



Easter Term,

1896.

NOTES FROM THE COLLEGE RECORDS.

(Continued from Vol XIX, p. 145.)

JOHN Williams, Bishop of Lincoln, Keeper of the Great Seal, and Archbishop of York, was a very considerable Benefactor to the College. We have seen in previous instalments of these *Notes* how he provided most of the money for the building of our Library. He founded two Fellowships and four Scholarships in the College, and gave to it the advowsons of four livings: Freshwater in the Isle of Wight, Soulderne in Oxfordshire, and the two sinecure Rectories of Aberdaron in Carnarvonshire and St Florence in Pembrokeshire. But a kind of fatality seemed to hang about his gifts. The lands he gave to endow his Fellows and Scholars proved to be of insufficient value. The title to the advowson of Soulderne was defective, and, in regard to the Rectory of Freshwater, the College became involved in an apparently endless series of lawsuits wherein the claims of the Incumbent of Freshwater were supported against what were stated to be the unjust claims of the Rector of Brook, an adjoining parish. The documents which accumulated in College in connexion with these lawsuits are of very considerable interest. The advowson of Freshwater at one time belonged to the Abbey of Lyra in Normandy.

When the possessions of the alien religious houses were taken from them it passed into the hands of the Priory of Sheen in Surrey. At the dissolution of the Monasteries it became forfeited to the King and by James I. was given to Williams, and by Williams was given to the College, his grant being dated 19 December 1623. The first Rector of Freshwater presented by the College was Cardell Goodman, instituted in 1641. Nicholas Bullingham, whose name is frequently mentioned in the documents which follow, was admitted to St John's 22 April 1646, and admitted Fellow 3 April 1650. He was instituted Vicar of Great Wilbraham, Cambridgeshire, 31 August 1661, but resigned that living on being presented by the College to Freshwater, where he was instituted 23 February 1663. He appears to have become mentally afflicted: he is referred to as "distracted" in one of the documents which follow. He was buried at Freshwater 30 December 1693.

Daniel Dickonson, who is variously described in the legal documents as curate or coadjutor, was admitted to St John's 27 December 1653, and was admitted Fellow 10 April 1660. His name is given by others in a considerable variety of spellings; "Dickinson," "Dickenson," and so on, but when he was admitted to the College, and when he himself signed, on admission to his Fellowship, he signs as "Dickonson," and his name appears in this form in the Institution Books.

The point at issue in the many actions at law was whether the Church of Brook was only a Chapelry of Freshwater, or an independent parish. The matter seems to have been raised in many ways, sometimes the Rector of Freshwater being plaintiff and the Rector or Patron of Brook defendant, sometime the positions were reversed.

It will serve to indicate the dates of some of these actions, to which reference is made in the documents which follow, if we set out the following list of the Rectors of Brook and of Freshwater so far as they

can be gleaned from the records at the Public Record Office. The dates are those of institution, except where a *c* is added, when the date is that of composition for First Fruits.

RECTORS OF FRESHWATER.

9 March 1549-50, <i>c</i> .	John Hosier (or Glasier).
23 March 1561-2, <i>c</i> .	John Champion.
2 May 1575, <i>c</i> .	John Kemp.
17 May 1587, <i>c</i> .	Richard Edes.
28 November 1604, <i>c</i> .	Edward James.
3 February 1616-7, <i>c</i> .	Samuel Fell.
9 March 1620-1, <i>c</i> .	George Warburton.
13 March 1640-1, <i>c</i> .	Cardell Goodman.
23 February 1662-3	Nicholas Bullingham.
21 April 1694	James Stretton.
5 April 1695	Joseph Creffield.
5 October 1723	Edmund Brome.
1 October 1745	Benjamin Culme.
21 September 1768	William Samuel Powell.
30 June 1775	Samuel Johnston.
11 November 1791	Benjamin Holmes.

RECTORS OF BROOK.

3 December 1675	John Ellis.
21 March 1694-5	Daniel Dickonson.
26 September 1701	Joseph Creffield.
23 December 1723	John Woodford.
29 November 1760	William Gother.
11 March 1766	Robert Gibbs.
31 March 1795	Tovey Jolliffe.
4 June 1798	Thomas Bowreman.

Whatever the rights of the controversy may have been—and it will be seen that they are far from clear—there appears to have been something exceptional about Brook. Under an Act of 26 Hen. VIII, c. 3, sec. 2, each Bishop had to certify to the office of First Fruits in the Court of Exchequer the particulars

of all institutions in his Diocese. These certificates are preserved at the Record Office. Apparently no institution to Brook was so certified until that of John Ellis in December 1675, though in what follows it will be seen that they are stated to be recorded at Winchester. But with the aid of these two sources qui made out.

The document which follows is no doubt a seventeenth century translation of some Latin deed. It is an arrangement or composition between the then Rector of Freshwater and the Priory of Sheen in right of their sub-house or "cell" at Carisbrooke.

To all christian people to whom this presente writinge indented shall come to be seene or heard, John, Prior of the howse of Jesus of Bethlehem, of Shene, of thorder of Cartusien, in the Countye of Surrey, and the Covent of the same place, patrones of the parishe Church of ffreshwater, in thisle of Weight, in the Countie of Suthampton, of the diocese of Winton, send greetinge in our Lord God euerlasting, and to give to theis presentes vndoubted creditt Whereas a certeyne matter of question betweene vs the sayd Prior and Couent on thone partie And Richard Wylpoole parson of the sayd parish church of ffreshwater on thother partie by thocasion and reason of the perceivinge [and] collection of the tythes and other rightes within the lymytes and bondes of the sayde parishe church commyng vnto us the sayd Prior and Couent as in the right of our Priorie of Caresbroke and of our possessions of Lira in thisle aforesayd apperteyning beneath more plainly described hath bene lately spronge vp and moued At the last we the sayd Prior and Couent and the sayd Richard person aforesayde for the good peace and quietnes at all tymes betwene vs hereafter for euer to endure, by thauctoritie will and consent of the Reuerend ffather in God and Lord, Lord William by Godes diuine permission Buyshopp of Winton of the same place diocesan and ordinary for vs and our successors freindly compounded and agreed in this maner folowinge That is to say that we the sayd Prior and Couent of one mynd consent for vs and our successors have granted letten deliuered

and confirmed by this presentes vnto the sayd person all and all manner of tythes great and smale and porcions of ffreshwater whatsoever which we have had within the parish of ffreshwater aforesaide as in the right of our sayd Priorie of Caresbroke and of our possessions of Lira aforesayde That is to say of all the demeynes of the Lordshipp of ffreshwater, Affeton, Compton and of Brooke in Thisle aforesayde in all thinges whereof the tythes ought to be given And also alle the tythes great and smale of our tenants of ffreshwater aforesayde And also all the tythe of the mylne of Affeton and fiue henes and one cocke of a rent yearly to vs dewe of the corte of Brooke aforesayde And three hennes and one cocke yearelye of the corte of ffreshwater and vj s viij. d. yearely for the tythes of all the rentes whatsoever comming of The Mannor of Affeton and the tythes of ffishynge, bees and the pasture in the same Manor solde and one henne and one cocke yearely of the same Mannor and vij. d. for the tythes of one meadowe in the sayd Mannor of Compton & two hennes and one cocke yearely of the same Manor and half a marke of yearely pencion of the said church of ffreshwater and one pound of wax and vj s. viij. d. of rent for one cloase of land of ours lyinge one the southe part of the parsonage of ffreshwater aforesayd To have holde leuie collect and perceiue all and singular the sayd tythes great and smale and portions of tythes whatsoever within the parish aforesayd and also the sayd pention and rentes whatsoever as is aforesayd vnto the sayd parson and his successors parsons of the sayd Church of ffreshwater for euer, ffor which sayd grante and confirmation I The sayd Richard Wilpoole person aforesayd by thauctoritie, will and consent of the sayde Buyshopp of that place Diocesan and ordinary have given graunted and by theis presentes confirmed vnto the sayd Prior and Couent a certaine yearly rent or annuall pention of eight poundes of lawfull money of England To have leuie and yearely perceiue vnto the sayde Prior and Couent and theire successors for eter and in the sayde parsonage of ffreshwater aforesayde and of and in all landes and tenementes aforesayde, meadowes, leasues and pastures, obuentiens, profittes and commodities with theire appurtenances to the sayd personage in any wise spectant or appertayning at two termes of the year that is to say at the ffeastes of Easter and Michaell tharchaungell by euen porcions to be payd And farther I the sayd Richard Wilpole do grant by theis presentes to and with

Rectors o

the said Prior and Couent and their successors that as often as I the said Richard person aforesayde and my successors persons of the said parish church for the tyme beinge shall make default or any of our successors shall make defaulte hereafter in the payment of the said yearly rent or annual pention of viij. l. or any parcell thereof at any terme of payment thereof aboue limited that then from thenceforth yt shal be lawfull vnto the said Prior and Couent and to their successors in the said personage and in all the said landes, tenements, meadowes, leasures, pastures and commodities with their appurtenances and in every parcell thereof to distrayne and the distresses there so taken lawfully to driue and carry awaye and with them to withholde vntyll of the said yearlie rente and tharrerages thereof if anie shal be they shal be fully satisfied and paide And if the saide yearlie paiement of viij. l. be behynde and vnpaide in part or in all by one whole yeare after anie terme of payment in which it owght to be paide I the saide Richard Person aforesaide and my successors persones of the said parishe church shall paie vnto the saide Prior and covent and to their successors xl. s. of lawfull mony of England in the name of a paine togeather with tharreragis of the saide yearlie rente or annual pencion of viij. l. for the payment of which xl. s. as often as I the saide Richard persone aforesayd or my successors persons of the saide parishe church for the tyme beinge or anie of them shall make defawlte in the paiement of the saide yearly rente or annuall pencion of viij. l. or anie parcell thereof att anie terme of payment thereof before named I the sayde Richard persone aforesayde do bynde me and my successors persones of the said parish church in xl. s. of lawfull monie of England by thes presentes vnto the saide Prior and Couent & their successors to be paide In Wittness whearof to the one parte of theis presente writinge indented with the said Richard persone aforesaide and his successors remaynge We the saide Prior and Couent have caused our common seale to be putt and to the other part of the same writenge indented with vs remaynge the saide Richard persone aforesaid for him and his successors hath putt to his seale; yoven in the Chapter howse of vs the said Prior & Couent the viijth daye of the monthe of Desember in the (year) of our lord A thowsande foure hundred ffytie seven And in the syx and thirtethe yeare of the reigne of King Henry the ffith.

And we the said William by Godes devine permission buyshopp of Winton and ordinaire of that place suche composition and agreement with one assent auctoritie and consent comynge betwene the said Prior and covent and the said Richard persone aforesaide as is aforesaide lawfully had and made by our ordinarie auctoritie doe confyrme, ratifie and approve and at all tymes hereafter to indure and prevaill and in syrme strength to obteyne we have decreed and declared and the same of thassent and consent and at the petition of eyther partie of the parties aforesaid make perpetuall wee have made willed and decreed and pronounce by theis presentes In wittness wheareof to both partes of this present wrightinge indented wee have caused our seale to be putt yoven the xijth daye of the monthe of Desember in the yeare of our lord god. (the paper is here torn).

And we Robert Westgate Prior of the Cathedrail Church of Winton and the Chapter of the same place to all and singular the premisses our common consent and assent togeather do geve and all and singular the same as muche as to vs do apperteyne doe accept, approve, ratifie and confyrme by theis presents In wittness wheareof to boothe partes of this present wrightinge indented we have caused our common seale to be put yeven in our chapter howse the xvth daie of the monthe of Desember in the yeare of our lord a. 1457.

The following notes, made by Daniel Dickonson, trace the title to the tithes of Brook and Freshwater, and were no doubt part of the evidence on which it was sought to establish the claims of the Rectors of Freshwater to the tithes of Brook.

September 26: 1678.

Certain Notes concerning the Tythes of Brook taken out of the Black Book viz: the Legier Book of the Priory of Carisbrook now in the custody of Sr Thomas Leigh who married Mrs Fleming of Haseley near Atherton. A very faire Transcript of which old Book is in the Library at Appledercome.

