gyp-room. The fireplace was on the right on this side of the window. This window, which now

* For proof that this was Wordsworth's room see *Eagle* xv1, 429-30.

lights the Kitchen, has been filled by two of the Fellows of the College with stained glass bearing the inscription :

WILLIAM WORDSWORTH

MY ABIDING-PLACE,

1787—1791

A NOOK OBSCURE

The Prelude

As the floor and side wall of the room have been removed in order to throw its space into the Kitchen, this memorial window can now be seen high up on the left hand on entering from the screens. The outline and stone mouldings of the fire-place were preserved when the outer wall was refaced, and are still visible.

TO AN IDEAL.

SWEET o'er the flowerets
Stealeth the dew,
Kissing and giving them
Beauty anew.

Sweetly the sun arrays
All things in light,
Bringing the welcome day
After the night.

Sweet to the mariner,
Tossed on the foam,
Is the far haven seen
Telling of home.

But sweeter far, I ween,
Sweeter to me,
Loving and loved to rest
Once more with thee.

L. H. S.

Obituary.

CHARLES EDMUND HASKINS M.A.

Born 13th January 1849, died 24th October 1893.

The University, and St John's College in particular, have lost an active and efficient member by the death of Mr Charles Edmund Haskins. Cambridge exacts much important and gratuitous labour from her resident sons, and without such labour the Academic machine would not be kept going. In this work Mr Haskins cheerfully bore his share, and that he served the University well, especially on the Classical Board and the Local Examinations Syndicate, will, I feel sure, be acknowledged by his former colleagues. Eminently fair and open-minded, though sturdy in maintaining his own opinions, never seeking to evade direct issues or shirk difficulties, he was ever a helpful member of deliberative bodies. As Examiner—a duty often discharged by him, particularly in the Classical Tripos—I have always heard colleagues speak of him with the highest respect, and my own experience fully agrees with theirs. For arriving quickly at a just decision, and for allowing due weight to the opinions of others, I never knew his superior. He has been truthfully described as a good man to work with.

As College Lecturer he was a vigorous, bright, and successful teacher. I once had as Tripos Examiner to sit with others in judgment on a special part of the work of which he had charge as teacher in St John's. This was the History paper in Part I, and the high standard attained by the Johnian candidates was commented on by more than one Examiner. No wonder, for their teacher threw his heart into his work, and had them constantly in his thoughts.

As an ordinary College Fellow, and in private life, he was a fine specimen of genial vehemence, of unaffected loyalty and honour. He often said more than he meant, particularly when speaking against this or that. Then those who knew him would

smile, well knowing that bitterness formed no part of his simple and generous nature. But he was liable to be misunderstood by strangers. Who is not, more or less?

He was born at Exbury in Hampshire, the son of a country clergyman, who moved afterwards into Nottinghamshire and finally to the living of Stow-in-Lindsey in the county of Lincoln. From Haileybury (where he was, I believe, the first Head boy of the school) he came up to St John's in October 1867, with an Open Exhibition gained the preceding Easter. In 1868 he was bracketed for the Bell Scholarships with Appleton and Kirkpatrick of Trinity. In 1870 he was elected to a Foundation Scholarship in St. John's. In 1871 he was Third Classic. In 1872 he was elected Fellow of his College. For a time he took private pupils, and he was for about two years a master at Bedford School. In 1874 he came back into residence, and in 1875 was appointed Classical Lecturer. In this office he did his duty till four days before his death. In 1882 he went under the new Statutes and married.

It is to be lamented that a man of so much energy and ability, so thoroughly a "live man," as the Americans say, should have left no sufficient literary evidence of his powers. His work on Lucan was hurried over too fast to do him full justice; and he was never fond of appearing in print. In this respect he was much what he always promised to be as an undergraduate. He was more ready to give valuable help to others than to push himself.

If it be true—and to a very great extent it is true—that you may judge a man by the company he keeps, Mr Haskins was in his undergraduate days well able to stand the test. He knew men of all sorts, as a sensible man should; but his intimate friends were a picked body of men, and he wisely saw a great deal of them. Two great merits bound them to him; he always contributed largely to the flavour and freshness of any social gathering, and he was perfectly free from jealousy of any kind. We all know the vivacious and well-informed man whose social function is apparently rather to silence than to stimulate others. This is just what Mr Haskins was not. No one was better pleased than he when his remarks were capped or corrected, not that this was often an easy thing to do. His information on many subjects was marvellously wide and accurate. In travel and geographical discovery he was always deeply in-

terested. The geographical distribution of plants and animals, their history and habits, the early history of mankind, the condition of primitive races, were all matters which he studied in a spirit not that of a dilettante reader. Of detail in very short time, and it was striking to note how he brought to bear on a new book the stores of a singularly faithful memory. Hence it came that he approached the classical writers of Greece and Rome in a larger spirit than some of us; and this was true of him to the end.

He travelled a great deal in Europe. Norway and Sweden were his favourite countries. He also reached the Faroe Islands in the North, the Canaries in the South, and California in the West. He was a great fisherman, and keenly alive to the sights and sounds of wild life.

It is hard to describe in staid and measured terms the life and character of an old and true friend whom you have known, often disagreeing never quarrelling, for more than five and twenty years. I only hope I have not written too coldly. This is not the place for lifting the veil from a happy domestic life broken by an early death, or for showing a good man dying bravely, thinking of and for others to the last. If, besides justifying the words with which I began above, I succeed in rendering a sober tribute to the memory of the dead, a tribute in which others may join, it is enough.

The above notice was contributed by request to the *Cambridge Review* of 2nd November 1893. It has met with such authoritative approval from those best able to judge in the matter, that I send it bodily to the *Eagle*. I know well that I might have said much more. I might for instance have described my friend in his garden, the place where he was more at home, more happy, more himself, than perhaps in any other. There he got healthy exercise working at an occupation after his own heart. He knew and loved every plant, not least his roses: the botanical status and history of his plants as living things were familiar to him; and as one walked round with him one felt in the presence of something that may be called immediate sympathy with the vegetable world. He was remarkably tender with wild animals, and would tolerate anything if they would only not harm his plants. I never knew a man who regarded the so-called 'lower' creatures with less of human

self-satisfaction and pride. He often made me think of Mr Courthope's lines in the 'Paradise of Birds':

Books he shall read in hill and tree;
The flowers his weather shall portend,
The birds his moralists shall be;
And everything his friend.

For he had indeed much in common with the subject of those lines, Gilbert White. In our hard and formal Academic life he represented an element none too plentiful: and that life is distinctly the poorer in his loss.

W. E. HEITLAND.

Mr Graves writes to us: "I have known Haskins well since his undergraduate days, and can bear the warmest testimony to his sterling worth. A more thoroughly kindly and honourable man I have never known. Only one thing he hated—hypocrisy or humbug of any kind. But this is not the place to speak of his private life. We have been brother-lecturers for eighteen years, and a better colleague than Haskins no man could hope for. Entirely in earnest about his own work, he was singularly loyal and unselfish, never putting forward his own interests, always ready to postpone his own convenience, always at hand with some suggestion prompted by clear common sense. As Senior Examiner for the Classical Tripos he was at his best. There his admirable scholarship, his unvarying fairness and sense of justice, his punctuality and business-like qualities, combined with unflinching patience and forbearance towards all who acted with him, smoothed many a rough place, and made it a pleasure to serve with such a chairman."

[An Obituary of Mr Haskins which appeared in the *Cambridge Chronicle* reminds us that it was he who presented to the College the portrait of Lord Palmerston in the College Hall, which was copied in water-colours by Miss A. F. Hole from the oil-painting at the Reform Club. It is also stated that it was owing mainly to Mr Haskins' repeated representations that the Undergraduates' Guest-table was established.]

HERBERT DUKINFIELD DARBISHIRE M.A.

Nearly thirty years have elapsed since the last occasion on which one of our Fellows died within the walls of the College. Our Senior Fellow, Archdeacon France, died in his College rooms in 1864, and now we have to lament the loss of one of the youngest members of the Society. Mr Herbert Dukinfield Darbishire died in College on Tuesday July 18, at the early age of thirty, only a few days after coming into residence for the Long Vacation with a view to giving a course of lectures on Comparative Philology. He had recently gone to Hunstanton for a change of air, and during his absence he caught a chill which was followed by an attack of pleurisy. He was, however, recovering from this, when a sudden and unexpected hæmorrhage from the lungs took place, and he died in a few minutes. Dr MacAlister, who had attended him in his illness, was alone with him at the time of his decease.

Mr Darbishire was born at Belfast, and received his early education at the Royal Academical Institution in that city. He afterwards entered the Queen's College, Belfast, where his career began in 1880 by his winning the Sullivan Scholarship, and ended 1883 with his attaining a Senior Scholarship in Greek, Latin, and Ancient History. In the same year he obtained a first class with honours in Classics in the examination for the degree of B.A. in the Royal University of Ireland. In October 1884 he came into residence at St John's College, Cambridge. He had already given proof of his proficiency in Classics at the examination for Entrance Scholarships, but want of practice in Verse Composition prevented his attaining the place to which his general merits might well have entitled him. To the same cause it was due that, when he presented himself for the first part of the Classical Tripos at the end of his second year, he was placed in the second class, though in the first division of that class. Two years afterwards, in 1888, he was in the first class of the second part of the Classical Tripos, the subjects for which he obtained that position being classical scholarship and comparative philology. Meanwhile he had been elected to a Foundation Scholarship. In January 1889 he was elected to a McMahon law studentship, which he held for the full term of four years. He read for the Bar in the chambers of Mr J. G.

Butcher, M.P. for York. In November 1892 he was elected to a Fellowship and was called to the Bar shortly afterwards.

During his University course he had devoted much of his time to the study of Greek philosophy, but it was as a comparative philologist that he showed the highest promise. Several of his papers were published in the Transactions of the Cambridge Philological Society. His "Notes on the *Spiritus Asper* in Greek," together with some contributions to Greek lexicography (*ἐπιδείξις ἐνδείξις*, &c.), appeared in 1890; and his paper on the Indo-European names for Fox and Wolf, in 1892. To the *Journal of Philology* he contributed an article on the "Numasioi Inscription," and to the *Classical Review* a paper on "Abnormal Derivations," besides several important reviews. The last of these was found in an unfinished form among his papers, and is published in the number for October. It is hoped that in due time a small memorial volume may be published, containing about twelve of his published, or unpublished, papers in a collective form. Meanwhile, in accordance with his father's wishes, a few of his books have been presented to the University Library. A far larger number have been given to the College Library, including a considerable number of classical text-books, and a valuable series of works on that department of Comparative Philology which he had made the subject of special study.

In 1891, when the Readership of Comparative Philology at Cambridge was vacated by the resignation of Dr Peile, Mr Darbishire was urged to be a candidate for the office; of all the candidates, he was the youngest, but he was acknowledged by competent authorities to be also one of the ablest. He had already begun to make his mark as a philological investigator and as a teacher. As a private tutor, during several Long Vacations, he gave courses of lectures on the Elements of Comparative Philology. These lectures were highly valued by those who had the privilege of attending them, and the same course was delivered at Girton College. The principal of the latter wrote as follows on hearing the announcement of his death:—"We have seldom had a lecturer who had inspired his pupils with greater admiration for his methods and greater confidence in his knowledge; and even those who have known him for a short time only, feel that they have sustained a great loss in his death."

Mr Darbishire won the affection and admiration of his many friends by the singular beauty of his character, and also by the unwavering courage and the perfect good temper with which he struggled against physical weakness resulting from an accident which befell him in early life. The brightness of his intellectual ability, as well as the dignified and charming and unaffected courtesy of his manner, will long be remembered by all who knew him.

In the choice of himself to those who were interested in the same department of study as himself. Of those who knew him best two at least were distinguished in Mathematics and in Natural Sciences. One of them, Mr F. F. Blackman, 'first met him at the whist-table, where he was a keen and brilliant player.' 'Attracted to him by the sparkling yet kindly wit, lodged in a frame that would have made a cynic of a weaker mind, I discovered, as an intimate friend, the real beauty and fineness of his character.' Another, Mr R. A. Sampson, notices two points as chiefly characteristic of his intellectual ability. The first was a singular 'ingenuity, that showed itself in his work, his amusements,— chess, puzzles, and so forth, and continually in his conversation.' The second was his 'independence; so strong a feature as to make it very difficult for his closest friends to do him any service.' One of his classical friends, the Rev A. L. Brown, of Trinity and of Selwyn, writes:—"I knew him at Cambridge, and away; the brightest spot in my memory of him is a visit paid a year ago in his own home. I never knew him below his best. One thing always struck me very forcibly about him; and that was how he absolutely triumphed over his physical infirmity; there never seemed to me to be any signs of a struggle or even any consciousness of its existence. And, moreover, his physical courage was considerable. I have been long walks with him, and I never knew him allow that he was tired, although in going up hill his lungs clearly gave him trouble. For his many-sided intellectual activity it was impossible to feel anything less than reverence."

I quote the following from an appreciative tribute to Mr Darbishire's memory which appeared in the *Athenaeum* for July 29:—

"He was one of the most promising, if not the most promising, of British comparative philologists, and might have been expected to found a new school."

His papers published in the *Transactions* of the Cambridge Philological Society and in the *Classical Review* display singular acumen and originality, together with a thorough grasp of sound scientific method; his separately published 'Notes on the *Spiritus Asper* in Greek' is quite a model. Mr Darbishire was also an excellent classical scholar and critic. His very attractive character was ennobled by the modest dignity and cheerful courage with which he bore serious physical disadvantages entailed by accident during infancy. His intellectual power and brightness, his rare charm of manner, his wit, and his genial mood, made him a delightful companion and he was a prime favourite with children."