Of ye old Book

Of ye copy at Appledercome

[fol. 2. cap. 3.]

[fol. 1, cap. 3.]

By the Generall writing of William Earle of Devon: lord of the Isle of Wight, He giveth, granteth, and confirmeth vnto

St Mary of Lyra *inter al*: the Tythes of the Demesnes of ffreshwater, Afton, Compton, Brook & Nyngwood & in Compton & Brook two Men with two yard lands.

[fol. 9.]

[fol. 6. cap. 22.]

Godfrey Bishop of Winton, he confirmeth vnto ye Abby of Lyra by the Gift of William the son of Osbert. the Tythes of the Desmesnes of ffreshwater, Afton, Compton, Brook & Nyngwood, & the land which they have in ffreshwater, Compton & Brook.

[fol. 20. cap. 52.]

[fol. 12. cap. 52.]

William Maskwell & Ralph Maskwell doe give & grant vnto St Mary of Lyra & to the Monks there serving God, the whole Tythes of the Demesnes of Brook in all things as fully freely & wholly as ever the said Monks had the same in the time of Ralph their Grandfather & Robert their ffather.

[fol. 21. cap. 55.]

[fol. 13. cap. 55.]

Ralph Maskwell, giveth granteth & confirmeth to God & to St Mary of Lyra and to the Monks there serving God for the health of his Soul &c. The whole Tythes of his Lordship of Brook in corn and hey, in Lamb, Piggess, Wool, Cheese & all thinges whereof Tythes ought to be payd, to haue & to hold freely quietly, for ever in perpetual Almes, free from all Secular Service &c.

[fol. 57. cap. 182.]

[fol. 37. cap. 186.]

The Generall writing of King Henry the son of King John for Him and his Heires confirmeth to God & St Mary of Lyra the whole Tythes of the Lordship of Brook in all things and one Bondman there, named Galfride Buk, & one yard Land with the Appurtenances & with common of Pasture of ye Mannor of Brooke.

[fol. 61. cap. 188.]

[fol. 41. cap. 193.]

The Generall Confirmation of William Prior of St Svithen, He confirmeth to Lyra *inter alia* the Tythes of the Lordships of ffreshwater, Afton, Compton, Brook and Ningwood in all things whereof Tyth ought to be given. Strengthened with their Chapter Seal 3rd November 1257.

[fol. 75.]

[fol. 55. cap. 244.]

And after the end of all the cap: followeth in the same Booke they Taxations of they Churches and Chappels within the Isle of Wight according to the Taxacon of Norwich & according to the true valuation; where it is said, The Chappel of Brooke hardly sufficeth to maintaine one Chaplayne & it is Pensionary to the Church of Freshwater in viijs, the Patron is the Lord of that Place.

[Vol. I. ffol. 86 of ye old Legier Books in ye Registry of ye Deane & Chapter at Winton].

And after the dissolution of the Abbey of St Mary of Lyra the Land and Revenues thereof come to the Priory of Shene. And the Prior & Covent of Sheen by their Grant dated 25th day of June 1459 & in the 37 year of Henr. 6. Granted to Richard Wilpool Parson of ffreshwater and his successors for ever, all manner of Tythes great and small and portions of Tythes whatsoever, which they had within the Parish of ffreshwater as in their right of their Priory of Carisbrook and of their Possessions of Lyra, viz: All the Tythes of their Demesnes of the Lordships of ffreshwater, Afton Compton & Brook paying yearly to the Prior & Covent and their successors for ever
7th
by the Prior & Chapter of the Cathedrell Church of Winton vnder their common Chapter Seal upon the first and the tenth days of July in the same year.

A Copy of a Deede Indented made vpon the Returne of A Writt of Queen Elizabeth made the 28th of November and in the sixteenth year of her Reigne, Commanding John Worseley, Esquire of Appledercombe in the Isle of Wight to make delivery into the Court of Exchequer to the Queen's Maties use, all such old Evidences, Muniments, Books, Accomptes, Courte Rolles, Rent Rolles and writings whatsoever, as appertayned vnto the late dissolved Priorie of Carisbrooke, within the Isle aforesaid then remaining & being in the possession and hands of the said John Worseley by reason of the Death of Richard Worseley Esquire, to whom the said Priory was demised and letten to ffarme for Terme of certain years.

By Vertue of the Queens Maties Writt out of Her Highnesse Courte of Exchequer to me directed I haue delivered into the same Courte to Her Maties vse two hundred, fortie & six Court

Rolles, whereof some of them conteyne Two Courtes & some Three Courtes, kept within certain Mannors belonging to the late Priory of Carisbrooke in the Isle of Wight. And fifty six other pieces of Parchment or Rolles being old Concords, Submissions, Accompts, Transcripts of matters at the Ecclesiasticall Laws, Rolles of Expences, Rent Rolles and diverse other matters touching the same Priory in diverse Kings times. And alsoe one Bundell of Paper Bookes conteyning Twenty and Three Parcelles touching diverse matters of the said Priory. And one Booke calle
one Hundred and two
it may appear.

The Copie of the Dede Indented made vpon the Delivery of the remanent or second part of the said Writinges.

By Vertue of the Queen's Maties writt out of Her Highnesse Court of Exchequer to me directed, and by force of an Order therevpon taken by the same Courte, I haue delivered into the said Courte the first day of May 1574 to her Maties vse these Parcelles of Evidences, Scripts & Muniments hereafter mentioned concerning and belonging to Her Maties late dissolved Priory of Carisbrooke, and certayne Mannors Lands and Tenements belonging to the same. That is to say Cix Counterpaynes of Indentures, CCLXX Pieces of Old Evidences xliiii Rolles of Parchment, some of accompts & others of Rent Rolles & Court Rolles, & other such pieces And one Courte Rolle of a Courte holden at ffreshwater the third and fourth years of the Reignes of King Phillip & Queen Mary. As by the aboue said severall parcels more plainly may appear.

These Deeds were transcribed out of a faire Parchment Book in Appledercombe Library which is very acurately writt & is a true copy of the old Black Book of Evidences of the Priory of Carisbrooke in the hands of my Lady Leigh of Haseley, this 27th September 1678 by Daniel Dickonson.

The document which follows is the statement of his case in one of the actions by John Ellis, Rector of Brook. The copy in the College Treasury is printed

on foolscap paper. The state of affairs it sets out with regard to Brook is very curious. It would be interesting to learn whether there are other known cases of benefices where the presentations were suspended and the Patron constituted himself Impropiator. One would have thought that the right of presentation would have gone, by lapse, to the Bishop. It all seems to point to the fact that the circumstances at Brook were peculiar,

THE
CASE
OF THE
Church of Brook.
in the
ISLE OF WIGHT.

This Church of *Brook* is now in controversie, and for four years past hath so been between *Daniel Dickenson* Clerk, Curate of *Freshwater* unto *Nicholas Bullingham* its distracted Rector; and *Thomas Bowerman* Esq: Patron of the Church of *Brook*, and *John Ellis* in *December* 1675 made Rector thereof. The Questions between these litigant parties concerning this Church of *Brook* have been these three.

1. Of its situation, whether or no within the Parish of *Freshwater*?
2. Of its Quality whether a Presentative Rectory, or but onely an House Chapel?
3. Of its Endowment, whether with Glebe, Tithes and Oblations, or with Glebe Land onely without Tithes and Oblations.

To the first Question, the Curate asserts this Chapel, and the Village of *Brook* also to be within the parish of *Freshwater*; and because so, doth in the second Question deny this Chapel to be a Presentative Rectory or Parish Church, reckoning it absurd that a Parish or Rectory should be within a Parish; and this Chapel therefore to be either but an House Chapel, or a Chapel annexed to the Church of *Freshwater*, and therefore also not capable to be endowed with Tithes and Oblations; all which arising within the Village of *Brook* he claims by a parochial right to belong to the Church of *Freshwater*, because so for situation within the Parish of *Freshwater*. And thus the

Curate to the first Question takes the Affirmative, to the second and third the Negative.

To the first Question, the Patron of the Church of *Brook*, defending the rights of it, hath held the Negative, denying it to be within the Parish of *Freshwater*, Church, or Village, upon the same apprehension as the Curate hath, that it's absurd that a Rectory should be within a Rectory; a parish within a Parish. But in the two later Questions he hath held the Affirmative, both that this Chapel is a Presentative Rectory and Parish Church, and that it is endowed with Glebe Land, Tithes and Oblations.

But *John Ellis* (since he became Rector of this Church of *Brook* in the time mentioned) takes in all questions the affirmative: for granting this Church or Chapel within the Town or Village of *Brook* to be within the Parish of *Freshwater* for situation, he yet maintains, that notwithstanding so, it is for quality a Presentative Rectory and Parish Church, and reckons it no absurdity to assert a Parish to be within a Parish, a Rectory within a Rectory; and that for Endowment it hath not onely Glebe Land, (which the Curate acknowledgeth) but Tithes and Oblations also belonging to it distinct from *Freshwater*. So that now the question concerning Situation being agreed to on both sides, onely the two later Questions concerning Quality and Endowment remains in controversie.

And how on each side, by what Evidences and Arguments the Controversie hath been managed is to be shewn in what follows

JOHN ELLIS, Rector of the Church of Brook, concerning the quality of that Church asserts, That the Church or Chapel of Brook in the Isle of Wight, although originally within the Parish of Freshwater, yet as a free Chapel Curate is a Presentative Rectory and Parish Church, distinct from Freshwater, as appears by;

Ed. 3. (1) The Conveyance of Sir John Glamorgan, Lord of the Manor of Brook, granting the Lands of that Manor, &c. simul cum Advocatione Ecclesiae cum accederit.

Rich. 2. Hen. 4. (2) The like Conveyances of others the Lords of that Manor, granting it Lands, &c. simul cum Advocatione Capellae.

*Ed. 4. (3) Ancient Deed and Release of persons living in other Parishes, yet settling and releasing Lands in the Parishes of *Shalfleet, Brook, and Motstone.**

H. 5. H. 6. (4) Ancient Wills of persons living some without and some within the Parish of Brook, giving Legacies to the Fabrick of the Church of S. Mary the Virgin in Brook, and to the Rector of the Church of Brook.

H. 4. (5) The Lease of John Ledys, wherein he writes himself Parson of the Parish Church of Brook, and by Lease lets out his Parsonage of Brook to Jeffrey Rookelie, Esq. his Patron.

H. 5. (6) The Lease of Robert Knight, who writes himself Rector Ecclesiae Parochialis de Brook, and by Lease lets out his Beneficium de Brook Galfrido Rookelie Armig. Patrono suo.

H. 8. (7) An Order of Sequestration granted by John Dosden Chancellor to Bishop Fox unto Nicholas Bowerman as Parochianus

which is the style of this Church divers times in that Instrument.

(8) The succession of Clerks that have been Presented, Instituted, and Inducted Rectors of this Church or Chapel of *Brook*, of most of whom the Entries of their Institutions are to be seen in the Registries of several of the Bishops of *Winchester*, and of some of them the very Original Instruments of their Institution can be produced: as,

Ed. 1. Anno 1305. Gulielmus de Compton Rector Capellae de Brook. At the same time Rogerus de Crokenford Rector Ecclesiae de Freshwater.

Ed. 2. 1320. Joannes Lodecote admissus fuit ad Capellam de Brook & Rector institutus fuit, Episcopus

Ed. 3. 1350. Robertus de Eversdon admissus fuit ad Capellam de Brook, & Rector institutus fuit, upon the Presentation of King Ed. 3 in right of Nicholas Glamorgan an Ideot, Episcopus Gulielmus Eddington.

Ed. 3. 1351. Joannes de Middleton admissus fuit ad Capellam de Brook, & Rector institutus fuit, per Collationem, Episcopo Gulielmo Eddington.

Ed. 3 May 18, 1362. Richardus Rouz admissus fuit ad Capellam de Brook, & Rector institutus fuit, Episcopo Gulielmo Eddington, Patrono Galfrido Rookelie.

Ed. 3 Oct. 4, 1362. Joannes Symond admissus fuit ad Capellam de Brook, & Rector institutus Patrono Galfrido Rookelie.