I append an extract from Dr Postgate's notice in the *Academy* of the same date:—

(His dissertation entitled "Notes on the *Spiritus Asper*") "was a very remarkable performance; especially noteworthy was the way in which it used hitherto unobserved coincidences in Greek and Armenian, (the correspondence) of the *spiritus lenis* to Armenian *g*, and of the *spiritus asper* to Armenian *v*, to distinguish two different *w*'s in the parent language. All his contributions to the *Classical Review*, and other learned publications, showed the same acuteness of vision and freshness of treatment.

"He was an excellent teacher; and it was a matter of some regret when he left us for the Bar, though there is no question that his acumen and subtlety admirably qualified him for that profession.

Mr Darbishire, as all his friends can testify, was a man of a singular modest and amiable character. His loss makes us sadly feel, in the words of Horace,

"neque candidiores
terra tulit, neque quis me sit devinctior alter."

The latest tribute to his memory is that offered by Dr Peile, Master of Christ's, who, in his valedictory address as Vice-Chancellor, spoke as follows in closing the record of the death-roll of the University during the past academical year:—

"Last, aged but thirty years, died Herbert Darbishire, Fellow of St John's, in whom remarkable acumen and ripe judgment were combined with a sweetness of nature which will long be remembered by those who knew him well:—

ὄν οἱ θεοὶ φιλοῦσιν ἀποθνήσκει νέος."

J. E. SANDYS.

With all the memories of eight years' unbroken intimacy with Herbert Darbishire suddenly thrown into painful relief by the news of his death, it is indeed a sad pleasure to pay to his character and life a tribute of affection and gratitude which have hitherto lacked expression alone. To those who knew and appreciated his busy life and wide interests, and they are

many, all that I can say must seem a miserably narrow and meagre record, whilst to those who were not so fortunate I cannot hope to present any adequate idea of the man as he was.

On Sunday, July 16, I received his last letter from Hunstanton, of which he wrote as "a haunt familiar to both of us." The allusion is in reference to one of the characteristic acts of a most unselfish life, so perhaps I may be pardoned for its relation. One morning shortly before the Classical Tripos of 1888 I awoke feeling terribly out of sorts and jaded. Darbishire, coming in to breakfast, at once perceived my condition, insisted with his wonted determination that I must go down at once to the sea, and selected Hunstanton. He made every arrangement on my behalf and gave up his own time, just then absolutely invaluable as he was writing his monograph on the *Spiritus Asper* for Part II, in order to accompany me. Once there, he insisted on our keeping in the air, though I well knew he felt the cold severely. On the return journey we had to wait five weary hours at Lynn, and to beguile them and keep up my spirits he recited, almost without a break the whole time, from the stores of his prodigious memory. But the above incident is only one of the many which I could relate of his unselfishness. In all my grief I cannot think of him without the recollection of some kindly deed rising above the sense of his loss. A heavy burden had been laid upon him, but he bore it without ever once murmuring or repining. Indeed, the physical energy and indomitable spirit maintained under this constant trial were so habitual, that what might have seemed incredible became familiar. In term time he was a splendid walker and his "grinds" extended as far as Royston, Linton, Ely, and Huntingdon. In the vacations he would organise boating and fishing expeditions—the latter of which not infrequently started at 3.15 a.m. and, though not always piscatorial successes, always proved *dies nobis signandi melioribus lapillis* by reason of his imperturbable good-humour.

To an intellect which was singularly keen and penetrating, he united a breadth of mind and generosity of thought which were unbounded, and an intuitive perception of and consideration for the feelings of others, which won the hearts of all with whom he came in contact. The lesson of his life has not been lost. A friend, writing to his parents, assured

them that "his life, though short, had not been lived in vain." May we not ask with Laelius *Cum illo uero quis neget actum esse praeclare?*

H. J. SPENSER.

CHARLES ALEXANDER MACLEAN POND M.A.

We regret to record the early death of Mr Charles Alexander Maclean Pond, Fellow of the College, and an ex-editor of the *Eagle*, who died in New Zealand on October 28th, having been attacked by Bright's disease a few months previously. As a boy Mr Pond obtained the Pope Scholarship, given for competition among all boys under thirteen who had been three years in a London Public Elementary School. With this start in life he entered the City of London School, came thence to St John's, obtained a First Class in both parts of the Classical Tripos in 1885-7, and four years later gained the position of a Professor in a Colonial University.

Shortly after his degree Mr Pond made his mark as a master at Liverpool College. In 1890 he was appointed to the Prendergast Greek Studentship; and in the same year was elected to a Fellowship at St John's. The main subjects of his study were Ancient History and Comparative Philology. As a candidate for the Studentship and Fellowship above mentioned, he submitted to the electors a learned and extensive series of papers on the Law of Inheritance at Athens and at Gortyn. As Prendergast Student he worked for some time in the University of Vienna; and shortly after, was appointed in 1891 Professor of Classics and English at the University College of Auckland. He was a singularly sound scholar; and, had he lived, would probably have attained a high reputation as an exponent of the Comparative Study of Ancient Law on the lines first laid down by Sir Henry Maine.

J. E. S.

Mr. H. F. Baker writes: "In his undergraduate days Pond was one of a set of good fellows among whom I remember Darbishire, H. J. Spenser, E. J. Rapson, F. W. Hill, Bradford, Widdowson, A. E. Foster, and 'Sam' Greenidge. When of an evening in a circle of friends Pond began to talk, dwelling in a pleased way on his own words to make them

as accurately descriptive as possible, everyone immediately listened with interest; he was always stimulating, instructive, and original, and his physiognomy gave an impression of mental power that was irresistible. Some of his contemporaries will remember the article on the 'Coat of Arms of St John's College' which Pond wrote for *Soapsuds* in the early part of 1890. He was very fond of singing: many of us will never forget the street song which he had learned by following the singer through the streets of London, and which he sang in character: "She put 'er basket on 'er 'ead, and gang-ed along—." His interest in this song was part of his interest in all things literary: I remember how proud he was of his copy of *In Memoriam*, which he had annotated at the feet of Dr Abbott at the City of London School. In character he was generous to an extreme degree."

Mr. C. H. Heath, who was with him in the Fifth and Sixth forms at the City of London School, and entered with him for the Scholarship Examination at St John's, writes as follows: "He appeared to lack the feeling of rivalry and to be only eager that his friends (for I was only one of many who drew help and ardour from knowing him) should do their best even against himself. On the other side our six years of intimacy shewed me that every success he gained was well deserved, and won, at times under great disadvantages of ill-health, by a clear head, honest work, and great perseverance."

Mr H. J. Spenser, who lived next to him in the 'Colony,' writes: "My recollections of C. A. M. Pond date back to 1884, when he was in his second year, and we were neighbours on H New Court. My first impressions of him were of a small man with a square powerful head, and looking very straight at me through large round glasses, who called and placed his Lares and Penates at my disposal till such time as my own should arrive. With Pond it was impossible to feel strange or reserved for more than a minute. The good nature and benevolence that beamed in his face impressed you at once, and time only seemed to deepen the impression and the confidence inspired. Though his powers of sarcasm were intense, I never heard an ill-natured or ungenerous remark fall from his lips. He was a striking example of a self-made man without a trace of egotism or ostentation, possessed of a large heart and generous instincts. 'Old Pond,' as everyone called him, was the

life and soul of a reading set, who assembled nightly for the discussion of tobacco and harmony in the after-dinner hour. If he had not been a first class Classic there can be no doubt that he would have been a first rate actor, for his manner of telling a good story, and the accompanying facial expressions, were unique. In particular, his knowledge of London street life and his reproduction of the gallery in a small suburban theatre—both the results of personal observation—were most amusing. The deaf old man with a gallon-bottle of beer—the garrulous young man—and the manageress with the ever-recurring expostulation ‘I will ’ev them dors kep’ shet,’—one actually *saw* them! And the street song which he had picked up when a boy, with its street singer’s quavers and graces—how many a Johnian will remember the singer! One ludicrous device which he adopted to rid himself of the touts, who at that time pestered one to buy every imaginable article from a fancy waistcoat to a steel engraving, was to say that his father ‘was in that same particular line.’ I remember his telling me with great glee than this pious fraud had discomfited five touts in one morning. His energy and application were remarkable. He read up the mathematics for the London B.A. in ten days—was classed in Honours, and gained the Exhibition. All his work was done very quietly and steadily, though at one time he was burning the candle at both ends with a vengeance—working all the morning—running, playing Lacrosse, Tennis, or Football in the afternoons—playing whist till 10 p.m., and then doing another four hours’ work. Whatever his hand found to, do he did it with all his might. Others will speak of his scholarship—I speak of him as a genial host, an ever welcome guest and a warm-hearted comrade, whose intense humanity and good nature will ever be gratefully remembered by a wide circle of sorrowing friends.”

THE REV LEONARD BLOMEFIELD M.A.

Mr Blomefield (whose patronymic was Jenyns) was born in London May 25, 1800, and died at Bath on September in his ninety-fourth year. His father was the Rev George Leonard Jenyns, a Canon of Ely and a magistrate for Cambridgeshire, in which county he was a large landowner, and his

mother a daughter of Dr Heberden, a leading physician of that day, and a Fellow of St John’s. After being privately educated at Putney he went to Eton in 1813, where he had as school-fellows the Earl of Carlisle (afterwards Lord Lieutenant of Ireland) and the famous Dr Pusey and his brother. Sir John Davis, the diplomatist, who died near Bristol a few years ago, at an advanced age, went to the same school at Putney, as also Professor Malden, who filled the Greek chair in University College, London. From Eton Mr Blomefield came to St John’s College in 1818, taking his degree four years later. In 1823 he took orders, being ordained Deacon by Bishop Pelham of Exeter, in Old Marylebone Church, London, and priest a year afterwards in Christ’s College, Cambridge, by Bishop Kaye, of Lincoln, who was then Head of that House. His first curacy was that of Swaffham Bulbeck, in Cambridgeshire, a parish of about 700 in population adjoining his father’s property, and the Vicar, who was non-resident, resigning five years afterwards, the Bishop of Ely gave him the living, which he held for thirty years, and only resigned on account of his wife’s health. This lady, who was the eldest daughter of the Rev A. E. Daubeny, Vicar of the Ampneys, Gloucestershire, brother of Dr Charles Daubeny, the well-known Oxford Professor, died after Mr Blomefield had settled in Bath in 1860, and two years later he married the eldest daughter of the Rev Robert Hawthorn, Vicar of Stapleford, Cambridge, who survives him.

His choice of the Church as a profession was the fulfilment of youthful ambition, and though he will be remembered rather as a man of science than as a student of divinity and a parish priest, his clerical labours extended over a third of his long life and were marked by the same earnestness and thoroughness which characterised his scientific pursuits. On the Sunday following his ordination, at the age of 23, he began work by taking two Sunday services, and he was the first resident clergyman the people of his parish had ever known. Hence it is not surprising that he found religion to be more a matter of form than anything else. His work and example, however, gradually wrought a happy change. He enlarged the vicarage, built a new school house, established a Sunday school, founded village clubs for clothing, coals, &c., and in the church as well as out of it he sought to follow the ideal of George Herbert’s priest to the people. The result of his ministrations may be summed

up in the testimony of his Bishop, that his parish was one of the best regulated in the diocese. Accordingly, when he retired, it was to the great sorrow of his parishioners, who showed their regard for him by presenting him with forty-nine handsomely bound volumes of Divinity. During a sojourn of a few months in the Isle of Wight he took occasional duty, and when he went to Bath in 1850 he held for eight years the curacy of Woolley, then as now attached to Bathwick, of which his friend the late Prebendary Scarth was rector.

But, as we have said, it is as a man of science that he will be remembered, and the present and future generations will profit by his researches and writings. Very early in life he was introduced to Sir Joseph Banks as 'the Eton boy who lit his room with gas of his own manufacture,' and as years advanced, and opportunities presented themselves, his devotion to science became more ardent. Always a careful observer, his researches were remarkable for their accuracy and thoroughness; no point was too minute to be overlooked, no problem in his domain too abstruse for solution. With his innate love for science, it was but natural that whilst at Cambridge he should take especial interest in the professorial lectures that treated of science in its several branches. It was here he came to know Professor Henslow, whose memoir he wrote in later years, the many-sided Whewell, Charles Darwin, Adam Sedgwick, Julius Hare, said by Bunsen to be the most learned man of the age, the accomplished Bishop Thirlwall, and many others more or less known to fame. Botany, zoology, ornithology, and meteorology were subjects to which he directed his chief study, and on all these he was one of the greatest living authorities, and had obtained not only national but European fame. His two most important works in his own estimation were *The Fishes of the Voyage of the Beagle* (written at the earnest request of his friend Darwin), and his *Manual of British Vertebrate Animals*, the latter published in 1836. This was followed in 1846 by his *Observations in Natural History*, in 1858 by his *Observations in Meteorology*, and in 1862 by his *Memoir of Professor Henslow*. In addition to the above books he contributed a variety of papers and short articles at different times to the Transactions of scientific bodies and to other periodicals. Among his later contributions were a letter to the *Bath Chronicle* on the Selborne Society, a paper read before the

Field Club in November 1891 on the *Distribution and Movements of British Animals and Plants*, and one on the *Habits of Rooks* which he read before the Selborne Society at the beginning of last year.

He was the founder (1855) and first President of the Bath Natural History and Antiquarian Field Club, and the donor of the Jenyns Library, a munificent gift, now housed in the Royal Literary and Scientific Institution. This contains considerably over 2,000 volumes, mostly works on Natural History, his valuable, not to say priceless, Herbarium of British Plants, consisting of more than forty folio volumes, besides others in quarto, the results of his life work in this branch of science. The *Proceedings of the Field Club*, which now fill several volumes, abound with papers, addresses, and other contributions from his pen. Not the least valuable are those on the *Climate and Meteorology of Bath*.