Ed. 3, 1376. Nicholas Ellyot admissus fuit ad Capellam de Brook, & Rector institutus fuit, per Collationem, Episcopo Gulielmo Wicham.

Rich. 2, 1382. Thomas Milton admissus fuit ad Ecclesiam sive Capellam beatae Mariae de Brook, & Rector institutus fuit Episcopo Willielmo Wicham.

Rich. 2, 1386. Willielmus Urry admissus fuit ad Ecclesiam Parochialem sive Capellam beatae Mariae de Brook, & Rector institutus fuit.

Rich. 2, 1394. Joannes Bennet admissus fuit Brook, & Rector institutus fuit, Episcopo Willielmo Henrico Patrige.

H. 5. 1418. Joannes Ledys admissus fuit ad Capellam Curatam de Brook, & Rector institutus fuit, Episcopo Willielmo Wicham, Patrono Joanne Rookelie.

H. 6. 1425. Robertus Knight admissus fuit ad Ecclesiam sive Capellam de Brook, & Rector institutus fuit, Episcopo Willielmo Wicham.

H. 6. 1451. Willielmus Newport admissus fuit ad Capellam Curatam de Brook, & Rector institutus fuit, Episcopo Willielmo Wanflet.

First Intermission. Hitherto the Succession seems to have been without interruption, but after this Newport, the presenting of Rectors (through the voluntary neglect of the Patrons) was intermitted about 66 years, and till 1525, in the time of intermission great wrong was done to the Church of Brook, by agreements between its Patrons and the Parsons of Freshwater.

H. 8. 1525. Willielmus Botyll admissus Curatum de Brook, & Rector institutus fuit, Episcopo Richardo Fox, Patrono Nicholas Bowerman.

H. 8. 1529. Joannes Bust admissus fuit ad Ecclesiam Parochialem Patrono Nicholao Bowerman.

H. 8. 1538. Robertus Dixon admissus fuit ad Capellam Curatam de Brook, & Rector institutus fuit, Episcopo Stephano Gardiner, Patrono Nicholao Bowerman.

H. 8. 1540. Richardus Ellyot admissus fuit ad Ecclesiam Parochialem beatae Mariae de Brook, & Rector institutus fuit, Episcopo Stephano Gardiner.

Second Intermission. The presentation of Rectors again intermitted after the death of Elyot and Nicholas Bowerman the Patron for about 80 years, from 1560 to 1638.

Eliz. 1581. Robert Birch is licensed Curate, ad peragendum officium Curati Parochialis Joanne White.

Eliz. 1586. Willielmus Hayes admissus fuit ad Ecclesiam Parochialem beatae Mariae de Brook, & Rector institutus fuit Episcopo Thoma Cooper, Patrono Thoma Bowerman.

The Induction of this William of that year; eleven days after viz. April 5, 1586, an agreement is made between Tho. Bowerman the Patron of Brook, and John Kemp, Parson of Freshwater, whereby between them they divide the whole Glebe Land and Tithes of the Church of Brook. According to the Conditions expressed in the Articles, the Glebe Land and Tithes of the Demeans to remain to Bowerman and his Heirs for ever, the Tithes of the Tenements to remain to Kemp and his Successors for ever. The Original of the Articles of this Agreement under the Hands of these Persons and Witnesses is ready to be produced. This Agreement utterly destroys the Church of Brook, robs it of all its Glebe Land and Tithes, thrusts out this newly admitted Rector, whose continuance being but eleven days in his Rectory, we reckon the Intermission still to continue.

The Patrons are now become Impropriators, and continuing the yearly payment of the King's tenths, receive Acquittances in this form, *Recepi a Proprietario Fructuum*— The Church is now turned into an House Chapel, whereinto Rectors are no longer presented by these Patrons, but Chaplains of their own, whom they put in and out at their pleasure, without so much as Licence to be Curate. Now their House Chapel adjoining to their Dwelling House is taken down, the Parish Church being converted to that use: and shortly after the chusing of Church wardens is laid aside also.

Charles I. 1638. Joannes Percivall admissus fuit ad Rectorem de Brook, & Rector institutus fuit, Episcopo Capellae de Brook, & Rector institutus fuit, Episcopo of King Charles 1. by reason of a Lapse, Episcopo Gualtero Gurle.

Ch. 1. 1643 John Barnard. } These four presented by Mr Will.
Ch. 1. 1647 John Grislie } Bowerman were admitted Rectors
Ch. 2. 1650. Daniel Rolls } in such ways of Admission as in
Ch. 2. 1657 Joshua Tomkins } these times could be gotten.

Ch. 2. 1675 Joannes Ellis admissus fuit ad Ecclesiam Parochialem sive Capellam beatae Mariae de Brook, & Rector institutus fuit, by the present Bishop of Winchester, upon the Presentation of Thomas Bowerman Esq: the Patron thereof.

in Ecclesia Parochiali

The forementioned Evidences plainly prove this Church of Brook to be a Rectory Presentative; and that it is so (though within the Parish of *Freshwater*) is express in these two Evidences following.

(¶) *Ed.* 3 (1) The Entry of the Institution of *John Middleton*, Anno 1351. it runs thus, *Dom. Episcopus contulit Joanni de Middleton Capellam de Brook infra parochiam de Freshwater constitutam, ipsamque Rectorem instituit.*

(§) (2). An attested Record from the Augmentation Office runs thus, *The Free Chapel of Brook within the Parish of Freshwater.*

Upon all these foregoing Evidences from the various style of this Church of Brook let be considered:

1. It is *Capella*, therefore 1. Not an House Chapel, for of House Chapels the Law takes no notice, nor are they called *Capellae* but *Oratoria*. 2. And therefore a Church of a second Erection after the division of Parishes, and necessarily *infra aliquam Parochiam*.

2. *Capella libera*, therefore not annexed to, or member of, the Mother Church, in whose Parish it was founded, but exempted and privileged from it as *sui juris*, for Chantry or Parochial Uses.

3. *Capella Curata* for a Cure of Souls belonging to it, and not Chantry but parochial uses whereto it served. To be *Capella Curata Libera infra Parochiam de Freshwater*, is the true notion of this Chapel, and every such Chapel is a Rectory.

4. *Capella de Brook* bespeaks it not to be an House Chapel, but to serve for the publick use of that Town or Village whence so denominated; as is generally the Case of all Churches or Chapels of such denomination from places.

5. *Rectoria Capellae* and *Ecclesia Parochialis* as frequently, is express and puts all out of doubt. Every Presentee is instituted Rector.

The *Parochialia* of Privileges, Services and Burthens, yet further shew this to be a Rectory or Parish Church: as,

1. *Jus Patronatus* or Right of Presentation belonging to it.

2. Distinct Patrons, *Freshwater* hath *S. John's College* in *Cambridge*, *Brook* the Lords of the Manor of *Brook* to be its Patrons.

3. Distinct Rectors belonging to it, and having in it Cure of Souls.

4. All Church Services of Baptism and Burial always performed in it, except when it hath had no Rectors, or Curates, or Chaplains, that were Ministers in it to perform the same.

5. All Accomodation for these services, as *Caemeterium*, *Baptisterium*, with Church Vestments, &c.

6. Constant Assemblies of the people as Parishioners, resorting to it for the forementioned Services, and having of right seats therein, as never in *Freshwater*.

7. Parish Officers, Churchwardens anciently had and of late, and never without such but in times of Intermission when there were no Rectors.

8. Distinct Endowment, its Glebe Land is acknowledged, and cannot be continued or conveyed to any Ecclesiastical persons, but as its Rectory is.

9. Distinct Burthens and Payments wherewith its Rectors are charged: as, 1. Yearly Tenths constantly paid to the King. 2. Subsidies also, and all other Taxes on occasion of them. 3. A Trained Souldier bearing a Musquet for the King's Service. 4. Gaol Money constantly and yearly paid. 5. Parish Rates to Church and Poor. 6. Procuration at the Visitations to Archbishop, Bishop, Archdeacon.

10. Its Rectors, Curates, Churchwardens, cited to and appearing at Visitations.

11. Valuation in the First Fruits Office for First Fruits and Tenths.

JOHN ELLIS, *Rector of the Church of Brook* asserts concerning the Endowment of it, That this Church of Brook is endowed with, and its Rectors have right unto Glebe Land, Tithes and Oblations; as appears by,

H. 4. (1) The Lease of John Ledys who letting out for 5 years his Benefice and Parsonage of *Brook*, as before, expressly mentions as so let by him, at the yearly rent of *9l. per an.* all manner of Tithes, Lands, Prefects, pertaining or belonging to the said Benefice; that is to say all manner Tithes of the Manor places and Tenancies of *Over Brook* and *Nether Brook*, with divers other material Conditions upon the Lessee.

2. The Lease of Robert Knight, (whereof before) who for the term of 5 years, and at the yearly rent of *8l.* let out the Rectory and Benefice of the said Church, expressly mentioning as so let by him all the Tithes, greater and less, arising from

the Manor of *Over Brook* and *Nether Brook*, and from their Tenants also.

And the Conditions in these Leases upon the Lessee were such as these: 1. That he provide a Man for the King's War after the custom. 2. That he repair the Parsonage House and Barn belonging to that Rectory. 3. That he repair the Parsons part of the Church of *Brook*. 4. That he pay 6s. 8d. to the Prior and Convent of *Carisbrook pro annuali pensione pro qua dictus Robertus Knight obligavit se cum successoribus suis, ut plerius patebit in Compositione quadam sive Charta ex utraque partium facta.*

H. 8. 3. The Record of the First Fruits Office, which giving the yearly value of all and singular Ecclesiastical Benefices and other Spiritual Possessions in the County of *Southampton*, among them reckons and values as such both for First Fruits and Tenths this Chapel of *Brook*, and so distinctly from *Freshwater*, that one is the twelveth in order after the other. The Record and Valuation for each Church runs thus:

Rectoria de Freshwater.

Nicholaus Porter modo Rector.

Valet in terra firma vocata Glebe Land, una cum decimis & oblationibus 27l. 10s.

Repric. in procurationibus & quodam annua pensione 8l. 20d.

Valet ultra 19l. 8s. 4d.

Decima inde 38s. 10d.

Capella de Brook.

Nemo nunc incumbit, sed quidam Nic. Bowerman percipit omnes fructus.

Valet in terra firma vocata Glebe Land, una cum decimis & oblationibus 38s. 8d.

Repric. nihil.

Et valet clare 38s. 8d.

Decima inde 3s. 10d. Which Tenths are yearly paid.

(A) H. 8. 4. The Award of Bishop *Fox* between the Patron of *Freshwater* and the Parson of *Brook*, awarding Glebe Land, Tithes and Oblations to the Parson of *Brook*.

(B) H. 8. 5. The Decree of *Incent* Chancellour to Bishop *Fox*, in a suit for small Tithes between *Nic. Porter* Parson of *Freshwater*, and *Nic. Bowerman* Parishioner of *Brook*, in the definitive sentence doth adjudge Tithe both of Lamb and Wooll to be due to the Chapel of *Brook*.

6. That Tithes or Rent for Tithes have been in all times, for divers hundreds of years possessed by the Rectors of this

Church in right of it; and in times of Intermission the Patrons of this Church have kept in their own hands and possession Tithes, or a Rent which they were to receive for them, whereby some such provision was made by them as they pleased, for serving the cure of this Church.

Mr. Daniel Dickenson, Curate of *Freshwater*, concerning the Quality of this Church or Chapel of *Brook*, is in his Affirmatives very uncertain, as not knowing what Chapel it is. His Assertions concerning it are very Contradictions; for sometimes it is a Free Chapel, otherwhile a Chapel annexed to, and Member of the Church of *Freshwater*, otherwhile a House Chapel. For the two later, of its being an Annexed or a House Chapel, no reason is known to have been ever given or evidence produced for either. And how contradictory are these? For what House Chapel was ever reckoned an Annexed Chapel? Is an House Chapel *Capella Curata*, and Presentative with the Mother Church whereof it is a Member, as every Annexed Chapel is? The Free and the Annexed Chapel may each be *Capella Curata*; but to be Free, *sui juris*, with Presentation and Endowment of its own, and to be Annexed having no such distinct Presentation and Endowment, but Member of another Church in all, are mere Contradictions. And an absurdity it is to reckon that a House Chapel, whereto belongs Presentation, Endowment, and generally all *Parochialia*.

But this Curate is however fix'd in his Negatives, that a Rectory or Parish Church this Chapel of *Brook*, must by no means be, though otherwise what to make of it he cannot tell.

In several Trials of *Nisi Prius* with respect to this of the Quality, and the other question of the Endowment of this Church, the Curate hath produced an Evidence of above 20 particulars, a large Evidence indeed, but confused, it being hard to discern what belongs to which question, besides clashing and interfering the parts of it one with another. The greatest part of them when offered in Evidence have been refused, and not admitted for such. Some that he hath produced at one Trial have been laid aside by himself, and not produced at another Trial. His Evidences have been thus multiplied, by raking together and offering as such any papers, wherein he could find *Infra Parochiam de Freshwater*, concerning Church or Village of *Brook*: as if that were enough utterly to

destroy the Rectory of *Brook*, it being an absurdity or contradiction to him, that it should be a Rectory, and get within the Parish of *Freshwater*. What of these produced papers and other Evidence purely respect the Quality of the Church, I shall first bring together to this Question, leaving the rest to the next Question of the Endowment.

Daniel Dickenson *denies the Chapel of Brook to be a Rectory, because it is within the parish of Freshwater; and to prove it within that parish he produceth:*

1. The entry of the Institution of *John Middleton*, whereof before p. 234 (¶) this was produced the first Trial at Somer Assize 1675, for the sake of *Infra Parochiam de Freshwater* therein; but it being discerned in the later part of it to prove a Rectory, it was not produced in the second Trial at Lent Assize 1676; but it is left to the Defendants for *Brook* as a most express material Evidence to be used by them.

2. The Record of the Augmentation Office, whereof before p. 234 (§) this was produced in both Trials: and that it saith, The Free Chapel of *Brook* within the Parish of *Freshwater*, and that it was founded by the Ancestors of *Nicholas Bowerman* Gent. to have a Priest to sing there for ever, as it is supposed, for the ease of them and their Family; it was inferred, first this to be but a Chapel of Ease, and secondly to be a Chapel for Superstitious Uses. But they should consider, 1. The words (*as it is supposed*) and what strength then in that clause from whence they so argue. 2. To be Chapels of Ease is common to all Chapels Curate, Annexed, or Free. House Chapels are for State, and in many places near the Parish Churches. Chapels Curate are for ease to the Inhabitants by reason of their far distance from the Mother Churches, as this is 3 miles from *Freshwater*, the way often unpassable being on the Cliffs of the Sea, subject to founder into it, and hath often so done. 3. There may be Free Chapels Curate as well as Chantries, and this hath been before expressly proved to be such. 4. Chantries for Superstitious Uses were taken down by Act of Parliament, 1. *Ed.* 6. their profits seized on to the King, as never anything of this was, and therefore not a Chantry. 5. If a Chantry when first founded, according to this Record, what hinders but it might become a Cure afterward for Parish uses? 6. The Defendants therefore for *Brook* insist this Record to make for

them, and to prove this Church Free from *Freshwater* as a Chapel Curate, though within that parish.

3. The award of *Stephen Gardiner* produced in the first Trial, not admitted because but a Copy, and besides was not his final Award.

4. An ancient Catalogue of Parishes in the Island, *Brook* not among them, produced in the second Trial, not admitted; it was dated in 1291, divers years before the Church of *Brook* was in being.

5. An ancient paper from Sir *Rob. Worly's* Library, concerning what *Brook* was charged with as well as other churches in the *Militia* of the Island. Of this the Curate takes no notice, but because it mentions *Brook* to be within the *Parish of Freshwater*, he produced it in the second Trial, but it was not admitted for Evidence.

6. The Register Book of the Church of *Freshwater*, of persons of *Brook* buried and baptized in *Freshwater*; which might be in times of Intermission, when no Rector or other Minister in *Brook*, and can be no Evidence against the Church of *Brook*, its right to have these Offices done in their own Church, as always was when having Rectors or Ministers.

7. Living Witnesses *viva voce* upon oath, testifying the Parishioners of *Brook* their going to *Freshwater* for Baptism, Burial, &c. but these Witnesses deposed but for little more than 40 years since, and therefore this to be done not for more than 4 or 5 years before the Rectors were restored by the Presentation of *K. Charles I.* 1638; from which time and when having Rectors of their own, these Services were performed at *Brook*. And the same Witnesses could swear for *Brook* for near 40 years since that time when for *Freshwater* they could witness but for 4 or 5, in which time was in *Brook* no Minister, onely *Nic. Woodford*, not so much as a Deacon, wholly incapacitated therefore for these Services, reads prayers in the Chapel of *Brook* for 40s. *per. an.* and his Sundays Dinner. And this is the whole of the Evidence whereby the Curate hath endeavoured to overthrow the Rectory of *Brook*.

To what concerns the Endowment of the Church of Brook the Curate denies any Tithes or Oblations to belong to it; but all those Profits arising there or a Parish right do belong to Freshwater, because within that Parish. His Evidences for this were:

1. The Award of Bishop Fox onely bragged of, but not produced in either Trial, it was wisely forboren, making so expressly against him in both Questions. See before p. 236 (A).
2. The final Award of *Stephen Gardiner*, bragged of in the last Trial, produced in neither, nor could be, for it had been imbezelled by them of *Freshwater Anno 1608*, that it might not prejudice them in their Suit then for the Tithes of Demeans of *Brook*; which with 20s. an Annual Pension from *Freshwater* were settled by it on the Church of *Brook*, as by a real and binding Composition. But that this Award is imbezelled, there could be no room for these Suits of this Curate.
3. The Award of two Knights Sir *Hen. Wallop* and Sir *Ric. Tichburn*, produced in the first Trial, because it mentioned *Brook* to be within the Parish of *Freshwater*, but not produced in the second Trial, because it awarded 8*l. per an.* to be paid by the Parson of *Freshwater* to the Patron of *Brook*, for the Tithes of the Demeans then awarded, and by that Award in 1618, first of all possessed by them in above 300 years before, wherein they never had been possessed by them; and which 8*l. per an.* upon this Award they never paid for about 20 years. They possessed these Tithes so gotten, till the reviving the Presentation of *Brook* in 1638.
4. A decree of *Incent* in the Consistory Court, as giving Tithes in *Brook* to the then Parson of *Freshwater*, which yet was but a portion of small Tithes; a portion of them also decreed to the Chapel of *Brook*, and therefore is against the Curate in his suit for the whole Tithes, and denying ever any Tithes to have belonged to *Brook*. But this Decree was not admitted for Evidence in the second Trial, wherein it was produced. See p. 236 (B).
5. Eight Decrees in the Consistory Court obtained by Mr *James* Parson of *Freshwater*, against so many Tenants of *Brook* for the Tithes of their Tenements, *Anno 1606*: yet may these eight Decrees go for but one, all being given out much about the same month and time. They were gotten by a mere cheat, Mr *James* styling himself *Rector Ecclesiae Parochialis de Freshwater cum Capella de Brook*, as never any Predecessor or Successor of his did, and is manifestly contrary to truth. He hereby sues for the Tithes of *Brook* in right of the Church of *Brook*, the Church first to belong to him, and then the Tithes. These Suits were against poor Country men, that could not see the

deceit, did not make any defence; and so these Decrees were gotten without any proceeding or defence made; yet these eight Decrees when offered to be produced in Evidence in the last Trial, were not admitted for Evidence.

Look back now, and see of this large Evidence of the Curate upon the two Questions 16 or 17 to be rejected, not admitted, little force in any of it at all; and he'l now be found to have but a thin Evidence in what remains and follows, *viz.*, three Verdicts.

H. 8. 6. A Verdict obtained by *Nic. Porter* Parson of *Freshwater* against *Nic. Bowerman* of *Brook*, not therefore against a Rector of *Brook*, that had right to take or title to defend Tithes. It was in time of a vacancy, when no Rector in *Brook*: it was onely for a parcel of Tithes in *Brook* (of one Close) not for the whole Tithes; and Tithes in *Brook*, especially of the Demeans, by divers Awards and Decrees before mentioned were adjudged to the Church of *Brook*; and is therefore no ground for these now 150 years after, whereon to claim all those Tithes, and to deny that ever any belonged to this Church.

7. The Verdict obtained by Mr *James* Parson of *Freshwater* against *Robert Aden* for the Tithes of the Demeans, *Anno 1608*. Now first did these Parsons sue for these Tithes, of which for above 300 years before they never had possession, nor (as can be found) pretended titles to them. This *Aden* was no inhabitant of *Brook*, nor Rector or Licensed Curate to the Church, but onely one of Mr *Bowerman's* chaplains, as before, who therefore had no right or title to take or defend Tithes. He undertook to defend the Tenants when sued in the Consistory Court a year before, but never did or durst appear in that court; and so helps Mr *James* to his eight Decrees before, and is now as ready to do the like in this Suit for the Tithes of the Demeans. It's good policy to commence Suits of Law against such as have neither right nor intent to make defence. Mr *Bowerman* would have made defence, but is disabled; the Award of *Stephen Gardiner*, that real Composition which about 80 years before had settled these Tithes to the Church of *Brook*, being now imbezelled when he would have produced it in Evidence. Yet Mr *James* never insists on his Verdict to get possession, but to avoid going to Trial again, as Mr *Bowerman* intended, agrees, becomes Mr *Bowerman's* chaplain, and for 20*l. per an.* undertakes to serve the Cure.

8. The Verdict of *Goodman Parson of Freshwater* against *Percivall Rector of Brook*, Anno 1640, and is the onely Verdict or Success in Law that we can ever find obtained against a Rector of *Brook*, and was obtained through the mere weakness of the Defendant, whose *Breviat* yet extant shews he neither understood the Case and Quality of his own Church, nor the Title whereon his Adversary could claim, and neither understood or used divers Evidences, that were the principal if not onely strength of his cause.

9. The Nonsuit after full Evidence obtained by *Daniel Dickenson* the Curate of *Brook* then, and Sequestrator of its Profits, against Mr *Bowerman* Patron of the Church of *Brook*, Plaintiff in that Suit, upon a Prohibition at Somer Assize, 1675. But the Issue then was onely the situation of the Church or Village of *Brook*, whether *Infra Parochiam de Freshwater* or not; and which therefore had it been a Verdict, is of no force in the other Questions of the Quality of this Church and its Endowment now in Issue. What was then denied is now granted, and with a *Non obstante* to it, it's maintained the Chapel of *Brook* to be a Presentative Rectory endowed with Tithes though within the Parish of *Freshwater*.

10. Lastly, Possession of these Tithes of the Demeans was proved by Witnesses, wherein Mr *Frampton* witnesseth for 60 years past, when having been servant to Mr *Fell*, Parson of *Freshwater*, he knew these Tithes to be received by the said Parson: his witness was true, and falls in directly with the year 1618, when the forementioned Award of the two Knights between Mr *Fell* and Mr *Bowerman* gave that Parson the first possession of those Tithes, after above 300 years of their being in other hands, and 90 years after the award of *Stephen Gardiner*; and this Witness will serve for that 20 years of such possession before the restoring of Rectors to *Brook* in 1638. But the other Witnesses could testifie but for 4 or 5 years of that time, and could testifie much more for *Brook*, its Rectors to have possessed these Tithes almost ever since their being so restored.

And having given this account of all the Evidences by *Freshwater* produced in the late Trials, it is commended to the observation of all, their strength to lie onely in the 3 Verdicts, and Possessions. Somewhat to each; and,

First for their Verdicts, besides what hath been already to each in particular, let them be a little considered in comparing

them together, and the different grounds whereon the several Plaintiffs proceeded in getting them; *Porter* in H. 8. time, *James* and *Goodman* in later times. He sues onely for a portion, acknowledging Tithes to *Brook* also: They sue for all, deny any Tithes to belong to *Brook*. He acknowledgeth *Brook* a Rectory, Rectors to belong to it: They deny *Brook* to be Rectory, or any Rectors to belong to it. He sues upon the Composition of *Sheen* as his Lease, giving him a portion of Tithes in *Brook*: they sue upon a proper Parish right, and challenge all Tithes of *Brook* to belong to them, because within their Parish.