The University of Cambridge and the Cambridge Philosophical Society are indebted to Mr Blomefield for various benefactions, especially for the collection of Fishes made by Darwin on the *Beagle*, and for a fine collection of British Bats.

As Mr Blomefield was one of the most eminent, so he was the oldest, naturalist in England. As long ago as 1822 he was elected a member of the Linnæan Society, and had been the Father of the Society for many years. In November of last year, on attaining the seventieth anniversary of his election, "an event unprecedented in the annals of this or perhaps of any other Society," the Fellows presented him with a congratulatory address recording their gratification that at the advanced age of ninety-two he still retained a vivid interest in that branch of science of which during an exceptionally long career, both by precept and example, he had been so able an exponent. In the same year in which he was elected a Fellow of the Linnæan Society he joined the Cambridge Philosophical Society, before which body he gave a course of lectures—the only lectures properly so-called he ever delivered—more than sixty years ago. He was an original member of the Zoological, Entomological, and Ray Societies, joined the British Association in 1832, being the second year of its existence, and the Geological Society three years later, and was an honorary member of various other Societies of a national or local character.

SIR CHARLES PETER LAYARD K.C.M.G.

This distinguished Colonial Administrator died at the advanced age of 86, July 17, at his residence, 54 Elm Park Road, S.W. He was a son of Mr C. E. Layard, of the Ceylon Civil Service (by Barbara, daughter of Heer Gualterus Mooyart) and cousin of the Right Hon Sir Austen H. Layard. He was born in Ceylon in 1806, entered St John's as a Pensioner 29 January 1829, but left College in 1830, when he was appointed an extra-assistant in the Colonial Secretary's Office in Ceylon. In 1831 he became Magistrate at Jaffra, in 1832 Assistant-Collector at Colombo. In 1836 he married Louisa Anne, daughter of Lieutenant-Colonel Clement Edwards. In 1840 he became District Judge of Trincomalee, and in 1851 District Judge at Galle. He became Government Agent for the Western Province of Ceylon in the same year, and subsequently a Member of the Legislative Council. He was created K.C.M.G. in 1876. His last official employment was in connexion with the Paris Exhibition in 1878, when he represented Ceylon. He had for some years lived in retirement, but retained to the last considerable influence in official circles.

FRANCIS DIXON JOHNSON B.A.

One of the founders of the Lady Margaret Boat Club has passed away in the person of Mr F. D. Johnson of Akleyheads near Durham. Mr Johnson, who at the time of his death had almost completed his ninetieth year, was the eldest son of the late Mr Francis Johnson, of Akleyheads, his mother being before marriage Miss Hetherington, of the Hill, Burton-in-Lonsdale, Yorkshire, whose father at one time was President of the Virginia Islands in the West Indies. The Johnson family had large hereditary property at Virgin Gorda and Tortola, in the British West Indies, which became utterly valueless through the emancipation of the slaves.

After completing his education at Durham School, Mr Johnson proceeded to Cambridge, and was entered at St John's College, graduating Senior Optime in 1827. Six years later he was called to the Bar at Gray's Inn. He chose what was then designated the Northern Circuit, since

divided, and now known as the Northern and North-Eastern Circuits. In his early days he was also a keen sportsman. Eventually coming into possession of the family residence and estates, Mr Johnson laid the wig and gown aside, and devoted himself to the duties of a country gentleman. He married Miss Greenwood, a member of a well-known Lancashire family, by whom he had a family, three members of which, namely Mr C. G. Johnson and two daughters, still survive. As a politician the deceased gentleman was most consistent and fervid in the ranks of the Conservative Party, and during the stormy period both prior to and immediately after the repeal of the Corn Laws, and again at the time of the Catholic Emancipation, Mr Johnson frequently figured in lengthy debates which took place in the long room now occupied as a School of Art in Durham. The making of the North Road at Durham was due in a great measure to his efforts, and thus one of the greatest improvements of the town will remain associated with his name. Mr Johnson was a philanthropist of a practical kind, and was a firm supporter of the Durham County Hospital to which only lately he gave a donation of £500. He was also much interested in and one of the original Governors of the County Penitentiary. He succeeded the late Dean Waddington as Chairman of the Governors, and always proved himself most attentive to the duties of his position. In fact, after he had reached his eightieth year it was reported that Mr Johnson was the only member of the committee who had during the preceding year never missed a single meeting of the committee. Until a few years ago Mr Johnson was also senior Vice-President of the Durham County Agricultural Society, and invariably presided at the annual business meetings. Mr Johnson was a warm supporter of many of the Reading Rooms from time to time established in Durham, such as the Mechanics' Institute in Claypath, the Subscription Library in Saddler Street (only recently closed), and the Athenaeum in the Market Place, now a political club. It is stated that he was the possessor of a very valuable library, including about forty manuscript volumes of much historical value, and collected by his ancestors, the Dixons. Mr Johnson was greatly attached to the National Church, and whenever opportunity offered never failed to prove himself one of the ablest of her local defenders.

We subjoin a letter addressed to the *Durham County*

Advertiser by Canon Kynaston, whose father was, like Mr. Johnson, a founder of our Boat Club, and who himself (not content with being Senior Classic and a Cricket 'Blue') represented the Lady Margaret in the University Races of 1856 and 1857, on the last occasion as stroke.

Sir,—No doubt you will be collecting information respecting the life of the late F. D. Johnson Esq., of Akleyheads, and I therefore offer you the following: Mr Johnson was one of the twelve members of St John's College, Cambridge, who in 1825 founded the Lady Margaret Boat Club, and started the first Eight-oared boat on the Cam; the crew of this boat consisted of—1, E. G. Peacock (bow), now Archdeacon Cust, Canon of Ripon; 2, F. Cheere, 3, F. D. Johnson; 4, C. Merivale, now Dean of Ely; 5, R. Snow, my father; 6, T. Spyers; 7, Selwyn, afterwards Lady Margaret Professor of Divinity, brother of the late Bishop of New Zealand and Lichfield; stroke, Hon. R. Le Poer Trench, afterwards Captain in the Army; and C. Fisher, coxswain. I believe that Dean Merivale and Archdeacon Cust are now the only survivors of that crew, which is a historic one, as having manned the first eight-oar on the Cam. In the summer of 1826 the Trinity men put on an eight oar, and the two measured their strength against each other in the fashion described by Dean Merivale at the University Boat Race Commemoration Dinner in 1881 thus:—"The only idea of encounter they had was that each should go, as it were, casually down stream and lie in wait, one of them, I believe, sounding a bugle to intimate its whereabouts, when the other coming up would give chase. In the year 1828 most of the other colleges manned their eights." The brothers Selwyn (William and George) rowed together as 7 and 6 in the crew of 1828, but Mr Johnson was no longer one of the eight.

I am, Sir,

Yours faithfully,

H. KYNASTON,

Captain of Lady Margaret Boat Club, 1856 and 1857.

The College, Durham, Nov. 20, 1893.

THE REV. ARTHUR THOMAS WHITMORE SHADWELL.

It is not every College in Cambridge which can claim to have had a representative in the Oxford Boat. St John's claims two, the Rev A. T. W. Shadwell, cox of the Oxford Boat in 1842, and Mr R. G. Marsden, stroke in 1867 and four in 1868. Both were the sons of Johnians and migrated to Oxford after residing in St John's.

Tho Rev A. T. W. Shadwell (who died at Little Ilford Rectory on October 26, at the age of 73) was a son of Vice-

Chancellor Sir Lancelot Shadwell. After leaving Eton he was admitted to St John's, 4 April 1838, and commenced residence on October 10. He rowed three in the Lent Boat of 1839, his brother Alfred H. Shadwell rowing stroke.

Mr A. T. W. Shadwell won the Colquhoun Sculls in 1840 and held them till 1842, there being no race in 1841. After keeping the Easter Term of 1841 he migrated to Balliol College, Oxford, whither his reputation had preceded him and where he soon made a name for himself. He at once began to coach the Oxford crew and steered the winning eight against Cambridge in 1842. In the following year he steered the seven-oared crew which won the Grand Challenge Cup at Henley Regatta. Shortly afterwards Mr Shadwell wrote *The Principles of Rowing and Steering*, the first of the text-books on rowing, and one which was for a long time the standard work on this subject. A letter from him will be found in Morgan's *University Oars*, p. 314.

He became Rector of Langton, Yorks, in 1850, and in 1879 was presented by Hertford College, Oxford, to the Rectory of Little Ilford.

We believe that the Mr Shadwell who rowed second in the first race for the Colquhoun Sculls in 1837 was Mr A. H. Shadwell.

THE REV RALPH RAISBECK TATHAM M.A.

A loyal member of the College passed away on October 1 at St Leonard's-on-Sea, in the person of the Rev Ralph Raisbeck Tatham, Prebendary of Chichester. Born on April 18 1822, he received his early education at Highgate School and King's College, London, entering St John's as a pensioner in October 1840, during the Mastership of his namesake and cousin, Dr. Ralph Tatham. Although without any brilliant abilities, he was a student of unremitting industry, and about the middle of his career his labours were rewarded by his election as a scholar of the College. In January 1844 he took his B.A. degree as Fourth Junior Optime, proceeding to his M.A. degree in 1847. He was one of the many Cambridge men of his day who were prevented from proving their classical capabilities by the rule that mathematical honours were a *sine quâ non* of every other distinction.

In 1845 he was ordained deacon to the curacy of St Michael's, Highgate, entering the ranks of the priesthood in the following year. Here he laboured earnestly, in the quiet unobtrusive manner which always distinguished him, for three-and-a-half years, until in the autumn of 1848 he was presented by the late Earl of Ashburnham to the living of Dallington, in East Sussex. This beautiful spot, situated high on the Weald, and commanding an extensive view of the South Downs and Pevensey Bay, was destined to be the scene of his life's work. Yet he entered upon his duties here with much doubt and hesitation. He has often described to the writer the grave disadvantages by which he was surrounded when he began his ministry in this place. A scattered country parish, without any resident gentry, which had suffered for years from the non-residence of its nominal Vicar; a church almost in ruins, a dilapidated vicarage, and a very scanty emolument—these were some of the difficulties with which he had to contend. Of the revolution which he worked in the moral, intellectual, and spiritual well-being of the population during 45 years of an active and zealous pastorate it is, perhaps, hardly necessary to speak in detail in the pages of the *Eagle*; but it may be said that he was a noble example of the men—so commonly sent by the Universities of Oxford and Cambridge in these days into the country parishes of England—who, devoid of all self-seeking, find complete contentment and happiness in devoting their energies to the cause of Christ among the masses of the people.

Although in politics a strong Conservative, as a Churchman Mr Tatham was always singularly devoid of party bias, and, while himself neither Papist nor Puritan, it seemed to be his chief aim to avoid all extremes in the endeavour to attach his people by the bonds of affection to the Church of England. He was a staunch upholder of the doctrine of the historical continuity of the English Church from the earliest times. He was a devoted parish priest, eminently thorough in every department of his work. In character kindly, gentle, courteous and full of sympathy,

with a hand
open as day for melting charity,

he was always the loved friend of his parishioners, and (as the shadows lengthened) the venerable father of his flock. In 1878 he became Rural Dean of one of the largest deaneries in the

diocese of Chichester, and in 1889 Bishop Durnford still further promoted him to the prebendal stall of Marden in Chichester Cathedral.

During the later years of his life Mr Tatham was seldom at Cambridge, but his affection for St John's was unbounded, and his recollections of Johnian worthies of former days remarkable for their minuteness and accuracy. One of the greatest pleasures of his life was the renewal of his connexion with the College when his son went into residence in 1883; and almost his last act before his fatal illness was to send a message to Mr G. C. M. Smith with reference to the list of occupants of college rooms, which the latter was then compiling for the pages of the *Eagle*.

T. B. T.

COLLEGE CALENDAR 1894.

Lent Term (74 days, 56 to keep).

All years come up Monday January 15.
Lectures begin Wednesday January 17.
College Examinations about March 5—12.
[Term kept Sunday March 11.]

Easter Term (73 days, 55 to keep).

All years come up Wednesday April 18.
Lectures begin Friday April 20.
College Examinations about June 4—9.
[Term kept Monday June 11.]

Michaelmas Term (80 days, 60 to keep).

Sizarship Examination Friday September 28.
Freshmen come up by Monday October 8.
" Lectures begin Wednesday .. October 10.
Other years come up Wednesday ... October 10.
" " Lectures begin Friday October 12.
College Examinations about December 5—8.
[Term kept Saturday December 8.]

Entrance Examinations will be held on January 16, April 19,
June 8, and September 28.



OUR CHRONICLE.

Michaelmas Term 1893.

Mr W. Lee Warner C. S. I. has been appointed to the very honorable position of Member of the Legislative Council of India. Mr Lee Warner, who was formerly a Scholar of the College and Editor of the *Eagle*, spent the early part of the present term within our walls. We therefore hail this last honour to which he has attained with especial pleasure.

The Right Honorable Sir J. E. Gorst, M.P. for the University and Honorary Fellow of the College, has been elected Lord Rector of the University of Glasgow by the votes of the students. His opponent was the Home Secretary, Mr Asquith.

Mr Passmore Edwards, proprietor of the *Echo* newspaper, has made an offer to the Trinity House to build a monumental Lighthouse on St Agnes Beacon, Cornwall, in memory of the late Professor J. C. Adams, as a distinguished Cornishman. The lighthouse, when built, will command 40 miles of coast (about 20 miles on each side), and 30 miles at sea.

At the Annual Election on November 6, the following were elected to Fellowships:—James Gibson, First Class in the Moral Sciences Tripos Parts I. and II. 1890-91, with special distinction in the History of Philosophy; Walter Coventry Summers, First Class (first division) Classical Tripos Part I. 1890, Craven Scholar 1890, Second Chancellor's Medallist 1892; Ernest William MacBride, First Class Natural Sciences Tripos Parts I. and II. 1890-91, Hutchinson Student in Zoology, and now Walsingham Medallist in Biology, University Demonstrator in Animal Morphology. At the same Election, the Rev C. E. Graves, Lecturer in Classics, and the Rev Dr F. Watson, Lecturer in Theology, were re-elected Fellows of the College.