Compare again these two later. *James* makes this Chapel to be Annexed, Member of *Freshwater*, himself as Rector of it as a Chapel Curate claims thereon all the Tithes belonging to it to belong to him: *Goodman* (and the Curate now) make it onely a House Chapel, not capable of Endowment with Tithes, but all to belong to them, merely because within their Parish. On such different grounds are these Verdicts gotten.

Be it considered upon the whole, whether for all this great shew *Freshwater* be not utterly destitute, First of all ancient Evidence, as having nothing to produce higher than these late times of 1608 and 1640, and the two Verdicts gotten in those years: and of these Verdicts what force in them against the evidence in behalf of *Brook*, especially that of the First Fruits Office. Secondly, for their Possession, wherein they argue *a facto ad jus*, it being well known Possession may be got by Robbery as well as by Right; let it be considered, 1. Of the Tithes of the Demeans, the short time of their possessing them, being onely of one 20 years in about 400. 2. Of generally all their Possession in *Brook*, when and how gotten in times of intermission of Rectors; and knowing the restoring and settling Rectors would disturb their possession, they make it their business to destroy the Rectory, that their possession might never be called into question, and gotten by Agreements between them and the Patrons. So in the first Intermission they get the Tithes of the Tenements by agreement between *Raven* their Parson and *Rooklie* Patron of *Brook*; which to this day is remembred in a Traditional Country Rhime

Between the Raven and the Rook
They've swallow'd down the pars'nage of *Brook*.

So in the second Intermission by that agreement between *John Kemp* their Parson, and *Tho. Bowerman* the Patron, who making himself Improrietor, and knowing he must hold of some one, and not holding of the King, he agrees (1586) with this Parson to get a Title of him, becomes Tenant to him, gives him 10*l.* Fine and 40*s.* *per an.* Rent for the Tithes of the Demians and Glebe Land, to him and his Heirs for ever. Mr *James* 22 years after (1608) produceth witness of this in his Suits in the Consistory and at Common Law, proves his Title and Possessions by it, not to be denied by the person he sued, and thereby (1618) obtains his Decrees and Verdict, which gave ground for the after Verdict also and Award, (1640) giving them actual possession of those Tithes. And then let them of *Freshwater* consider, whether Sacrilege be not the foundation of their possession. Thirdly, let be yet considered the Title proceeded upon in all these late contests, *scil.* A Parish Right, that they have right to the Tithes of all Tithable Commodities within the Parish of *Freshwater*, and therefore to these of *Brook* on that account. *Quaere*, Whether this be not a very Cheat; for the Tithes of *Brook* (as indeed of those of *Compton, Asseton, Freshwater*, Manors and Farms within that Parish) were anciently appropriated to the Abby of *Lyra* in *Normandy* first, after to the Priory of *Sheen* in *Surry* (whereto the Priory of *Carisbrook*, in the *Isle of Wight* was a Cell) and therefore neither the Rector of *Freshwater* nor the Rector of *Brook* can pretend any title to these Tithes upon a Parish right, but upon ancient Grant or Composition from that Abby or Priory, and that before the Dissolution of Monasteries, when what they then possessed became the King's, and from him Impropriations. Such Composition was by the Priory of *Sheen* made to the Parson of *Freshwater* Anno 1459, and wherein Tithes in *Brook* were granted to that Parson, onely whether all or a portion, and what that may be will be the Question hereupon.

This Composition is to that Parson his Lease for the Tithes of *Compton, Asseton, Freshwater, Brook*, and generally of all that Parish, or the far greatest part thereof. And what of Tithes he enjoys in these places is not upon Parish right, but of this Lease or Composition, which makes him to this day as a Tenant to the Manor of *Sheen*, at the Court of that Manor held in the Parish of *Freshwater*, to pay the yearly Rent of 7*l.* 13*s.* 4*d.* required in the Composition for the Tithes granted by it. This

is the true and onely Title of *Freshwater*, whereon to claim any Tithes in *Brook*, their pretence of a Parish right is false and forged. This if they would come to, all the Controversie about a Rectory might cease; let *Brook* be within or without the Parish of *Freshwater*, a Rectory & Parish or not, they need not care, it would not matter them one way or other, more than it doth the Proxies or Impropriations, they would still be sure of what's granted by the Composition. But why hath this lain dormant all this while, never produced or pleaded in these Contests? Why, they are conscious they could never make good by it their claim to all these Tithes, nor to more than a part, and that part now wholly uncertain. Their Verdicts would be all out of doors, and what they have gotten by the fore-mentioned indirect means, would appear but Encroachment, as going beyond their Lease, and claiming more then is granted by it. But this Curate, who hath caused in these 4 years past the spending of 500*l.* on both sides on this false, forged Title of Parish right, seeing the very producing his Evidence on that account in the past Trials hath so discovered the weakness of them, that he is like to do himself no good that way, intends (as it is reported) now at last and in any next Trial to produce and plead this Composition: We shall thank him for it, and conclude we are in a fair way to end our Troubles, hoping that he at last will see, be convinced, and repent of, the unjust and oppressive ways he hath taken, upon a Forged Title and a College Purse, to ruine an Ancient Parish Church, the Rector of it and all his Relations that adhere to him in his just and righteous Cause.

FINIS.

How this case ended does not seem to have been recorded in the College. With regard to Daniel Dickonson it is worth noting the following pieces of preferment held by him. He was instituted Vicar of Thorley in the Isle of Wight 30 March 1686 ceding it in 1687. He was instituted Rector of St Lawrence 27 July 1692 ceding this on his institution 21 March 1693

to the Rectory of Brook. On 12 September 1695 he was instituted Vicar of Shalfleet in the Isle of Wight and both Brook and Shalfleet were vacant, probably by his death, in 1701. It may be that Dickonson's enthusiasm for the rights of Freshwater died out when he became Rector of Brook. It will be observed that he was succeeded at Brook by Joseph Creffield, who was also Rector of Freshwater. During these two incumbencies there was peace, but litigation again broke out when Brome became Rector of Freshwater, but not of Brook. These proceedings appear to have been dropped or to have been unsuccessful, and since then the rights of Brook seem to have been uncontested.

R. F. S.

(To be continued.)



EUTHANASIA.

You may die in Oklahoma,
Torres Straits, Tibet or Boma,
You may bet your bottom dollar that you never will
be missed ;
But before a week has flitted
You will find you are outwitted,
And your life and labours noted by Our Own
Obituarist.

“First degree in fifty-seven,
(And of such the realm of Heaven),
He was just a dozen places from the bottom of the list :
Took M.A. some four years later,
Was ordained, attained the gaiter,
Was a fine old fruity Bishop,” says Our Own
Obituarist.

“Born of Johnian stock at Lincoln :
S.J.C.—then took to drinking—
Was sent down—and took to study of Commercial
Law and Whist ;
He became a leading Q.C.—
Was a friend and pal of Pusey—
Then a Justice and a Baron,” says Our Own Obituarist.

“Born at Derby—Pa Dissenter
 But quite honest, and inventor
 Of a brand new type of Baptists (*vide* Whitaker's
 black list)—
 Not athletic perhaps, but thrifty,
 Turned a Papist (say in '50)—
 Then a Cardinal Archbishop,” says Our Own
 Obituarist.

“Scholar '90—never gated,
 And at last was nominated
 To a fellowship, when College mills ground anything
 but grist;
 He would oft invade the Bursary
 With verses cursed and cursory—
 So he's just as well in Heaven,” says Our Own
 Obituarist.

X.



OF AMUSEMENTS.

MANY folke have of old time devised means to provide against the Cholick: for even of the Ancient Time, men called to mind the wise saw, *Memento quod es homo*, and amongst our owne Schoole-men, there be that have continually eked out their Leisure Houres with manlie exercises, purposing thereby to preserve what Juvenal calleth *Mens sana in corpore sano*. In truth, it is strange to notice how closely the old Greeks and Romans did knit together the Thought of Worke and Play: nay, we may bethink ourselves of the words *Scholé* and *Ludus*, of which both comprehended the labours of Academick Study, as well as the more trivial Enjoyment of Holiday-time: and the former cometh now to be our Schoole, wherein Leisure is abhorred of the diligent Pedagogue.

In this most antient Universitie there be severall forms of Diversities. Amongst Men of the First Bloud it seemeth the Custome to walk in Strange Apparell at the Taile of a Mongrell Dogge.

Some would fain vent their erring Humours upon their Fellowes in divers ways, as by making great Fires and causing fearfull Noises in the College Courts, when it is yet dark, to the anger of their learned Tutors, and the Dismay of the Deanes: but this proceedeth from Lentie and the Spleen.

Others there are of different Sorte. I remember in the old Comedie, how that the merrie God sat at his

oare behind the *Portitor orci*, and his grievous Complaintes thereat: but this Kind will Day upon Day labour in a Boat for Houres, to their bodily Hurt and great Indignitie; yea, and suffer many things withal: for they endure Noisome Smelles, and Hard Wordes from a Horseman on the River Bank, without so much as queeching. These too love to eat much Meate at Sunrise, and starve till Even. Herein they win Glorie in the Mouths of Men, though some say in their Hearts, These be Fools.

Certainly, Man is a Strange Thing. How ingenious to wit are the ways in which he hath made Use of the Sphere or Ball. We are told that the Greek Maidens delighted to toss the Ball to and fro; and again it was used in Severall Wise by the Youthe of the Roman Empire.

But these of more Moderne Days have devized Games of Ball of so many Kinds, that I may hardly narrate them all. One Ball is great of Size, and Curious of Shape: This do Men kick and throw at one another, till it pleaseth them to cease from very Wearinesse. Another is small and soft; and this surpasseth the last in the Strangenesse of its Use; for two or three Youthes pat it backward and foreward, over an Obstacle made of Silver Cord: and the Instrument whereby they Hit it, is a curious Contrivance of Wood and the Gut of a Sheepe. Of another Game one told me a Tale, whereat I wondered in Amaze: for, said he, the Sheepe is a proper Animall; ingenious Persons hit Balls of Ivorie over a Green Table, in such wise that they who are engaged thereat Gambol, while not a few are Fleeced.

But to understand his Meaning, and to solve aright the Difficultie of these severall Things, pertaineth to one who could thrid the Maze of the Bull-headed Monster, or catch Proteus in his ever-changing Guise.

And let no one question of these Games, whether they be Just or Unjust. So long as there be an *Aurca*

Mediocritas therein, who will gainsay them? And that of former times it appeared good unto the Elders of the Universitie to set a reasonable Limit thereto, showeth an Ancient Statute of our great Foundation, that none may play Marbles upon the Senate House Steps, which indeed doth in some Degree disprove the saying, *De Minimis non curat Lex.*

“VERULAMENTABILIS.”

“DE MINIMIS NON CURAT LEX.”*

FORTE Noviciolus fumos dum spirat ab ore,
 Dedecoratque togam, docta Minerva, tuam,
 En Cato!—clauderat latus acer utrumque satelles—
 Nec mora, more suo quis sit et unde rogat.
 Cui puer: “O sapiens, patitur lex crimina parva;
 Peccandi veniam parvula lege peto.”
 Tum Cato: “Nempe,” refert, “patitur lex parvula:
 verum est;
 Non patitur decuma parte carere minae.”

P. G.

* This epigram obtained the Browne's Medal, 1896.



FRAGMENTUM INCERTI AUCTORIS.

Νεανίας—Γέρον.