With the sanction and support of the Master and Fellows of the College, patrons of the living, it has been decided to place in the church of SS Peter and Paul, Ospringe, a memorial to the late vicar, Canon Griffin, who so long and so faithfully made the Church in the parish a living Church of God among men. The proposed memorial is to be the decoration of the present reredos and of the east end in *opus sectile* and mosaics from the studios of Messrs Powell and Son, of Whitefriars, the architect being Mr F. Lovell Lee. The estimated cost is £350.

The Rt Rev Dr Atlay, Bishop of Hereford, formerly Fellow and Tutor of the College, was, on June 24 presented on behalf of the diocese with his portrait, painted by the Hon John Collier.

The Rev Thomas Field (B.A. 1844), Rector of Bigby, and formerly Fellow and Tutor of the College, has been appointed to the prebendal stall of Welton Painshall in Lincoln Cathedral. Mr Field has more than once contributed to the pages of the *Eagle*, and his many Johnian friends will rejoice at his latest promotion.

The Rev. R. B. Mayor, Rector of Frating, having resigned his position as one of the Governors of Felstead School, Dr Sandys has been co-opted in his place.

Ds J. H. B. Masterman, Scholar of the College, and late Editor of the *Eagle*, has been appointed a Lecturer in History to the Non-Collegiate Students' Board.

Mr H. W. Simpkinson, late Fellow of the College and now one of the Examiners in the Education Office, Whitehall, has been appointed Secretary to the Departmental Committee on Secondary Education.

The Rev Augustus Jackson (B.A. 1859) has been appointed by Earl Amherst, Provincial Grand Master of Kent, to be Junior Provincial Grand Chaplain of the Kent Freemasons.

Mr William Garnett (B.A. 1873), D.C.L. Durham, formerly Fellow and Steward, has resigned the Principalship of the Durham College of Science, Newcastle, to take up the position of Director of Technical Education to the London County Council.

Mr R. A. Sampson (Third Wrangler 1888, and First Smith's Prizeman), Fellow of the College and Isaac Newton Student in Astronomy, has been appointed Professor of Mathematics in the Durham College of Science, Newcastle, in succession to Principal Garnett.

Dr Arthur Schuster, Professor of Physics in the Victoria University, and formerly Fellow-Commoner of the College, has been awarded the Royal Medal of the Royal Society for his electrical researches and discoveries.

The first Walsingham Medal hitherto awarded has been gained by E. W. MacBride, Fellow of the College, for his researches in Zoology. The Medal was founded by the High Steward, Lord Walsingham, F.R.S., for the encouragement of original research in Botany, Zoology, Geology, and Physiology, and is awarded by the Special Board for Biology and Geology.

The Royal Statistical Society has awarded its Howard Medal, with a cheque for £20, for an essay on *The Perils and Protection of Infant Life*,

Ds W. B. Morton (Eighth Wrangler 1892), has been appointed Assistant-Professor of Mathematics in Queen's College, Belfast.

Mr Philip Baylis (B.A. 1872) has been appointed Her Majesty's Deputy Surveyor of the Royal Forest of Dean, in the room of Sir James Campbell, Bart., retired.

Mr Benedict Jones (B.A. 1879), has been elected Mayor of Birkenhead, after seven years' service on the Council of the Borough.

Mr W. G. Rushbrooke, formerly Fellow of the College, has been appointed Head-master of St Olave's School, Southwark. Mr Rushbrooke was for many years one of Dr Abbott's ablest lieutenants at the City of London School, and all who know his work and influence there will be glad to see him placed in a wider sphere of usefulness.

Mr John Russell (B.A. 1882) has been elected Warden of University Hall, Gordon Square, London, in succession to Mr Philip Wicksteed. He retains his mastership at University College School.

Ds A. E. Monro (Eleventh Wrangler 1889) has been appointed a Naval Instructor in Her Majesty's Service.

Ds W. W. Haslett (First Class Classical Tripos 1891) has been appointed Head-master of the newly-founded St Andrew's School, Dublin.

Ds Gerald H. Harries (B.A. 1893) has been appointed Assistant-master at the Choir school of St George's Chapel, Windsor.

We are glad to observe that in the Final Examination of Candidates selected for the Indian Civil Service in 1892 the first and second places are taken by Johnians, K. C. Dé and J. F. Gruning. Ds W. N. Maw, and Ds F. X. D'Souza are respectively tenth and twenty-fourth on the list. Among those selected in 1891 C. L. S. Russell took the eighteenth place in the Final Examination. Ds J. G. Burn is among those selected in 1893, and has returned into residence to prepare for his Final.

J. G. Leatham, Scholar of the College, appears in the First Division of the Pass List for the degree of B.Sc., and Ds J. B. Dale (B.A. 1893) in the First Division for B.A., in the University of London.

R. K. McElderry has obtained First Class Honours in Ancient Classics at the M.A. examination of the Royal University of Ireland, being the only one in the class. Ds R. C. Heron (B.A. 1893) has obtained First Class Honours in Mathematical Science in the same examination, and has been awarded a special prize of £40.

Among those just called to the Bar are Mr George James Turner, of Lincoln's Inn (B.A. 1889), an ex-editor of the *Eagle*, and Mr A. R. Pennington, of the Inner Temple (B.A. 1889), well-known for his services and benefactions to the Lady Margaret Boat Club.

Dr George Parker (B.A. 1877) has been appointed Assistant-physician to the Bristol General Hospital. He was presented with a handsome testimonial by his patients at the Bristol Dispensary on resigning office there.

The Rev T. F. Scott, of this College, took part as a Cambridge Graduate in the ceremonies at Upsala (September 5 to 7), commemorating the Tercentenary of the Swedish Reformation.

A handsome window has been placed in Emmanuel Church, Clifton, as a memorial of the services of the Rev T. G. Luckock (B.A. 1854), who erected the church, and recently resigned the incumbency.

The Hymers College, Hull, founded in pursuance of the intention of the late Dr Hymers, Rector of Brandesburton, and formerly Fellow and Tutor of St John's, was formally opened on October 30 by the Lord Chancellor (Lord Herschell). The Master and the President represented the College at the ceremony.

The College Essay Prizes for the year 1892-3 have been awarded as follows:—*Third Year*—Not awarded. *Second Year*—G. S. Osborn. *First Year*—J. A. Chotzner.

A bust of the late Dr Kennedy, Regius Professor of Greek and Fellow of the College, has been presented by Mr Graves to the College Library. The bust is the work of Mr Henry Wiles of Cambridge.

Among the books published in the past term by the University Press is a volume of *Greek and Latin Verse* by a distinguished member of the College, the late Canon T. S. Evans, Professor of Greek at Durham. The volume is edited by his son-in-law, Canon Waite of Durham, who has contributed a most interesting memoir of the author.

The *Classical Review* for October opens with an important review of the *Göttingen School of Comparative Philology* by the late Mr Darbishire. The corresponding position in the November number is occupied by a long and interesting article by Mr E. E. Sikes, Fellow and Assistant Lecturer of the College, on *Folk-lore in the 'Works and Days' of Hesiod*.

Dr Sandys has presented to the Collection of College Worthies in the Combination Room an autotype reproduction of Haydon's second portrait of Wordsworth, drawn at Rydal Mount in 1818, and engraved by Thomas Landseer in 1831. It

is the portrait which the poet himself used to describe as that of 'The Brigand.' (See Prof William Knight's *Wordsworthiana*, pp. 37-39).

The following have also been added to the collection of Johnian portraits in the smaller Combination Room: (1) A large mezzotint of "THE RIGHT HONBLE THOMAS PHILIP EARL DE GREY, *First Lord of the Admiralty, &c., &c.* Painted by William Robinson. Engraved by Wm. Brett and S. Cousins." Lord de Grey (1781—1859) was "Lord-lieutenant of Ireland, an excellent architect, and munificent patron of fine arts" (Cooper).

Presented by Dr Donald MacAlister, Tutor.

(2) An aquatint of "SOAME JENYNS ESQR. Painted by Sir Joshua Reynolds. Engraved by W. Dickinson, Sept. 24th, 1776. Soame Jenyns (1704—1787) was a poet of note, "an able essayist and miscellaneous writer." (Cooper).

Presented by Dr Donald MacAlister, Tutor.

(3) A large engraving of "THE REVEREND JAMES IND WELLDON, D.C.L., *Head Master of Tonbridge School. London, February 1st, 1888, published by the Fine Art Society (Limited), 148, New Bond Street.*" signed by the artist, T. Blake Wirgman. Dr Welldon was Fifth Classic and Thirtieth Wrangler 1834, Fellow of the College, and for more than 30 years Head Master of Tonbridge School. The original picture hangs in the School House, Tonbridge.

Kindly presented by the Members of the Old Tonbridgian Society.

The preachers in the College Chapel this term have been—the Master, Mr Almack (Vicar of Ospringle), Mr Graves, Mr J. Sephton (formerly Head master of the Liverpool Institute), Mr Chamberlain (Rector of Staplehurst), and Mr Bevan (Gresham Professor of Divinity).

The following members of the College were ordained at Norwich in July, the ordination having been postponed in consequence of the change in the See:

Name.	Diocese.	Parish.
Cole, J. W., B.A.	Norwich	Quidenham
Phillips, W. Richmond, M.A.	Norwich	Christ Church, Lowestoft

At this, the first ordination held by Bishop Sheepshanks, Mr Richmond Phillips was the Gospeller.

The following were admitted to Deacon's Orders at the September Ordinations:

Name.	Diocese.	Parish.
Bannerman, W. E., M.A.	Lichfield	Horningslow
Cassell, J. R., B.A.	Oxford	St John, Reading
Cole, A. B. F., B.A.	Oxford	Wing
Corder, B. J., B.A.	Oxford	Hanslope

The following ecclesiastical appointments are announced:

Name.	B.A.	From	To be
Andrews, G., M.A.	(1872)		R. Great Longstowe, Derby
Davies, D.	(1886)	V. St Asaph	R. Brymbro, Wrexham
Fryke, W. E., M.A.	(1866)	Head Master, Lancaster School	R. Marwood, Barnstaple
Lucas, W., M.A.	(1858)	V. Ottringham	V. Burstwick, York
Roberts, C. M., B.D.	(1857)	R. Brinkley	R. Aldridge, Walsall
Davies, J. P., M.A.	(1873)	R. Street	R. Twineham
Street, J. H.	(1874)	V. Tonge	V. St Saviour, Bingley
Grossley, C. H., M.A.	(1882)	R. Nowton	Rural Dean of Horningsheath
Lloyd, J. A., M.A.	(1873)	C. St Margaret, Lynn	V. St Giles, Norwich
Lewis, G. H.	(1870)	Furlough	Chaplain Ghorepuri, Poonah
Sitwell, G. W., M.A.	(1861)	V. Leamington, Hastings	Rural Dean, Dunchurch
Clarke, J., M.A.	(1870)	V. Burton Fleming	V. Lissingington
Easton, J. G., M.A.	(1876)	V. Ilkeshall	R. Brinkley, Newmarket
Wellacott, W. T., M.A.	(1875)	Assistant Master, Newton Abbott College	V. Bradworthy, Devon
Stuart, E. A., M.A.	(1876)	V. St James, Holloway	V. St. Matthew, Bayswater
Walton, O. F., M.A.	(1872)	V. St Thomas, York.	V. St John, Wolverhampton
Everard, G., M.A.	(1851)	V. Christ Church, Dover	V. St. Andrew, Southport
Evans, J. D., M.A.	(1882)	V. Walmersley	Rural Dean, Bury, Lancs.
Nicholson, W. W., M.A.	(1882)	Chaplain R. N.	Chap. to the <i>Camperdown</i>
Starkey, G. A., M.A.	(1870)	V. Whiteparish	R. Hawkswell, Essex
Bluett, T. L.	(1877)	C. Southchurch	V. Colney St Peter, Herts.
Walker, R. H.	(1879)	C.M.S., Eq. Africa	Archdeacon of Uganda
Jones, W. W., M.A.	(1860)		R. Woodbridge, Suffolk
Field, T., B.D.	(1841)	R. Bigby	Prebendary of Welton in Lincoln Cathedral
Jackson, G. F., M.A.	(1882)	C. H. Trin., Brompton	Chap. at Barcelona
Ainger, F. E., M.A.	(1882)		V. Sparsholt, Hants.
Anderson, W. M.	(1886)	C. Faringdon	R. Bryanston, Dorset
Clarke, F. W., M.A.	(1880)	C. Tidenham	V. Caldecot, Chepstow

Amongst the appointments above recorded may be specially noted that of Mr R. H. Walker, well known in connexion with Eastern Equatorial Africa, to be the Bishop's deputy in Uganda; of Mr Everard, an influential mission preacher, who removes from Dover to the leading church in Southport; of Mr E. A. Stuart, the very successful Thursday morning lecturer at St Mary-le-B who exchanges St James's, Holloway, for one of the principal churches in the West-end of London, St Matthew's, Bayswater; and of Mr Nicholson, who is appointed to H.M.S. *Camperdown*.

The removal of Mr Torry to Marston Mortaine left the parish of Marwood in North Devon vacant; to this the College has presented Mr Pryke, formerly Scholar and Naden Divinity Student, 14th Wrangler in 1866 and Second Class in the Theological Tripos in 1867. Mr Pryke has been for twenty years Head Master of Lancaster School, which he has raised to a high place among the Grammar Schools of the North of England. Among his boys were Dr Tucker, (Senior Classic 1882), Mr Marr, our present Lecturer in Geology, and Mr Seward, University Lecturer in Botany.