N. τίς δ' ἦν ὁ νικῶν; τίς δ' ὁ νικηθεὶς; φράσον.
 Γ. ἄπαν μαθήσει τοῦργον εἰδότης πάρα.
 ἐπεὶ γὰρ ἡμᾶς πρῶτος ἡμεροσκοπὸς
 ἤγειρεν, εὐθύς ἐκ λεχῶν ὀρθοστάδην,
 λάξ ἀποβαλόντες στρώματ', ἐξανέσταμεν·
 ψυχρᾶ δ' ἐφοῖ λιβίδι λούσαντες δέμας
 εὐχαῖς τε καὶ λούτροισι ποταμίους θεοὺς
 ἐλιπαροῦμεν εὐμενεῖς παρεστάναι.
 ὁ μὲν βόειον κρέας, ὁ δ' ὄρνιθος πτέρον,
 ἀλεκτρυαίνας δ' ἕον ἄλλος ἦσθιεν·
 πότου δ' ἕκαστος ὡς μάλιστ' ἐφείδετο,
 τοὺς γὰρ πότον φιλοῦντας οὐ Νίκη φιλεῖ.
 ἐπεὶ δὲ μέσσον ἦν ἰδεῖν τὸν ἥλιον,
 τὴν ναῦν καθελκύσαντες εἰς δυσχείμερον
 Πύτνης γέφυραν ἤλθομεν, πολλῆς μετὰ
 ζαλῆς ὁδοιποροῦντες· οἱ δ' Ὀξωνίδαί
 ψήφῳ λαχόντες εἰς τόπον τὸν δεύτερον
 ναῦν μαλθακῶς ἤρεσσον, οὔτε δὴ μάτην
 βίαν ἀπορρίψοντες· ὀρθίου δ' ὑπὸ
 κελεύσματος κωπαῖσι ποταμίους ῥοάς,
 ἑκκαίδεκ' ἄνδρες ὥσπερ ἐξ ὀρμῆς μιᾶς,
 ἐβάλλομεν ξύμπαντες· εἶθ' οἷα δοκεῖς
 φρίξαι τὸν αἰθέρ' ἐκπεπληγμένον βοῆ,
 Γλαύκων Κυανέων συμμεμυγμένων ὁμοῦ.



IN USUM ANTI-GRAECORUM ANGLICE
 REDDITUM.

Freshman—Third Year Man.

F. BUT tell me who the victory won, who lost.
 T. From one who knows them thou the facts shalt
 hear.
 For by the early Boots at day-break called,
 Straightway from bed arising, with a kick
 The bed-clothes sent we flying, and in tubs
 Poured water on our bodies, hoping thus.
 The River-gods as our allies to win
 By rites of cold ablution. Then we ate,
 One man a steak, and one a chicken's wing,
 And one an egg of the domestic hen;
 But next to nothing drank, for Victory
 Loveth not those who love excess in drink.
 Soon as the sun his middle course had passed,
 Our ship we launched, and to the stormy Bridge-
 Of Putney rowed her through no little surf.
 The Oxford men soon followed; they by lot
 Had lost the choice of stations. Tenderly
 They pulled their oars, unwilling to expend
 Strength to no purpose. Then the shrill command
 Obeying of the umpire off we went,
 Oarsmen sixteen with simultaneous stroke.
 O what a shout the shuddering welkin rent,
 From Dark and Light Blue mingled! We who
 rowed

ἄλλ' οὐδὲν ἡμῖν ἔμελε, τοῦ κρατεῖν δ' ἔρωσ
 ἦν δεινός, ὥστε καὶ θανεῖν ξυvainέσαι
 πρὶν εἰκαθεῖν δαμέντας· ἄλλ' ἴσοι παρὰ
 ἴσοισιν ἡμιλλώμεθ' ὡς Ἐπισκόπου
 Κήπου πάρεγγυς ἦμεν· εἴτ' Ὁξωνίδαί
 σμικρόν τι δὴ προῦκοπτον, ὡς γ' ἐπεικάσαι,
 ἤδη γὰρ οὐδὲν τρανές, αἰσχύνῃ δ' ἂν ἦν
 ἔκτος νεὼς βλέπειν τιν'· ἄλλ' ὁ Φερνίδης,
 τῆς Δειλίας τὸ δαμάτιον ὀρῶν πέλας,
 οὐκ ἐργάτης ἦν δειλός, ὥστ' ἤδη δραμῶν
 ἔοικε νικῆσοντι τοῖς θεωμένοις.
 ἡμεῖς μὲν ἠγωνίσμεθ', οὐκ ἄνευ πόνου
 πολλοῦ θ' ἴδρωτος, καίπερ οἰδμάτων ὑπο
 βρεχθέντες εἰς τὸν μυελόν, ἦν δ' ἀπ' οὐρανοῦ
 θεία νόσος, χάλαζα, σωμαίων σίνος·
 ἄλλ' οὐδὲν ἀσθμαίνοντες ἤλθομεν παρὰ
 ὄχθην ῥόδων ἠδεῖαν· ἀγρίου τ' ἐπὶ
 μήλου παλαιὸν σῆμα ναῦν προὔεμπομεν,
 ἔλασσον οὐκ ἔχοντες, ὡς γ' ἐμοὶ ἴδοκει
 εἴτ' ἐς τὸ νῦν ταμιεῖον Ἀρρώδου τινός,
 τὰ τῆς κονίας πρόσθεν ἐργαστήρια,
 ἐπλεύσαμεν φθάσαντες· Ἐφαίστου δ' ἐπέδ
 ναῦς τὴν γέφυραν ἔλιπεν οὐ σμικρῶ μέρει
 μήκει δ' ὄλφ προῦχουσα, Καμιδῶν τίνα
 δοκεῖς χαρὰν ἄπληστον εἰσελθεῖν φρένας·
 εἰς τοῦτό γ' ἤδη πάντα προῦχώρει καλῶς,
 οὐ γάρ τις ἦν στρόβιλος, οὔθ' ἡμῖν πάρα
 οὔτ' οὖν ἐκείνοις, ἀλλὰ κὰν πολλῇ ζαλῇ
 μορφὴν ῥυθμόν τε σωμαίων ἐσώζομεν.
 καὶ Κυζικῆνων νησίδιον ἠγουμένοι,
 Κόρνου τ' ἀπευκτὸν οἶδμα, μητρύαν νεῶν,
 ἐλείπομεν χαίροντες, ἤλθομέν θ' ὁδὸν
 εἰς τὴν σιδηρόστρωτον ὡς νικηφόροι.

Heeded the shouting little, such a love
 Of victory possessed us that to die
 We all had chosen rather than to yield.
 Thus neck and neck the "Bishop's Walk" we
 passed,
 Then Oxford gained a trifle, as I guessed—
 For naught I knew for certain, and to look
 Out of the boat were shameful: but our Stroke,
 Fernie, at Craven Cottage showed himself
 No craven, and to those upon the bank
 Already looked like winning. Thus we strove,
 Toiling and swelt'ring, though the broken surf
 E'en to the back-bone wet us, and a storm
 Of hail, a perfect nuisance, spoilt our swing,
 As it came down upon us; yet we rowed
 To Rose-Bank free from panting; and methought
 We gained upon the Dark Blue as we passed
 The Crab Tree, ancient Public. Harrod's Stores,
 Erst as the Soap Works known, we leading reached.
 But when the Bridge of Hammersmith we shot,
 No longer by the fraction of a length,
 But by a whole length leading, O what joy
 The heart of every son of Camus filled!
 Up to this point all things were going well;
 For neither crew had caught a crab, and both
 Through the rough water time and form maintained.
 Past Chiswick Eyot, and Corney's hateful Reach,
 Stepmother stern to many a gallant ship,
 We rowed ahead, rejoicing, till we reached
 Barnes' Railway Bridge, and deemed the race was
 won.

ἄλλ' εὔτε Λίμνης θανασίμου παρήλθομεν
 τὸ δῶμ' ἐν ᾧ ποιούσι κριθινὸν μέθυ,
 τοὺς Κυανέους λείποντες ὑστέρους φυγῆ
 τῶν Καμιδῶν ἀνήλθε μυρία βοή,
 παιάνα καλλίνικον ἄδόντων ὁμοῦ—
 “νικῶσι, νικῶσ' ἄνδρες.” οἱ δ' Ὁξωνίδαί
 σιγῆ δακρυρροοῦντες ἐς πέδον κέρα
 ἔνευσαν, ὥσπερ ἐλπίδ' ἀποβεβληκότες.
 ἐνταῦθ' ὁ Χρυσός, τῇ τέλει πίστιν φέρων,
 κώπης ἐφείσατ' οὐδέν, ἀλλ' ἀνειμένως
 ἤπειγεν, ὀκτῶ δ' ἄνδρες ὥσπερ εἰς ἀνήρ
 θαυμαστὸν ὡς ἤρεσσον, οἰακοστρόφου
 κεδνοῦ κλύοντες ὀρθίων συριγμάτων,
 ἡμῶν δ' ἐν οἰκτρῷ κεροτυπομένων σάλῃ
 ναῦν ἔφθασαν κινούντες· ἀλλ' οἶμαι χερσὶ
 θεῶν τις, οὐκ ἄνθρωπος, ᾧ κείλειν νεῶς
 πρύμναν, τὸ δ' ἡμῶν εἰργεν ἐμποδῶν σκάφος,
 αὐτὸς θιγῶν οἶακος ὥστε δυσμενής.
 ἀλλ' ὡς ἂν εἰς ἐν συντέμω τὰ μάκρ' ἔπη,
 οἱ Κυάνεοι νίκησαν, οἱ δὲ Καμίδαι
 ἡσσημένοι κλαίουσι πάντ' ἔχεις λόγον.

N. καὶ πῶς παθόντες ταυτὰ γ' οἱ Γλαυκοὶ ποτε
 σὺν τοῖσι Κυανέοισιν εἰς συσσίτιον
 ἔτλησαν ἐλθεῖν, ὥστε τοὺς ἡσσημένους
 ἐχθροῖσι νικήσασι συνδειπνεῖν ὁμοῦ;

Γ. οἱ Καμίδαι γὰρ οὔτι τοὺς Ὁξωνίδαας
 ἐχθροὺς νομίζουσ', ἀλλὰ φιλτάτους βροτῶν·
 κλέος τε νικηθέντες ἐκτήσανθ' ὅμως,
 καλῆς τε νίκης τοὺς κρατήσαντας καλῶς
 ζηλοῦντες, οὐ φθονοῦσιν, ὡς τὸν εὐγενῆ
 πρέπει· μένει δ' ἔτ' Ἐλπίς ἀτρίακτος σθένει
 Κάμου παρὰ ρείθροισιν· εὔχονται θ', ὅταν
 μηνῶν διέλθῃ δώδεκ' οὐ μακρὰ τριβίη,
 ἀντιρρέπουσιν ἐν Τύχης μεταλλαγῆ,
 “τῆνελλα καλλίνικε” σὺν θεῶν βοᾶν.

(EDIDIT “CYLINDON”).

But when we still at Mortlake Brewery led,
 A myriad shout from Light Blue lungs arose,
 Singing together one triumphant song—
 “They win! they win!” while Oxford's partisans,
 Weeping in silence, as of hope bereft,
 E'en to the ground right humbly bowed their heads.
 But trusting to the finish, Gold, his oar
 Sparing not, spirted grandly, and his crew
 Eight men like one, responsive to the voice,
 And the shrill pipings of their gallant Cox,
 While we by the vile surf were buffeted,
 Picked up the spirt and passed us; but methinks
 Some god, no mortal, must have pushed their stern
 With one hand, with the other pulled us back,
 Holding our rudder with no friendly grasp.
 To cut short a long story, Oxford won,
 And Cambridge, beaten, weeps. My tale is told.
 F. But how could Light Blue, having suffered thus,
 With Dark Blue dine together? How could they,
 The losers, with the winners sit at meat,
 Foes banqueting with foemen?

T. For the men
 Of Cambridge deem not Oxford men their foes,
 But dearest friends; and having lost the race
 In gallant style, they have not honour lost.
 And while they envy much, they do not grudge
 The Oxford men their glorious victory,
 Showing themselves right-worthy gentlemen.
 And Hope, with strength unvanquished, still abides
 Upon the banks of Camus, and they trust
 That when the space of twelve short months is past,
 Fortune will change, and 'twill be theirs to shout
 The “Hip, hip, hip, hurrah!” of victory.

REDDIDIT “ARCULUS.”