Mr Chamberlain's presentation to Staplehurst left Aldridge vacant, which has been filled by the appointment of Mr C. M. Roberts, Rector of Brinkley, formerly Scholar, and for many years Head Master of Monmouth School. Mr Roberts is succeeded at Brinkley by Mr Easton, formerly Scholar, and sometime Head Master of Yarmouth School.

Besides Mr Blomefield, whose death is recorded in our *Obituary*, the College loses another clergyman who took his degree over sixty years ago. The Rev J. C. Burnett graduated in 1829, and after serving several curacies and incumbencies in the South-west was appointed to the living of St Michael, Bath, which he held for thirty-six years.

The senior clergymen now on the College books are the Rev Sir John Henry Fludyer (1826) and Canon C. T. Whitley (Senior Wrangler 1830).

A brass in memory of the late Dr Parkinson has lately been put up in the College Chapel. It bears the following inscription:

In memoriam · mariti · carissimi
 STEPHANI · PARKINSON · S · T · P
 Collegii · Divi · Johannis
 Socii · Lectoris · Tutoris · Praesidis
 qui · summos · in · studiis · mathematicis · honores · adeptus
 vixit · Collegio · fidelis
 amicis · iucundus
 discipulis · dilectus
 monumentum · uxor · superstes · ponendum · curavit
 natus · A · S · mdcccxxiii · obiit · A · S · mdccclxxxix

Another brass, the inscription of which is subjoined, has been put up in memory of Mr F. C. Wace.

In loving Memory of
 FREDERICK CHARLES WACE, MA: JP: DL.
 Esquire Bedell
 Late Fellow and Lecturer of this College
 Mayor of Cambridge 1889—1891
 Alderman of the Borough and of the County Council.
 Born June 17th 1836 Died Jan. 25th 1893
 Buried at Cherryhinton.
 This tablet is placed by his family.

The Manner of the Coronation of King Charles the First of England, edited for the *Henry Bradshaw Liturgical Text Society* by Mr Chr. Wordsworth, is described by the Editor in the following words:

"The manuscript marked 'L. 15,' in the Library of St John's College, is the main source which supplies the text now printed for our Society as the Coronation Service actually used at the Coronation of King Charles I in Westminster Abbey, 2 Feb. 162 $\frac{1}{2}$."

It is believed to be the very book which King Charles held in his hand on that occasion.

For this interesting fact we have the express statement in the handwriting of Abp Sancroft, "*I have reason to think, y^t tis y^e very Book which the King held in his Hand at y^t great solemnity.*"

The little book, which measures 6 $\frac{3}{4}$ inches by 4 $\frac{1}{2}$ inches, is well bound in a seventeenth century binding of green leather gilt, the edges of the leaves are gilt, the pages are ruled with red lines for the margin, and the ceremonial directions are rubricated. Text and rubrics are alike written in a clear large print-like hand, occupying the greater part of 67 pages. The hymn *Veni Creator* comes as an appendix on p. 69.

The first quire in the book (leaves 1—12) consisted in King Charles' time mainly of blank paper, the 8th leaf being the title page, and the 9th, 10th, and 11th being occupied with the note *Ex Libro Regali*, the prescription for the Oil and the list of Bishops, &c.

The volume subsequently fell into Abp Sancroft's hands, and he, while respecting the blank backs of the leaves already containing writing on one side, filled pages 1^a, 2^a, 2^b, 3^a with historical notes and extracts from Fuller and Heylin; and others on pp. 67, 70 at the end of the volume. For the practical purpose of utilising the book for the Coronation of King James II and his consort, he interlined the text book of the Coronation office (which concerned the crowning of King Charles I without his Queen) with such corrections and additions as would make it correspond with a certain old copy which he had, and would render it applicable for the double Coronation in 1685. This he was readily able to do, as there were copies extant of the discarded form which had been prepared on the supposition that Henrietta Maria would be crowned in 1626. The copy which Sancroft employed for his purpose in 168 $\frac{1}{2}$ was, as he tells us, a form on large folio paper in the King's Paper Office. He found space on pp. 71—75 for transcribing the whole Order for the actual Coronation and Investiture of the Queen Consort, but for his collation of those rubrics which related to the King, or to the King and Queen jointly, in other portions of the Service he did not find the margins of K in every case sufficient for his addenda. Accordingly he made use of the *verso* page of the last leaf of the (unnumbered) quire at the beginning of the book

as a receptacle for four of his longer and least manageable insertions from the Paper-Office copy, and when 12^b was thus filled he worked backwards to 12^a.³

We hope in our next number to give a descriptive notice of the second volume of the *Register of Admissions*, which was issued from the University Press during the summer. Meanwhile the following article from the *Manchester Guardian* of 29 August 1893 will convey some impression of its contents to those of our readers who have not yet seen the book.

"St John's College, Cambridge, has produced many men who in the different walks of life have deserved well of their country. Its history forms a part of the national life, and the *esprit de corps* of its students may well be nourished upon the traditions of its past. The same claim might indeed be made for every great school and college, and it would be well if all such institutions gathered up their records and put in black and white the evidence of the services they have rendered to the community. A step in this direction has been taken by St John's in the publication of the 'Admissions' of students from January 1630 to July 1715. Eleven years have elapsed between the issue of the first and second volume, but historical and genealogical students will rejoice to possess these books, with their admirable and elaborate indices, and will be grateful to Professor John E. B. Mayor for the labour, in which he has been zealously aided by Mr. R. F. Scott, the Bursar of the College. There are many Northern, Lancashire, Cheshire, Welsh, and Shropshire names to award the inquiries of local antiquaries. There are indications, too, of the outbreaks of war and pestilence, and there are occasional phrases which bring before us in a vivid manner the difference between now and then, as in the case of the two scholars who in 1647 came from 'Strand, in the suburbs of London.' A remarkable fact becomes apparent, that in the period covered by this register—not a time to which we look for enthusiasm in the cause of either learning or philanthropy—many poor men's sons found their way to St John's. Amongst the trades enumerated of the fathers of the pupils are those of barber, baker, collier, inn-keeper, tanner, weaver, wheelwright, shepherd, and shipwright. One page records the admission of eight young men. The first was the son of a knight, the second of the college butler, the third of the college baker, the fourth of a citizen of London, the fifth of a clergyman, the sixth and seventh of husbandmen, and the eighth of a gentleman. Thus the registers tell, to use Professor Mayor's phrase, 'how far the College fulfilled its mission of uniting class to class. We see noblemen, baronets, esquires, gentlemen, meeting on equal footing with the professional and commercial classes and with artisans. Together all went to the same grammar school, together the more promising proceeded to the University; for plain living threw

open doors to every fortune.' And he adds: 'We boast of our reforms, but should be puzzled to show that the highest and the lowest of our countrymen find as much to attract th here now as they did two centuries and a half ago.' Something may depend upon the different trade terminology of the seventeenth, eighteenth, and nineteenth centuries, but when such allowances have been made there remains the fact that our ancestors not infrequently succeeded in guiding poor but clever lads from the primary school to the University—an achievement that many people imagine to belong to the present age exclusively."

The Rev C. J. Blomfield, Rector of Launton and Rural Dean of Bicester, who is publishing a *History* of the parishes in his Deanery, has recently issued Part vii dealing with the parishes of Fritwell and Soulderne. For some facts in the history of both parishes he has made use of documents preserved in St John's among the papers relating to the College living of Soulderne. Soulderne was one of the benefices given to the College by John Williams, then Bishop of Lincoln, and afterwards Archbishop of York and Keeper of the Great Seal. Mr Blomfield gives a full account of all the Rectors presented by the College, derived from the College Registers and annotated from Prof Mayor's collections and other sources. Two names occur in the list of Rectors which are of interest in literary history, the Rev Geoffrey Shaw, the subject of "The Soulderne Ghost Story," an account of which has appeared in the *Eagle* (xvi, 17), and the Rev Robert Jones, Rector from 1805 till 1835, the friend of Wordsworth, who has given a sketch of him in one of his *Poems of Sentiment and Reflection*. Wordsworth visited Jones at Soulderne, and has described the old Rectory House (now destroyed) in one of the *Miscellaneous Sonnets*, 'A Parsonage in Oxfordshire.' Wordsworth and Jones travelled together in France, a fact recorded in the third of the *Sonnets dedicated to Liberty*:

Jones, as from Calais southward you and I
Went pacing side by side....

The poet also refers to him as "one of my dearest and earliest friends." A view of the old Rectory House is given in Mr Blomfield's book.

In Dr William Wright's recent book *The Brontes in Ireland* will be found a very full account of the Rev Patrick Bronte, father of the novelists (B.A. 1806). Dr Wright is very severe on the 'baseless assertion' that the Brontës were called Brunty, Branty, or Prunty in Ireland. Those who hold this view argue that no Irish name ends in an accented *e* and that if the name was pronounced Brunty that was how it must have been spelled.

When Patrick Bronte entered St John's 1st October 1802, the keeper of the Admission Register entered him as *Patrick Branty*. But he signed himself on Matriculation in that term

Patr. Bronte. He appears in the University Calendar of the term as *Bronte* and with the same spelling in the College Register of Scholars and Exhibitioners.

Prof Mayor has given good reasons for believing that the entries on admission were for many years taken down from the lips of the man himself. So by help of an Irish brogue, for Bronte was of humble birth, 'Brontë' might well sound like 'Branty' to English ears.

Those who believe in the change of name have an ingenious theory. In 1799 the King of the Two Sicilies had resolved and ordained that the ancient and famous town of Bronte, on the skirts of Etna, with its territories and dependencies should be conferred on Lord Nelson; and in January 1801 Nelson obtained the permission of his Sovereign to assume the title, and began to sign himself "Nelson and Bronte." What more natural than that the patriotic young freshman should be anxious to drop the vulgar Branty and blossom out into the glory of the foreign-looking Brontë? But if he did so it was between the time of his entry at St John's and his matriculation.

In Dr Wright's volume will be found photographic facsimiles of Bronte's signature on Matriculation and on his obtaining the B.A. degree 22 April 1806. There is also an excellent portrait of him at p. 159.

An article by E. S. T. in the *Christ's* last Easter Term gives some interesting statistics of the proportion of men entered at the ten largest Colleges who ultimately graduated in Arts. From Easter 1880 to Lent 1890 the following numbers matriculated:

Trinity	1829	Pembroke	527
St John's	964	Clare	524
Trinity Hall	631	Christ's	441
Jesus	579	Corpus	391
Caius	573	Emmanuel	340

Of these the following percentages graduated with First or Second Class Honours, or in the 'Poll,' between 1883 and 1892:

	1st Class	2nd Class	Poll.
Trinity	10.9	15.6	35.9
St John's	14.2	20.7	37.2
Trinity Hall	2.1	7.7	39.0
Jesus	3.5	10.7	37.5
Caius	11.2	14.3	34.6
Pembroke	8.0	15.9	50.3
Clare	5.5	11.8	44.7
Christ's	12.7	20.9	42.4
Corpus	2.4	12.5	54.7
Emmanuel	10.6	19.4	32.9
Total	8.9	15.2	39.5

It is satisfactory to note that St John's comes out so well in this comparison. Its proportion of First Classes is the largest of all.

JOHNIANA.

Voll Hoffnung und gehobenen Geistes sah er sich eingereicht in die Zahl der Undergraduates von St John's College. Anfangs fand er alle Erwartungen noch übertroffen. Das neue Kleid, die volle Börse mit unbeschränkter Freiheit der Verfigung, die Fragen, Ratschläge, Warnungen und unschuldigen Neckereien, mit denen jeder Neuling in die Sitten und Gebräuche der alma mater eingeweiht wird, die Einladungen schnellgewonnener Freunde zu solennem Abendessen mit Wein und Südfrüchten—all es war eine Welt zu sehr verschieden von der einfach bäuerlichen, in der er aufgewachsen war, um ihn nicht wie ein Feenmärchen zu blenden und zu verwirren.

Marie Gothein: William Wordsworth i. 13 (1893).

The Old Screen of St John's College Chapel

Sir,

Your excellent article on June 24th re the Melton Mowbray meeting of the Lincoln Architectural Society has only just come under my notice. Let me note an interesting omission in your allusion to Whissendine Church, viz. that in the south aisle of nave the rood-screen of St John's College, Cambridge, has found a resting place. Passing beneath it, above a hundred generations of old Johnians were "marked" on entering chapel; but on the building of the new chapel in 1865 it was ruthlessly discarded by Sir G. G. Scott, and was with pleasure and regret discovered the other day by

AN OLD JOHNIAN.

The Builder: 29 July 1893.

Let us not forget the atrocities which disgraced the reign of Henry the Eighth. Do we not remember the fate of the pious Bishop Fisher, whose power was exercised only for the advancement of learning, and whose life was devoted to the promotion of piety? Little did he think, when he advised his royal pupil to erect the munificent foundations of St John's and Christ's Colleges, that they would swarm with the enemies of his religion and the friends of his persecutors!

The Examiner: 27 January 1828 (p. 51).

The Rev William Taylor Newbold of St John's College, Cambridge, the first Cantab who had filled the office [of Head Master of St Bees School] since the appointment of Jonathan Banks in 1681, and the first who was not a native of either Cumberland or Westmorland, was nominated Head Master in January 1880 by the Rev Dr Magrath, Provost of Queens', also the first not being a native of either of those two counties who had held that distinguished position.

[Then follows an account of the New Scheme for the Government of the School, and the expenditure of £14,793 15s. on new buildings.] Brief though the period is since this large expenditure was incurred, and great as is the increased accommodation, it is already insufficient. So successful has been Mr Newbold's administration that he has been compelled to purchase the largest house in the village for the overflow of the boarders who are under the care of the Rev Mr Alderson, the second master. The number of scholars at present

still further extension of the buildings, for it is more than probable that the coal royalty will be much greater in the future than it ever has been in the past.

W. Jackson, F.S.A.: Papers and Pedigrees mainly relating to Cumberland and Westmorland, II. pp. 224, 226 (1892).

Mr G. W. Childs is to erect a handsome black granite monument over the neglected grave of Richard A. Proctor [B.A. 1860], in Greenwood Cemetery, New York. On one side of the monument will run the inscription:—

RICHARD A. PROCTOR, ASTRONOMER,
Born in Chelsea, England,
March 23, 1837.
Died in New York City,
Sept. 12, 1888,
Aged 51 years.

How good! how kind! and he is gone!

Erected by George W. Childs.

The apex of the shaft will appropriately be crowned by a star.

The most interesting point about the memorial, however, will be the following curious epitaph letter from Mr Herbert Spencer on the back of the memorial:—

Fairfield, Pewsey, England.

On public as on private grounds Prof Proctor's premature death was much to be lamented. He united great detailed knowledge with broad general views in an unusual degree, and, while admirably fitted for a popular expositor, was at the same time well equipped for original investigations, which, had he lived, would doubtless have added to our astronomical knowledge. Prof Proctor was also to be admired for his endeavours to keep the pursuit of science free from the corrupting and paralyzing influence of State aid.

July 5, 1893.

HERBERT SPENCER.

A re-burial service will be conducted by Dr Talmage.

Westminster Gazette: 29 August 1893.

COLLEGE EXAMINATIONS 1893.

PRIZEMEN.

MATHEMATICS.

3rd Year (Dec. 1892). 1st Class.	2nd Year. 1st Class.	1st Year. 1st Class.
{ Dale	Leatham	Bromwich
{ Franks, R. S.	Borchardt	Maclaurin
{ Cummings	Hibbert-Ware	Maclachlan
{ Heron	Raw	Smallpeice
{ Hudson, E. C.	Werner	{ Cama
{ Hardwick	Newling	{ Dé
{ Sargent, H.	Hart	{ Brock
	Edmunds	{ Carter
	Webb	{ Schroder
		{ Small

CLASSICS.

3rd Year. 1st Class.	2nd Year. 1st Class.	1st Year. 1st Class.
Sheepshanks	McElderry	Hardwich (<i>div. 1</i>)
Horton-Smith, L.	Tate, R. W.	Chotzner "
Long, H. E.		Gaskell "
		Moore (<i>div. 2</i>)
		Byles "

NATURAL SCIENCES.

Candidates for Part I. of the Natural Sciences Tripos.

2nd Year. 1st Class.	1st Year. 1st Class.
Eagles	Blackman, V. H.
Horton-Smith, R. J.	West
Orton	

HISTORY.

1st Year. 1st Class.
McKee

LAW.

2nd Year.
Yusuf-Ali

INDIAN CIVIL SERVICE.

Russell

PRIZES.

GREEK TESTAMENT.

None awarded.

HEBREW.

3rd Year.
Hutton, A. R. R.
2nd Year.
Pearson

NEWCOMBE PRIZE.

(for Moral Sciences).
Corbett

WRIGHT'S PRIZES.

3rd Year.	2nd Year.	1st Year.
Franks, R. S.	Leatham	Bromwich
Sheepshanks	McElderry	Hardwick
	Orton	McKee
		West

HUGHES PRIZES.

{ Dale
{ Horton-Smith, L.
Masterman

HUGHES EXHIBITION.

(for Church History)
Earle

ENGLISH ESSAY PRIZES (December 1892).

3rd Year.	2nd Year.	1st Year.
Brown, W. L.	Kidd	Osborn

FOUNDATION SCHOLARSHIPS CONTINUED.

Aickin	Horton-Smith, L.	Masterman
Blackman, S. S. F.	Hough	Newling
Borchardt	Hudson, E. C.	Nicklin, J. A.
Brown, W. L.	Jones, H. P.	Pocklington
Chevalier	Leatham	Raw
Chotzner	Long, B.	Sheepshanks
Cummings	Lupton	Smallpeice
Dale	MacBride	Smith, R. T.
D'Souza	McDougall	Stone
Franks, R. S.	McElderry	Tate, R. W.
Hardwick	Maclachlan	Villy
Heron	McNeile	Werner
Hibbert-Ware		

HUTCHINSON STUDENTSHIP.

Blackman, F. F.

CHORAL STUDENTSHIPS.

Thatcher
Reissmann

ELECTED TO FOUNDATION SCHOLARSHIPS.

3rd Year.

Corbett

2nd Year.

Horton-Smith, R. J.

Orton

1st Year.

Blackman, V. H.

Bromwich

Cama

Gaskell

Maclaurin

EXHIBITIONS.

Brock

Byles

Carter

Edmunds

Hart

Hay

Hutton, A. R. R.

Long, H. E.

McKee

Moore

Powell

Purvis

Schroder

Webb

West

Yusuf-Ali

PROPER SIZARSHIPS.

2nd Year.

Webb

Emslie

Thatcher

Eagles

Hart

1st Year.

Brock

McKee

Moore

West

LIMITED EXHIBITIONS (October, 1893).

Baker Exhibition: L. A. Body (Durham School).*Dowman Exhibition*: T. F. Brewster (Pocklington School).*Munsteven Exhibition*: C. A. M. Evans (Oundle School).*Somerset Exhibition*: C. P. Keeling (Manchester School). E. A. A. Jones (Hereford School).*Vidalian Exhibition*: J. E. McCormick (Exeter School).

TRIPOS EXAMINATIONS, EASTER TERM 1893.*

CLASSICAL TRIPOS Part I.

Class I.

Horton-Smith, L. (*div.* 2)

Sheepshanks

Class II.

Long, H. E. (*div.* 1)Moss-Blundell (*div.* 2)Lewis, W. R. (*div.* 3)

Class III.

Richards (*div.* 1)

Walker, B. P. "

Passingham (*div.* 2)

Stowell "

Coe (*div.* 3)

Wrangham "

Part II.

Class I.

Ds Stone (*History*).

NATURAL SCIENCES TRIPOS Part I.

Class I.

Blackman, S. S. F.

Horton-Smith, R. J.

Orton

Class II.

Eagles

Holmes

Williamson

Class III.

Briggs, G. F.

Bythell

Cameron, W. E.

Kitchin

Ds Rosenberg.

Part II.

Class I.

Ds Brown W. L. (*Physiology*)

Class II.

Purvis

Ds Smith, R. T.

THEOLOGICAL TRIPOS Part I.

Class II.

Earle

Class III.

Hutton

Part II.

Class II.

Ds Lupton (*New Testament*).Ds Nutley (*History and Literature*).

LAW TRIPOS Part II.

Class I.

D'Souza

Class III.

Pitkin

HISTORICAL TRIPOS.

Class I.

Masterman.

ADMITTED TO THE DEGREE OF B.D.

Mag Joseph Hirst Lupton, formerly Fellow.

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

Mag Daniel West Samways, formerly Fellow.

Ds John Herbert Godson.

Ds Cecil Ernest Millington Lewis.

Ds Frederick Henry Lewis

The following University appointments of members of the College are announced: Mr A. C. Seward, University Lecturer in Botany; Dr A. Macalister, Professor Liveing, Mr J. E. Marr, and Mr A. Harker, members of the Sedgwick Geological Museum Building Syndicate; Dr D. MacAlister, Professor Liveing, Mr R. F. Scott, and Mr I. A. Tillyard, members of the Agricultural Examinations Syndicate; Mr A. Caldecott, Examiner for the Moral Sciences Tripos; Mr C. E. Graves, Examiner for the Bell and Abbott Scholarships; Mr J. T. Ward, Examiner for the Maitland Prize; Dr Taylor, a Governor of St. David's College, Lampeter; Professor Liveing, a Governor of the South Eastern Agricultural College; Dr D. MacAlister, Assessor to the Regius Professor of Physic; Mr H. F. Baker, Examiner for Part II of the Mathematical Tripos; Dr W. J. Sollas, Mr P. Lake, Mr A. C. Seward, Mr W. Bateson, and Dr H. D. Rolleston, Examiners for the Natural Sciences Tripos; Mr E. H. Acton, Examiner for the Second M.B. Examination; Mr W. Moore Ede, a Governor of the Royal Grammar School, Newcastle-upon-Tyne; Mr A. C. Seward, member of the Botanic Garden Syndicate; Dr E. C. Clark, member of the Fitzwilliam Museum Syndicate; Dr A. Macalister, member of the Antiquarian Committee; Dr Sandys and Mr J. R. Tanner, members of the Library Syndicate; Dr D. MacAlister, member of the Local Examinations Syndicate; Mr J. Larmor, member of the Observatory Syndicate; Dr Taylor, member of the *Sex Viri*, and of the Proctorial Syndicate; Dr D. MacAlister, member of the State Medicine Syndicate; Mr J. R. Tanner,

* For Triposes not here given, see our last number, *Eagle* XVII, 681

member of the Special Board for History; Dr Garrett, member of the Special Board for Music; Mr R. F. Scott, member of the Financial Board; Dr Sandys, member of the General Board of Studies.

The following books by members of the College are announced: *Greek-English Lexicon to the New Testament* (Macmillan), by W. J. Hickie; *Cicero pro Milone* (Macmillan), by F. H. Colson; *The Theory of Conditional Sentences in Greek and Latin* (Macmillan), by Richard Horton Smith; *Hydrostatics* (Macmillan), by A. G. Greenhill; *Materials for the Study of Variation in Animals, vol i* (Macmillan), by W. Bateson; *Organic Chemistry for Beginners* (Macmillan), by G. S. Turpin; *Physiography for Beginners* (Macmillan), by J. E. Marr and A. Harker; *Physiology for Beginners* (Macmillan), by M. Foster and L. E. Shore; *Selections from Early Christian Writers* (Macmillan), by the Rev Prof H. M. Gwatkin; *Addresses, Essays, and Lyrical Translations of the late Dr T. C. Fintlayson* (Macmillan), with life by Dr A. S. Wilkins; *Geometrical Conics, Part ii* (Macmillan), by J. J. Milne and R. F. Davis; *Latin and Greek Verse Composition* (University Press), by the late Rev Canon T. S. Evans D.D.; *The Scientific Papers of John Couch Adams, vol i* (University Press), edited by Professor W. G. Adams; *The Story of our Planet* (Cassell), by the Rev Dr T. G. Bonney; *Plain Introductions to the Books of the Bible* (Cassell), by the Rt Rev Dr C. J. Ellicott; *The Shapes and Embroidery of Ecclesiastical Vestments as represented in Medieval Monuments* (St Osmund's Society), by R. A. S. Macalister; *Aristophanes' Vespae* (Pitt Press), by Rev C. E. Graves; *Common Sense Euclid, books i-iv* (W. H. Allen & Co.), by the Rev A. D. Capel; *A History of the Theory of Elasticity, vol ii* (University Press), by the late Dr I. Todhunter, edited by Professor Karl Pearson; *Practical Physiology of Plants* (University Press), by F. Darwin and E. H. Acton; *Fossil Plants* (University Press), by A. C. Seward; *Text-Book of Physical Anthropology* (University Press), by Professor A. Macalister; *Prendeville's Livy, book iv* (Deighton), edited by J. H. Freese.

LADY MARGARET BOAT CLUB.

First Captain—S. B. Reid. *Second Captain*—A. P. Cameron. *Hon. Secretary*—W. H. Bonsey. *Hon. Treas.*—A. G. Butler. *First Lent Captain*—R. P. Hadland. *Second Lent Captain*—F. A. Rose. *Third Lent Captain*—C. G. Leftwich.

Andrews and Maples Freshmen's Sculls. These sculls were rowed for on June 17. There were three entries, F. A. Rose, K. C. Dé, and W. H. Bonsey. The race ended in a win for Rose.

University Coxswainless Fours. The following four was in

practice for three weeks, but did not compete owing to inability to get together:

- A. P. Cameron (*bow*)*
- 2 A. E. Buchanan
- 3 W. H. Bonsey
- S. B. Reid (*stroke*)
* Steerer.

J. B. Close, of First Trinity, kindly coached us.

Sculling Handicap. A sculling handicap race, for a prize presented by R. H. Forster, was rowed on November 13 and 14. The course was from Ditton Ditch to the winning post near the Big Horse-Grind. There were eleven entries. G. F. Cooke (150 secs.) won the race, A. F. Alcock (90 secs.) being second.

University Clinker Fours. The L.M.B.C. did not put on a Clinker Four this year.

Pearson and Wright Sculls: November 16. There were only two entries this year, S. B. Reid and W. McDougall. Reid won by about 20 yards.

Colquhoun Sculls: November 21, 22, and 23. There were seven competitors this year, two of them being members of the L.M.B.C., viz. S. B. Reid and W. McDougall.

FIRST ROUND.

Heat I.

- Station 2—T. G. Lewis, 3rd Trinity 1
- „ 1—J. R. B. Branson, 1st Trinity 0

Lewis beat Branson by a length. Time 8 min. 55 sec.

Heat II.

- Station 1—A. T. L. Rumbold, 1st Trinity 1
- „ 2—S. B. Reid, L.M.B.C. 2

Rumbold won by 100 yards. Reid's wrist gave at Ditton. Time 8 min. 56 sec.

Heat III.

- Station 2—R. P. Croft, Trinity Hall 1
- „ 1—A. R. Green, Sidney 0

Croft won by 70 yards. Time 8 min. 55 sec.

Heat IV.

W. McDougall, L.M.B.C., rowed a bye.

SECOND ROUND.

Heat I.

- Station 2—A. T. L. Rumbold, 1st Trinity 1
- „ 1—W. McDougall, L.M.B.C. 0

Rumbold won by 50 yards. Time 9 min. 5 sec.

Heat II.

Station 2—R. P. Croft, Trinity Hall..... 1
 ,, 1—T. G. Lewis, 3rd Trin. 0

Croft won by $1\frac{1}{2}$ lengths. Time 8 min. $51\frac{1}{2}$ sec.