KING LOG AND KING STORK.

I.

In the pre-historic ages,
When the world was very young,
And replete with grisly sages,
And with poets, who have sung
Songs ne'er writ on mortal pages,
But passed on from tongue to tongue,
Lived a monarch, honoured greatly,
From the Tigris to the Po,
What his name was, accurately,
I can't tell you, though I've lately
Searched the records high and low.

II.

Now this monarch's one ambition
Was to make his subjects feel,
That, no matter what condition
They enjoyed, they had to deal
With a King, whose proud position
Was to court his people's weal.
In fact it has been mentioned
In some work (now out of print)
That this monarch well-intentioned
Most magnificently pensioned
All the nation from the mint.

III.

It needs no imagination
The grave issue to forsee,
When there lay no obligation
And much less necessity
On a man of any station,
To have any industry.
Agriculture was neglected,
None did think to dig or delve—
This could scarcely be expected
When a man was thought affected
If he rose ere half-past twelve.

IV.

Soon there waxed dissatisfaction—
Strange the story is, but true—
Which produced a swift reaction
In the imperial *tenu*;
The nation yearned for action,
They had simply nought to do.
Indeed though many people
Lay abasking in the sun,
Yet, finding that they sleep ill,
They would climb the parish steeple
Just for exercise or fun.

V.

Then a fervid agitator
In the clubs began to say
That, if *he* were legislator,
He'd abolish this *outré*
Constitution, and create or
Find a new one in a day.
The folk, though they imputed
No misconduct to their lord,
Felt that, as he was unsuited,
He were better executed,
And so put him to the sword.

VI.

Thus the efforts well-directed
 Of this genius were crowned
 With success quite unexpected;
 But the people quickly found
 That the ills they were subjected
 To, would crush them to the ground;
 For the earliest innovation
 That they found they must obey
 Was that folk of every station
 Must pursue some occupation
 Fourteen mortal hours a day.

VII.

Thus absolutely scorning
 All precedents *pro. tem.*
 He made them without warning
 Dig, plough, scrub, wash or hem
 From seven in the morning
 Till nine o'clock p.m.,
 And the voice of lamentation
 Through the stricken land did ring
 For that vile infatuation
 Which had caused the extirpation
 Of that martyred Saint, their King.

A. J. C.



AB OVO USQUE AD—?



THE old saying that "a poet is born, not made" is one that may be applied to others than the writers of poetry. Every great creator, whether he be a painter, a sculptor, or a scientist is a poet. Is not then the culinary artist, the creator of noble, if of perishable, things, a poet of the highest order? It is not given to every man to reach excellence herein, any more than it is given him to be a Shakespeare or a Michael Angelo. We cannot all of us hope to attain the eminence of a M. Mirolabant, the Chevalier of the Legion of Honour, the sublimity of whose art enables him to depict a lover's hopes and fears in the quivering of a jelly, or his passion and despair in the heart-rending spectacle of a thrice-skewered quail. But many of us who can scarcely soar on eagle wing, are still able to cook an egg, and it is for these that this essay has been written, that they may make these evanescent egg-shells "stepping stones to higher things."

To many of us breakfast is an anomaly. It has long ceased to be a pleasure: it is a stern duty, as stern and as odious as the winter's icy tub. The freshman, in his first ingenuous term, will receive a printed list in which he will be empowered to order a hot breakfast every morning (Sundays excepted) at a fixed time and a fixed price. He will, doubtless, in the flush of unfledged enthusiasm, order the said breakfast to be sent to him at a quarter before eight every day. But if, as the term proceeds, his hours of rising become regularly irregular, he will find that his fire has gone out, and

that his bloater or his sole is left disconsolately shivering under its very inefficient cover of tin. After some weeks he will then discover a marked antipathy to a cold, or at best a tepid, breakfast. If he is of an enterprising nature—and what freshman is not?—he will cast about in his mind for other means to satisfy his matutinal hunger. He will then doubtless learn that the egg is the natural relish to his bread and butter; he will probably also learn that the egg is different at Cambridge from anywhere else in the civilized world. If he is a well-read man, he will doubtless know there are many different kinds of eggs: that the egg may be new-laid, it may be fresh, it may be a mere egg, or it may be an egg for electioneering purposes. He will, of course, be on his guard when he taps them, and not be misled by the fact that an egg is so fresh that it bears on it the date of the day after to-morrow. In other cases he will probably not agree with Tennyson's words,

"We needs must love the highest when we see it."

The freshman will thus soon apprehend that the Cambridge egg is either eatable or not eatable. There is here no "aurea mediocritas." If the egg is good, it is all right; if it is anything but good, the egg-vendor will say it is a mistake.

We may now suppose that the freshman is setting out on his first culinary adventures, and that the first goal of his ambition is to boil an egg. The *modus operandi* is as follows:

1. *How to boil an egg.*

Take one or more eggs, according to the number you think you can eat, place them in boiling water and count two hundred and ten. If you think it unwise to risk them soft, count three or four hundred. In the latter case, the egg may be stripped of its shell and eaten with a knife and fork.

If, then, this experiment has been attended with a certain success, it may now be interesting to teach the young idea how to do other tricks with eggs. So now we come to

2. *Stirred eggs.*

Take one or more eggs, according to, &c., pound them up, and then pour them into a frying-pan. (If you haven't got one a milk saucepan will do, though it has the disadvantage of taking several hours to cook the eggs, and will thus probably make you late for lecture, although you can, at a pinch, eat them on your return). As soon as they began to sizzle, stir them up and make them sizzle more. Serve hot.

3. *College eggs.*

This savoury dish differs from the preceding only in name.

4. *Scrambled eggs.*

The adequate number of eggs having been taken, their shells should be broken and themselves poured into some boiling water. Then when you have finished shaving you can scramble for them.

N.B.—I may remark that on one occasion this experiment resulted in poached eggs. I can scarcely believe, however, that the eggs were fresh.

5. *Poached eggs.*

There are two ways of obtaining this succulent dish. The first is by the somewhat risky experiment mentioned under 4, the second is by telling a kitchen boy to have them sent up at once.

6. *Fried eggs.*

Take a frying-pan (milk saucepan is absolutely useless for this experiment), put in two or more inches of butter, and some eggs. Stir well, and see what happens. This dish is frequently quite innocuous, and the patient is often quite well after a few hours on the sofa.

I do not propose within the narrow limits of this paper to initiate the novice into the inner mysteries of cooking. But if he is ambitious, I would give him one word of advice, and that is never to attempt to make *curried eggs*. It is only a waste of time, and it is much simpler and far less painful to throw the eggs away at once.

After the learner has become proficient in these more elementary forms of cooking, he may then be introduced to the *Omelette*. There are various kinds of omelettes: according to the things with which they are flavoured, they may be used at any meal for any course. Thus if the omelette is filled with kidneys it may be used as an entrée, if with jam as a sweet, if with cheese as a savoury, if it is a failure it may always be used as a soup. So, then, it is clearly necessary for anyone, who wishes to enjoy the enviable reputation of being a "poet," to study the evolution of the omelette. But, before proceeding to describe the method in which it is to be prepared, I must observe that no one who does not possess the utmost lightness, and yet firmness, of touch, can ever hope to glory herein.

7. *To make an ordinary omelette.*

Beat up half-a-dozen eggs in a cup. Take a frying-pan and smear a bit of butter over it; then pour in the liquid gold. When the gold is no longer molten but firm, take a fork and delicately roll the flat mass over and whip it out of the pan. Herbs, kidneys, cheese, or jam may be added according to fancy.

The beginner will probably experience disappointment in his earlier attempts, but he must not be discouraged. "Rome was not built in a day," neither are omelettes. The space at my disposal forbids me to enter at a greater length into what may be termed the triumphs of the culinary art; but it may, perhaps, be possible in some future paper to deal with these more subtle creations. The object of this paper is merely to indicate glorious possibilities, and if it has succeeded in showing that breakfast can be made a more cheery meal, and one possessed of a flavour of excitement, it will not have been written altogether in vain.

A. J. C.



SOLITUDE.

SOMETIMES a dream hath crept upon my brain,
That clenched my teeth, and prisoned fast my cry,
Whirled the hot blood through every throbbing vein,
When, starved of breath, I could not even sigh.
But once a dream hath chilled me to the bone;
Methought all men were dead, and I alone.

Before, I loathed the very thought of death,
The silent grave, the sullen fun'ral bell;
But now I longed to render up my breath,
And join the rest e'en if it were in Hell,
And haply with some wretch his torment share,
That were for loneliness slight woe to bear.

"O! take me anywhere, so let it be
With others, that I be no more alone,"
And when I cried, my voice came back to me,
That word rang out in dreary monotone,
As when some boulder, loosed from mountain crest,
From rock to rock, booms down its sounding breast.

With burning eyes I gazed around the world,
And now I heard the ocean's endless moan,
Before my feet the snowy billows curled,
The very water seemed to hiss "alone,"
Oh! I was mad, I shrieked and laughed and sang,
While all the hills with my wild laughter rang.

"Hark! hark!" I cried, "the voices of the hills."
And as I listen, underneath the trees,
A soothing murmur all the woodland fills,
The tender leaves are lisp'ing to the breeze;
Peace, peace, oh peace, they whisper to my soul,
And from my breast the panic terrors roll.

For I have learned the language of the leaves,
 And as the merry streamlet brawls along,
 For loneliness my soul no longer grieves,
 But lists enraptured to its ceaseless song.
 Then I awoke, and through my dream I see,
 Who loveth Nature, ne'er can lonely be.

H. B. H.

 THE MOON.

PALB, naked, dead!—as Earth shall be at last,—
 My heart's warm blood runs chill!—Let rhymesters
 gaze
 Moonward with amorous eyes, mouthing glib phrase
 Of tinsel sentiment: let lovers cast
 Rapt love-looks on the moonbeams, maudlin past
 All pallid madness of those baleful rays:
 Let star-struck fools sit peering patient days,
 Lest haply Nature's wheels revolve too fast,
 Or lag unwatched! But let me rather blind
 My aching sight from that fair hideous face;
 Let not the pulsing life that Earth must spend
 Be shadowed by the horrors hid behind;
 Nor ask the creature of an Earth-born race
 To love the ghastly bodings of her end.

G. T. B.


 BISHOP FISHER'S RELATION TO THE
 REFORMATION*.

IN the following pages an attempt is made to sketch the relation in which our founder stood to the early plans of the English Reformation. The writer is deeply conscious of his own incapacity for dealing with the subject, but he will find his courage has been rewarded if the very defects of this article should reveal to the older and more scholarly members of our College what a need there is that the darkness of successive generations of Johnian undergraduates should be enlightened.