THIRD ROUND.

Final Heat.

Station 2—R. P. Croft, Trinity Hall..... 1
 ,, 1—A. T. L. Rumbold, 1st Trinity 0

Croft won by $2\frac{1}{2}$ lengths. Time 8 min. 33 sec.

Trial Eights. Rowed on Thursday, November 30. There were two Seniors and three Juniors. The Seniors were coached by Butler and Cameron, and Rose; the Juniors by Leftwich, Hadland, and Whitman. The Seniors' race was a very good one, Rose's eight winning by three seconds. Whitman's crew won the Juniors.

Senior Crew.

	st.	lbs.
W. A. Houston, bow	9	8
2 W. S. Shimiel	9	13
3 R. R. Cummings	10	7
4 A. C. Scouler	10	12
5 J. G. McCormick	12	$3\frac{1}{2}$
6 R. Y. Bonsey	12	6
7 C. F. Hare	10	13
H. Bentley, stroke	10	$7\frac{3}{4}$
G. F. Cooke,cox.	8	2

Junior Crew.

W. A. Doherty, bow
2 S. P. Dastur
3 C. T. Powell
4 H. C. Andrews
5 V. B. Manby
6 W. W. Duncan
7 G. G. Baily
P. Green, stroke
J. D. Davies, cox.

The weights of the Junior Crew were not taken.

A supper was held in Lecture Room VI after Hall on Thursday night, when the pots were presented to the winning crews by Mr Lister, who presided.

It gives us much satisfaction that the College, after an interval of some years, has again had a representative in the University Trial Eights, W. H. Bonsey having rowed seven in the losing boat (December 1). We trust that this will be followed up by his obtaining his "blue."

CRICKET CLUB.

The following Officers have been elected for the ensuing season:

President—Mr J. R. Tanner. *Treasurer*—Mr G. C. M. Smith. *Captain*—G. P. K. Winlaw. *Secretary*—F. J. S. Moore. *Committee*—J. J. Robinson, W. G. Wrangham, H. A. Merriman, W. Falcon, J. H. Metcalf.

Mr F. L. Thompson, President, and for so many years Treasurer of the Club, has resigned office to our great regret, in consequence of his approaching departure from Cambridge. We wish him all happiness and success, and hope we may often see him again on the cricket ground where he has played so many years for the College.

RUGBY UNION FOOTBALL CLUB.

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

Up to the present we have had a fairly successful season, having won six matches out of eleven, drawn one and lost four. The reverses were suffered at the hands of Trinity (twice), Clare, and Jesus. As there are still several fixtures to be played next term as well as this, and the vacancies among the 'colours' have not yet been filled up, a further account will be reserved till the next number.

Our 'Blue' and 'International' J. J. Robinson has been playing regularly for the 'Varsity' during the term. Several old Johnians have played against the 'Varsity'—A. E. Elliott for St. Thomas's Hospital, C. D. Edwards for Guy's Hospital, and T. L. Jackson for the Old Leysians. G. R. Joyce has played with much success for Surrey.

ASSOCIATION FOOTBALL CLUB.

Captain—C. O. S. Hatton. *Hon. Sec.*—B. J. C. Warren.

With nine colour men remaining out of last year's team, we were confident of a fairly good season, and, although on several occasions we have been obliged to put a very weak eleven into the field, the record is moderately good. Had several of the old colour men, however, condescended to come down to practice, the result, especially in the cup tie, might have been still more satisfactory.

The forwards have been much better together than last year, and the shooting, although not everything that could be wished, has been more effective, as is shown by the fact that in only one match have we failed to score. The centre and outside right are perhaps the two weakest spots, but Reeve was unfortunate in getting hurt when he was beginning to combine better with the other forwards. Cole has also played well in several matches. H. H. Davies at outside left and Merriman inside have played consistently well, and Warren's passing is good.

The backs and halves have all been fairly reliable, but Mundahl is much slower than last year.

We congratulate Hatton on playing several times for the 'Varsity, and Reeve on playing in the Freshmen's match.

Out of a total of 15 matches played up to the present time we have won nine, drawn two, and lost four. We have kicked 52 goals to 33. In the first match with Pembroke we had only ten men and got beaten 5-7, but made ample amends in the return by winning 5-0.

We drew a bye in the first round of the College Cup and were unfortunate in getting beaten (2-3) by Trinity Hall in the second round; nearly all the team, however, were in want of practice and training.

The second eleven have done remarkably well, and with the

exception of one draw have won all their matches and have kicked 28 goals to 7.

The team has been made up as follows :

J. H. Metcalfe	Goal	H. A. Merriman	} Left-wing
C. O. S. Hatton	} Backs	H. H. Davies	
H. M. Tapper		} Half-Backs	H. Reeve
F. O. Mundahl	} Right-wing		B. J. C. Warren
W. H. Ashton		F. G. Cole	
E. H. Vines			

The following have also played—F. W. Walker, F. J. S. Moore, C. M. Webb, F. A. S. McClelland, C. C. Sumner, A. J. Story.

The following is the result of matches up to the present time :

1st XI.			
Date.	Club.	Result.	Goals.
			For Against
Oct. 19....	Clare ..	Won	5 2
" 23....	Pembroke ..	Lost	5 7
" 26....	Trinity Hall ..	Lost	2 3*
" 28....	Christ's ..	Won	4 1
" 31....	Emmanuel ..	Won	2 1
Nov. 4....	Caius ..	Won	4 2
" 10....	West Wratting Park ..	Won	8 3
" 11....	Peterhouse ..	Lost	0 1
" 13....	Trinity Hall ..	Won	4 2
" 16....	Trinity Rest ..	Lost	2 5
" 18....	Trinity Harrovians ..	Won	5 2
" 21....	Pembroke ..	Won	5 0
" 23....	Corpus ..	Won	3 1
" 24....	Emmanuel ..	Draw	1 1
" 28....	Jesus ..	Draw	2 2
2nd XI.			
Oct. 21....	Jesus ..	Won	2 1
" 23....	Fitzwilliam Hall ..	Won	4 0
Nov. 4....	Caius ..	Won	6 0
" 7....	Clare ..	Won	6 1
" 8....	Fitzwilliam Hall ..	Won	5 1
" 22....	Queens' ..	Won	3 2
" 28....	Jesus ..	Draw	2 2

* Cup Tie.

The characters will appear in the next number of the *Eagle*.

ATHLETIC CLUB.

President—H. M. St C. Tapper. Hon. Secretary—W. Falcon. Committee—J. J. Robinson, C. H. Rivers, G. P. K. Winlaw, E. A. Strickland, C. C. Angell, E. H. Lloyd-Jones, C. O. S. Hatton, K. Clarke, H. Reeve, S. B. Reid, Capt. L.M.B.C. (*ex officio*).

We congratulate K. Clarke upon his success in the Long Jump at the Freshmen's Sports.

In the athletic competition held at Fenner's on December 2, between the University and the L.A.C., G. P. K. Winlaw was

chosen as the University 'first string' in the Long Jump, and C. H. Rivers in the Weight, which he won with a put of 35 feet 10 inches. Winlaw jumped 20 feet 5 inches; Tapper, who jumped against him for the L.A.C., 20 feet 7½ inches.

C. C. Angell and H. B. Watts have been representing the 'Varsity in the 'Hare and Hounds.'

In the Freshmen's Race of the C. U. 'Hare and Hounds' Club, run on October 24, H. B. Watts came in first in 48 min. 59 secs.

GENERAL ATHLETIC CLUB.

President—Mr H. R. Tottenham. Treasurer—Mr J. J. Lister. Committee—Mr J. E. Marr, S. B. Reid (L.M.B.C.), C. O. S. Hatton (A.F.C. and L.T.C.), G. P. K. Winlaw (C.C.), J. J. Robinson (R.U.F.C.), E. J. Kefford (L.C.C.), H. M. Tapper (A.C.), W. McDougall.

The expenses of the General Athletic Club have been unusually heavy this year. Three new boats were required by the Boat Club in the May Term; one of them was paid for by private subscription, but the cost of the other two has added £20 to the deficit of last year.

Balance Sheet for the Year 1892—1893.

Receipts.	£	s.	d.	Expenditure.	£	s.	d.
Subscriptions:				Overdraft at Bank.....	94	19	8
Michaelmas Term.....	237	8	0	Deficit on Long Vacation,			
Lent Term.....	180	0	0	1892	5	10	6
Easter Term.....	236	5	0	Paid to Treasurers of Clubs:			
Loan by Treasurer	20	0	0	L. M. B. C.	409	14	10
				Cricketer Club ..	98	0	0
	673	13	0	Football Club	25	0	0
				Lawn Tennis Club	85	10	0
				Athletic Club	34	10	0
				Lacrosse Club	2	10	0
				To Carey for collecting			
				Subscriptions.....	9	0	0
				Cleaning lecture rooms ..		10	0
				J. Palmer, for printing....	1	15	6
				Bank charges.....	1	14	1
				Two cheque books		4	0
				Repayment of loan of			
				Treasurer	20	0	0
Deficit.....	115	5	7				
	£788	18	7		£788	18	7

J. J. LISTER, Hon. Treas.

H. R. TOTTENHAM, President.

Oct. 31, 1893.

LAWN TENNIS CLUB.

At a general meeting held on November 6, the following officers were elected:

President—Mr R. F. Scott. Captain—C. O. S. Hatton. Hon. Secretary—B. J. C. Warren. Treasurer—S. W. Newling. Committee—G. W. Poynder, A. J. Tait, and M. W. Blyth.

EAGLE LAWN TENNIS CLUB.

President—Mr R. F. Scott. *Treasurer*—G. P. K. Winlaw. *Secretary*—W. Falcon.

The following gentlemen were elected members of the Club at a meeting held on October 22—R. P. Hadland, C. G. Leftwich, F. J. S. Moore, F. A. Rose, A. J. K. Thompson.

LACROSSE CLUB.

Lacrosse in Cambridge is at present in a flourishing condition, and is particularly well supported in St John's, though we should like to see a few more recruits from the ranks of those likely to remain in residence for some time. In the 'Varsity first team five Johnians have been playing regularly, J. Lupton, E. J. Kefford, W. Raw, E. E. Prest, and W. J. Leigh-Phillips.

The following have represented the College in the 'Varsity second team:—F. D. Patch, W. Bull, A. M. C. Field, H. L. Gregory, C. A. Palmer, W. K. Wills.

On November 21 a College team played against the rest of the 'Varsity, and a very good game resulted in a draw, each side scoring two goals.

We are looking forward to several good matches next term.

FIVES CLUB.

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, G. W. Poynder.

The Club has had a very successful term, playing three matches under Rugby Rules and winning each of them very easily.

We beat Selwyn by 125 points to 80, Old Merchant Taylors by 129 to 65, Clare by 143 to 77.

The four is as follows:—L. Horton-Smith, J. Lupton, A. B. MacLachlan, A. J. Tait.

C. R. McKee also played in one match.

DEBATING SOCIETY.

President—A. K. B. Yusuf-Ali. *Vice-President*—R. S. Dower. *Treasurer*—W. B. Allan. *Secretary*—H. H. Davies. *Committee*—A. J. K. Thompson, J. F. Skrimshire.

The debates for the term have been as follows:

Oct. 21—"That this House approves of the Payment of Members of Parliament." Proposed by W. B. Allan, opposed by E. H. Coleman. Lost by casting vote, 20 to 20.

Oct. 28—"That this House strongly censures the conduct of the miners in the recent Coal-strike." Proposed by A. J. K. Thompson, opposed by R. O. P. Taylor. Carried by 20 to 8.

Nov. 4—No debate—owing to College Popular Concert.

Nov. 11—Impromptu.

Nov. 18—"That Conservatism is the true basis of Socialism." Proposed by J. H. B. Masterman, opposed by Peter Green. Carried by 18 to 13.

Nov. 25—"That in the opinion of this House to be Unconventional is to be Reasonable." Proposed by H. H. Davies, opposed by J. F. Skrimshire. Carried by 13 to 6.

Dec. 2—"That this House considers the present Session of Parliament to be one of the most glorious in the history of the century." Proposed by A. K. B. Yusuf-Ali, opposed by R. W. Tate. Lost by 9 to 24.

Many freshmen have made their *début* and give promise of successful debates in future.

Among our visitors have been the President and Vice-President of the Union, and Mr Binning of Downing.

The average attendance for the term has been about 40.

MUSICAL SOCIETY.

President—Dr Sandys. *Treasurer*—Rev A. J. Stevens. *Secretary*—J. M. Hardwich. *Assistant Secretary*—F. G. Cole. *Committee*—W. R. Elliott, C. T. Powell, W. H. Bonsey.

The term has been on the whole a success; the concerts were attended in greater numbers than was the case last year; the Freshmen have contributed quite their quota to the Society, and a certain amount of new talent has been discovered.

The Society had the honour of giving the first of the Saturday Popular Concerts in the Guildhall on November 4; Mr Ward kindly consented to take the chair. The concert went off without any hitch; but the effect of the Part-Songs was quite spoilt by some of the audience seated in the Orchestra, who however happily were not members of the College. We have to thank Mr Hamilton for the help he gave us, and we are much indebted to six of the choir-boys, who sang under the supervision of Mr Lister, the choir-master.

Three Smoking Concerts were given during the term. At the first, October 30, Mr Baker took the chair. Mr Eltringham, of Trinity College, was given an enthusiastic *encore* for his Banjo Solo: H. Reeve made his first appearance as a tenor with Molloy's "Fame the Fiddler." The second was held on Monday, November 13, Mr Sikes acting as chairman. For

the large attendance, enthusiastic *encores*, wealth of "floral tribute," and jokes from the Chair, the concert was quite one of the best that have been given for some time past; six items were *encored*; A. J. Chotzner's comic songs were the feature of the evening. On November 27 the third concert was given. Mr Glover kindly officiated as chairman. The visitor on this evening was Mr Fitzgerald of Trinity College, who sang Irish songs and was *encored* three times. Seven out of the fourteen items on the programme were *encored*. The monotony of solos which usually prevails was in this case varied by two duets for the piano, one for the voice, a trio, and a quartette. We hope that the efforts of the Society will be as well supported next term, and that the number of subscribers from the second and third years will be increased.

THEOLOGICAL SOCIETY.

President—G. S. Osborn. *Ex-President*—A. R. R. Hutton B.A.
Treasurer—G. Watkinson. *Secretary*—R. O. P. Taylor. *Committee*—
G. G. Pearson and W. H. Ashton.

Four papers have been read before the Society this term:

Oct. 27—"The Infallibility of the Church," by A. R. R. Hutton. *Nov. 3*—"S. Francis of Assisi," by R. O. P. Taylor. *Nov. 10*—"The Eschatology of St Paul," by Prof Stanton. *Nov. 17*—"The Supernatural in Creation," by the Rev R. Hudson of Selwyn.

The discussion following the reading of the paper has become a much more prominent feature of the meeting. Whereas it often used to be a mere duet, now almost every member takes some share in it.

The alterations of the rules so as to admit men who intend to take Holy Orders, even though they are not taking the Theological Tripos or Special, has resulted even more happily than was expected, and has raised both the numbers and the character of the Society.

A grateful Secretary has also to record the abolition of the custom of inserting an abstract of each paper in the minutes, which has always caused great wear and tear of the minds and patience of all concerned.

The Social Meeting is expected to take place on December 7 in G. Watkinson's rooms.

4TH (CAMB. UNIV.) VOLUNTEER BATTALION THE SUFFOLK REGIMENT.

After a career of usefulness extending over 30 years, B Company's muster roll had through one cause or another been allowed to relapse into single figures. However, "the night is darkest before the dawn," and though our night was dark indeed, the dawn has certainly come up like thunder out of the

patriotic section of the College. In looking for materials from which to start the rebuilding of a College company which should be a credit, not a disgrace, the immediate suggestion was to approach that club which is, from its nature and its tasks, the most patriotic of all Clubs, the Lady Margaret Boat Club. The response to the appeal was instantaneous and decisive. We have now on our roll a very creditable collection of men, many of whom are prominent athletes, while all strive to be. More-over we can safely boast that there is goodwill throughout and a thorough determination to work together. With a prospect like this there is nothing to fear. There is only left the pleasant task of thanking all who have come forward in the emergency, in particular the First Captain, our future officer, whose energy has been all-powerful. It has been decided that the Company Cup shall be shot for by this year's recruits. We wish the new company a speedy and unqualified success.

BICYCLING.

The 50 miles Road Race of the C.U.Bi.C. was won on Oct. 28th by Mr G. T. Bennett, late Fellow of the College and at present Fellow of Emmanuel. In 1891 Mr Bennett came in third in this race, in 1892 he was only beaten by a few feet, this year he won the race by about half a mile in the fastest time yet recorded, viz. 3 hrs 1 min. It will be remembered that Mr Bennett's predecessor as a Johnian Senior Wrangler, Mr W. M. Orr, was also a distinguished bicyclist.

COLLEGE MISSION IN WALWORTH.

Since last June several changes have taken place at the Mission, and especially serious is the fact that the Mission staff is now unavoidably reduced to two, Mr E. B. Ward having left for a parish in Yorkshire, since the expiration of the Bishop of Winchester's grant, promised for three years. We wish him great success in his new sphere of work.

During the Long Vacation a cricket team from Walworth visited Cambridge, and greatly enjoyed their Bank Holiday.

Mr Phillips visited the College at the commencement of this term, and Mr Wallis paid a visit to speak at the meeting in Lecture Room VI, at which the Master took the chair, and Dr Watson, Mr Wallis, Dr Sandys, and W. J. Leigh Phillips addressed the assembled subscribers.

The Harvest Festival in Walworth was well attended. The sermon was preached by the Bishop of Marlborough, and altogether about forty past and present Johnians attended the service.

A good article, with engravings, on the College Mission

appeared lately in an issue of the *Illustrated Church News*. Copies may still be obtained from the Senior or Junior Secretary.

The Committee was much pleased to receive lately the sum of five guineas from a former Fellow, being the fee for services rendered to the College, which he begged to forward to the sick and poor fund, at this season of the year particularly needing liberal replenishment.

LONG VACATION LAWN TENNIS CLUB.

Captain—J. Lupton. *Secretary*—B. J. C. Warren. *Treasurer*—F. Villy.

In some respects the tennis in the Long Vacation was a failure, but some distinctly creditable things were achieved. The list of matches was very irregular; and though this was due simply to the reason that several Colleges had no teams, it was none the less irritating. Fifteen matches were arranged in all, of which four were against Trinity. Five matches were scratched to us, and of the rest we won five and lost five; our wins were against Pembroke 9—0, The Hall 9—0, The Town 7—2, St. Ives 7—2, and Downing 5—0; we were beaten by Trinity 3—6, 1—8, 4—5, and by The Town 3—5. The fourth match against Trinity was practically abandoned owing to the rain.

The return of P. F. Barton to the team strengthened it enormously, and it was due to him that our first pair beat Ransome and Scott, the Trinity half-blues, undoubtedly their best performance during the Long.

On paper we were a very strong team, but the paucity of matches prevented the team becoming as good as it might have become with more practice. C. H. Blomfield, an old colour-man, came up half-way through the Vacation and was naturally included in the team.

Those photographed finally were P. F. Barton, J. Lupton, B. J. C. Warren, F. Villy, C. H. Blomfield, W. J. S. Bythell, and S. W. Newling.

Skrimshire and A. J. Tait also played several times for the College.

JOHNIAN DINNER.

It is proposed to hold this dinner in 1894, as in previous years, in London, probably on the night before the Boat Race. Many fresh promises of support have been received. It will facilitate the arrangements if the names of those who are likely to attend could be sent to any of the following: R. F. Scott (St John's College), R. H. Forster (23 Members Mansions, Victoria Street, London, S.W.), E. Prescott (76 Cambridge Terrace, London, W.)

THE LIBRARY.

* The asterisk denotes past or present Members of the College.

Donations and Additions to the Library during
Quarter ending Midsummer 1893.

Donations.

DONORS.

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- * Sprague (T. B.). A new Algebra, by means of which Permutations can be transformed in a variety of ways. [Reprinted from Trans. Roy. Soc. of Edinburgh, vol. xxxvii.] 4to. Edin. 1893
- * Donnet (Alfred). Flotsam and Jetsam: Rhymes old and new. 8vo. Lond. 1877. 4.37.53
- * Churchill (C.). The Prophecy of Famine: A Scots Pastoral. 5th Edition. 4to. Lond. 1763
- * Laing (Samuel). Notes of a Traveller on the Social and Political State of France, Prussia, Switzerland, Italy . . . during the present Century. 2nd Edition. 8vo. Lond. 1842. 1.36.8
- Θίων Σμυρνάιος; τῶν κατὰ μαθηματικῆν χρῆσιν μὲν εἰς τὴν τοῦ Πλάτωνος ἀνάγνωσιν. With translation into French by J. Dupuis. Epilogue: Le Nombre de Platon. 8vo. Paris, 1892. 7.26.14
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- Cook (William). Synopsis of the Chess Openings. 2nd Edition. 8vo. Lond. 1876
- Morphy (Paul). Morphy's Games of Chess. With Notes by J. Löwenthal. 8vo Lond. 1886. 10.13.69
- Krause (A.). Kant und Helmholtz über den Ursprung und die Bedeutung der Raumschauung und der geometrischen Axiome. 4to. Lahr, 1878. 3.42.30

Dr D. MacAlister.

Mr Pendlebury.

- Stamma (Sir Philippe). *Nouvelle Maniere de jouer aux Echecs.* 8vo. Ut
Kk.11.35 } Mr Pendlebury.
- Aristotle. *Constitution of Athens.* A revised text with an introduction, critical, and explanatory notes, testimonia, and indices by John Edwin Sandys.* 8vo. Lond. 1893. 7.11.56 } The Editor
- *Laing (Samuel), junr. *National Distress: its causes and remedies.* 8vo. Lond. 1844. 1.36.45 } Mr H. S. Foxwell.
- Wallace (Wilfred), D.D. *Life of St. Edmund of Canterbury from original Sources.* 8vo. Lond. 1893. 9.18.36 } The Librarian.
- *Kennion (R. W.). *Unity and Order the Handmaids of Truth.* 2nd Edition. 8vo. Lond. 1892. 11.18.40..... } Professor Mayor.

Additions.

- Aristophanes. Edidit F. H. M. Blaydes. *Pars. XI. Vespae,* 8vo. Halis Saxonum, 1893. 7.18.44.
- Cambridge Antiquarian Society. *Proceedings and Communications, 1890-91.* 8vo. Cambridge, 1892.
- Corpus Scriptorum Ecclesiasticorum Latinorum. Vol. XXVII. *Lactantius.* 8vo. Vindobonae, 1893.
- Dictionary of National Biography. Edit [Llwyd-Maccartney]. 8vo. Lond. 1893. 7.4.34. XXXIV.
- Dictionary (New English) on Historical Principles. Edited by J. A. H. Murray. Part VII. *Consignificant-Crouching.* fol. Oxford, 1893. *Library Table.*
- Early English Text Society. William, Archbishop of Tyre. *Godeffroy of Bologne, or the Siege and Conqueste of Jerusalem.* Trans. by Wm. Caxton in 1481. Edited by Mary N. Colvin. 8vo. Lond. 1893.
- Henry Bradshaw Society. Vol. II. *The Martiloge in Englysshe after the use of the Chirche of Salisbury.* ... Printed by Wynkyn de Worde in 1526. Edited by F. Procter and E. S. Dewick. 8vo. Lond. 1893. 11.16.43.
- Lane (Edward Wm.). *An Arabic-English Lexicon.* Book I. Part viii. 1893. 7.1.36.
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.....Donations and Additions to the Library during
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Donations.

DONORS.

- *Scadding (Rev Henry), D.D. *Occasional Brochures.* 8vo. Toronto, 1846-92. 10.31.65 } The Author.
- Archimedes von Syrakus. *Vorhandene Werke, Uebersetzt von Ernst Nizze.* 4to. Stralsund, 1824. Kk. 6.11 } Professor Mayor.
- Suetonius. *Lives of the Twelve First Roman Emperors.* With a free Translation by John Clarke.* 3rd Edition. 8vo. Lond. 1761. AA. 2.59 }
- *Henley (John), *Orator.* MS. Notes of his Lectures on the Origin of Masques and Carnevals. Sm. 4to. 1752. MS.O.53 ... } Mr H. S. Foxwell.
ed by Sidney Lee. Vol.
- India. *General Reports on the Operations of the Survey of India Department.* ... during 1889-90, 1890-91. fol. Calcutta, 1891-92. 6.1 } Professor C. C. Babington.
- Bidder (Rev H. J.). *A Sermon in Memoriam: Charles Pritchard,* D.D.* 8vo. Oxford, 1893 } Mr Ward.
- Bible Française (La) au moyen Âge. *Étude sur les plus anciennes versions de la Bible écrites en prose de Langue d'Oil, par Samuel Berger.* 8vo. Paris, 1884. 9.6.6... } Dr Sandys.
- Nouveau Testament (Le) Provençal de Lyon. *Reproduction Photolithographique.* Publiée par L. Clédat. 8vo. Paris, 1888. 9.6.5 }
- Herder (Joh. Gott. von). *Sämmtliche Werke.* 60 Bde. (in 30). 12mo. Stuttgart, 1827-30. 8.31.19-48 }
- Lawinson-Lessing (F.). *Tables for the Determination of the Rock-Forming Minerals.* Translated from the Russian by J. udes of the Greek Poets. 3rd Edition.
- Gregory. *With a Chapter on the Petrological Microscope* by Prof. Granville A. J. Cole. 8vo. Lond. 1893. 3.26.24 } Dr D. MacAlister.
- Weld (L. G.). *A short Course in the Theory of Determinants.* 8vo. Lond. 1893. 3.31.22
- Harkness (James) and F. Morley. *A Treatise on the Theory of Functions.* 8vo. Lond. 1893. 3.30.11 }

Additions.

- Dictionary of National Biography. Edited by Sidney Lee. Vol. XXXV. (MacCarwell-Maltby). 8vo. Lond. 1893. 7.4.35.
- Foster (John). Oxford Men and their Colleges. 4to. Oxford, 1893. 5.40.25.
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- Herminjard (A. L.). Correspondance des Réformateurs dans les Pays de Langue Française. Tome VIII. [1542 à 1543]. 8vo. Genève, 1893. 9.35.47.
- Index to the English Catalogue of Books. Vol. IV. Jan. 1881 to Dec. 1889. 8vo. Lond. 1893. Gg. 11. 54.
- Journal of Hellenic Studies. Supplementary Papers. No. 1, Excavations at Megalopolis, 1890-91. No. 2, Ecclesiastical Sites in Isauria (Cilicia Trachea). By A. C. Headlam. fol. Lond. 1892. *Library Table*.
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- Spencer (Herbert). The Principles of Ethics. Vol. II. 8vo. Lond. 1893. 1.27.43.
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- *Whytehead (Thomas). Poems. 12mo. Lond. 1842. 4.40.35.

LIST OF SUBSCRIBERS.

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 Lister, J. J.
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 Lloyd, Ven. Arch. T. B.
 LLOYD, J. H. (E. 1896)
 LLOYD, Ll. (E. 1893)
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 Love, A. E. H.
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Jones, E. H.
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McClelland, F. A. S.
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Metcalf, J. H.
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