It was the opinion of Carlyle that a good portrait was a most important part of any biography, and if this be so it may be well to begin with an attempt to call up before our minds a picture of Fisher as he appeared to his contemporaries. We are told that in stature he was tall and well-built, but extremely lean, the last peculiarity being ascribed to his ascetic mode of life. His face, as preserved for us in a sketch by *Holbein*, shows a wide forehead, large dark grey eyes, rather high cheekbones, a straight-cut firm mouth, and cheeks very much drawn in: it is a face typical of a scholarly priest. In manner he is said to have been courteous to men of every degree. His palace is described as furnished in a fashion "mean, yet honest," and the inventory of his goods taken after his execution certainly does not suggest ideas of pomp or luxury. His unknown contemporary biographer piously records the extreme

* This article is largely taken from a paper read before the St John's Theological Society.

frugality of his table. Among his dependants he took every means to encourage such as had any taste for books, so that his household is described as being like a monastery for piety and like an university for learning, and such was his own enthusiasm in the pursuit of scholarship that he began learning Greek at the age of forty-seven and Hebrew at the age of fifty. His every leisure moment, we read, was taken up with reading or writing something, and his library was considered the finest in Europe. His great reputation was in no small degree due to his being almost the only great English preacher of the day beside Colet. His sermons show a wonderful familiarity with the text of the Scriptures and great facility of quotation; though the applications given to some of the verses might cause considerable surprise to the persons who wrote them. He made a regular practice of visiting the sick around him wherever he might be, and in conveying to them the help and instruction they so sorely needed. He would often go into smoky hovels or up crazy ladders into lofts whither his attendants would excuse themselves from following him. In his private devotions he was regular and systematic, and careful to avoid mechanically hurrying through the daily office. The fasts of the Church he observed with great austerity. In addition to this we read of his self-discipline with whips and hair shirts, and we seem to see in this asceticism the survival of a sterner and perhaps a stronger age: we are carried back at once out of the times of Wolsey to those of S. Francis, of Assisi. It must indeed be admitted that his devotion has about it something of the morbidness as well as the earnestness of the men of an earlier time. Thus he always placed a skull on the altar when he celebrated mass. Again in his sermons on the Penitential Psalms we have evident traces of that extravagant loathing and contempt of the body so prevalent in mediaeval devotion. Doubtless this may have been to some extent due to the growth of unabashed licentious-

ness which accompanied the revival of Greek learning and Greek art, but he uses language of this type even about himself in the *Spiritual Consolation* which he addressed to his half-sister Elizabeth when he was in the Tower. We know as a matter of fact that in his later years he denied himself the luxury of a feather bed, and that he was so abstemious in diet as to impair his health. Indeed his spiritual nature alike in its strength and in its weakness belongs not to the sixteenth century but to the eleventh or twelfth: he is not to be measured beside Cranmer or Gardiner, but with S. Anselm and S. Hugh, of Lincoln. His friend Erasmus, the witty satirist of the lifeless and mechanical devotions of the monks, might perhaps have smiled in secret at the good bishop's austerities, but he could not have failed to see that in Fisher's case they were the shrine of an eternal reality, not merely its grave. The Dutch scholar's high-sounding praises of English Universities and English patrons of learning are well known. Fisher received his due meed of praise as a scholar, as a bishop, and as a patron, but it is noteworthy that unlike most patrons of Erasmus he was not scoffed at and abused in the days when that petulant and charming scholar had grown weary of Cambridge. In his very early years Fisher had been handed over to the monks of Beverley, his native town, for education, and we may take him as typical of what a good monastic training of the second half of the fifteenth century could do for one naturally fitted to receive it.

In 1512 Colet preached before Convocation the famous sermon in which he spoke strongly about the corrupt state of the Church. He was especially severe upon the higher clergy. He accused them of greedily gathering by means of pluralities and exemptions the wealth which they squandered upon ostentation and feasting. At best they were so absorbed in secular occupations that they never devoted a thought to

examining the fitness of candidates for ordination, or to exercising even such meagre powers of visitation as were still left them, notwithstanding the disastrous growth of papal exemptions. The whole tenor of the Dean's sermon tended to shew that the great need was not the making of new laws but the enforcing of existing laws, and that this could only be done if the Bishops would realise their spiritual function and reform themselves. It must have seemed to the hearers as though Colet was upbraiding the other Bishops for not attempting to do what Fisher actually did.

In the same year the Lateran Council was held. There the same and worse abuses were denounced, and all manner of remedies suggested; but the Papal Curia, composed of men whose expensive and luxurious tastes could only be gratified by the continuance of a system of corruption and extortion—presided over by a Pope who was the patron of Bramant, Raphael, and Michael Angelo, and who loved to play the costly part of a general of condottieri with the Kings of Europe in his pay—set itself to frustrate all schemes of reform, and managed the Council in accordance with those principles of Papal opportunism, the shallowness of which was soon to be shown by Luther's revolt. Fisher was to have attended this Council as the King's Orator, but was prevented from going. We may perhaps conjecture that if he had gone he might have played such a part as another honest Englishman, Robert Hallam, Bishop of Salisbury, played at Constance a century before; and one cannot but think that his aims and ideals would have been not a little altered by such an object lesson in corruption as Rome and the Papal Court presented at that time.

Assuredly one of the most important results of Dr. Brewer's labours on the documents of the reign of Henry VIII. has been the vindication of Wolsey as one of the greatest statesmen England has ever produced. As a statesman Wolsey's aim was two-fold: by diplo-

macy, to make England the arbiter of Europe; and by internal reform, to render her the model nation of Christendom. Unfortunately, almost his whole life was devoted to the first, and the second and greater work he hardly had the opportunity to begin. His famous death-bed regret was no theatrical affectation; it was the sigh of a great man who saw that his life had been wasted in the pursuit of one aim, while a higher aim had been neglected. Wolsey was a reformer, though of a type very different from that of Colet and Fisher. He was eager to reform monasteries and to divert their revenues to the more needed service of establishing colleges and new sees. When founding Cardinal College at Oxford, he introduced Cambridge scholars, whose learning caused them to be suspected of Lutheranism, and he saw the need of providing the English Church with a highly educated clergy, a need which had been growing greater and greater since William of Wykeham saw it more than a century before. At least one object even of that magnificent ostentation and display which made him so unpopular in his own day, and which has furnished such a handle to his detractors ever since, was to make men marvel at the Church which they had ceased to love; and his intrigues for the Legateship and for the Papacy itself were doubtless but means to the end of effecting a reorganisation of the English Church, and perhaps of the Western Church generally. But as a man of arbitrary power, he was eager to gain his ends by the short, sharp methods of force. He would not care to begin from the heart by reforming himself, or by recommending that others should do the like. Though a man of kindly disposition, he would not be disposed to follow Fisher into the smoky huts where poor men lay, and his own life was not a model of priestly purity. Wolsey held the sees of Tournai, Durham and York, and innumerable other preferments, and attended to the responsibilities of them. Fisher, refusing all offers

of promotion, remained the Bishop of a poor see, and gave his life to his work. In character, in methods, in his very face and figure, the Lord Cardinal was a startling contrast to the plain Bishop of Rochester.

In 1519 Wolsey held a Legatine Council of the clergy of England. Fisher made a speech on reform, the exact words of which have not come down to us. It appears to have been on similar lines to that of Colet seven years before, and was not altogether unnaturally construed as an attack on Wolsey. In default of the speech it may be well to insert some passages from one of Fisher's sermons, which will serve to illustrate his ideas on the subject of reform.

"All fere of god, also the contempte of god, cometh and is grounded of the clergy, for yf the clergy be well and ryghtfully ordred gyuinge good example to other of vertuous lyvjnge, without doubte the people by that shall have more fere of almighty god. But contrary wyse yf the clergy lyve dissolutely in maner as they shold gyue no compte of theyr lyf past and done before, wyll not the lay people do the same? it is to be thought they wyll, & what foloweth? truly than they shall set lytell or nought by almighty god. Therefore by us of the clergy dependeth bothe the fere of god and also the contempte of god. For of a trowth yf every persone of the clergy from the hiest degre vnto the lowest were able and worthy to occupy theyr romes and places every man accordynge to his degre, & every one of them wolde execute all that perteyneth to his offyce qukly without fayny(n)ge or parcyalyte, and with ardent fayth, than the most harde herted creature (tha)t myght be founde amonge all people coude not but loue & drede our lorde god, also by theyr good & vertuous luyngge, they should in maner be compelled to the seruyce of hym. O blessed & happy be those persones (tha)t at any season shall se this thyng in dede, that is to saye, whiche shal beholde thy chirche myltau(n)t ones set in a ryght ordre through every degre. O moost mercyfull and blyssed lorde make ones an ende & fynysse (th)e buyldynge of thy chirche (tha)t thou beganne a longe tyme past, that nowe a grete whyle hath suffred moche wronge."

"Our lorde hath performed synysshed and set a due ordre in al his chirche, whose glory and worshyp standeth not in

sylke copes of dyuers colours craftily troudred, neyther in plate of golde & syluer, nor in any other worke or ornament be it neuer so rychely garnysshed with precious stones . . . Our joye is the testimony of a clene conscyence, which joye whitout fayle shone more bryght in the poore apostles than doth now our clothes of sylke and golden cuppes. Truly it was a more glorious sight to se saynt Poule which gate his lynyng by his owne grete labour in hungre, thurste, watchynge, in colde goynge wolward, & berynge about the gospell & lawe of cryst bothe vpon the see & on the lande than to beholde now archbyschoppes and byshoppes in theyr apparayle be it neuer so ryche. In that tyme were no chalyses of golde, but than was many golden prestes, now be many chalyses of golde and almosst no golden prestes, truly neyther golde, precyous stones nor gloryous bodyly garmentes be not the cause wherefore kynges & prynces of the worlde sholde drede god & his chyrche, for doubtes they haue sene more worldly rychesse than we have, but holy doctryne good lyfe and example of honest conuerfacion be the occasyons whereby good and holy men, also wycked & cruel people are moued to loue & fere almighty god."

A large part of Fisher's life was taken up with an endeavour to counteract the spread of Lutheran opinions in this country. Copies of the German Reformer's works were smuggled over, and made many converts at the Universities. Two incidents in connection with Fisher's efforts are of interest. At Cambridge the Bishop had carried out the Pope's command and published the famous declaration of Indulgence. A rash undergraduate fired by Luther's example wrote underneath it: "Beatus vir cujus est nomen Dei spes ejus, et non respexit vanitates et insanias falsas istas." Fisher made every effort to induce the offender to acknowledge his action publicly and to ask pardon, and at last, failing this, excommunicated him, being, as an eye-witness tells us, almost overcome with weeping and scarce able to pronounce the terrible sentence. The other incident is concerned with the retraction of Dr Barnes, who had preached in St. Edward's Church a sermon in which he attacked the ostentation of Wolsey

“with his pillars and his poleaxes,” and had maintained that holy days were not in themselves more sacred than any others. The Bishop does not seem to have regarded his errors as very serious, but remarked with good sense that this was hardly the best sort of sermon to preach before “the butchers of Cambridge.”

It is impossible to enter here at any length into the controversy as it was carried on in books. As to how far the Bishop was concerned in the composition of the King's work against Luther, opinions have differed; but he certainly wrote a defence of it in answer to Luther's attack, and there came from his pen several other works which are by general consent the ablest contemporary replies to the German reformer.

With unerring discrimination he selects for attack many of the weakest points of Luther's character and of his system. He charges him with arrogance and inconsistency, and shows the fatalistic tendency of some of his early utterances as to freewill. He quotes a saying of Luther that Holy Scripture is a most plain and easy interpreter of itself, and then remorselessly points to the diversities of opinion, especially as to the Eucharist, which were already making themselves manifest within the ranks of Reformers. On the other hand it may be said that, while Luther was attacking the Church as it was, Fisher was defending the Church as it had been, or, rather, as he thought it had been. The evils of actual practice could be seen plainly enough by all, but it was not easy to raise any great amount of enthusiasm for an institution on the ground of its possessing theories which it had ceased to attempt to put into practice. A single instance will illustrate this, and will also be serviceable as throwing considerable light on Fisher's ideals and habits of thought. Again and again during the two preceding centuries the Popes had used the pretext of a Crusade to raise money which had again and again been spent in paying for some petty war of private grudge or of territorial aggression,

or for the more shameful luxury and excess of the Papal Court. Luther made this the ground of a violent attack on the Popes. Fisher replies by referring to the successes of the first Crusades of the twelfth and thirteenth centuries, and utters a wish, doubtless fervent enough, for nobler Popes, for men such as Innocent III. and Calixtus. But all had fresh in their minds the examples of men such as Alexander VI., the Borgia whose very name is a proverb of unspeakable infamy; but who, as a recent writer says, owed his evil reputation chiefly to the fact that, unlike his predecessors, he did not add hypocrisy to his other vices; and Julius II., who did not deem it inconsistent with the dignity of the see of St Peter that he should personally lead a raid upon an Italian state under circumstances not unlike those of Dr Jameson's expedition; while a few years later Clement VII. was to exhibit to Europe a display of diplomacy as honest as that of the Sublime Porte, and considerably less successful. Doubtless it is illogical to confound the office with the man who holds it, yet when an office has got into such a state that none but a scoundrel will hold it or that it makes a scoundrel of every one who takes it, men are likely to conclude that the associations and traditions of the office itself must be somewhat to blame.

This leads one to speak of Fisher's attitude toward certain other sections of Church Reform. He certainly desired that the clergy should be preachers and teachers. To this end they must be men of learning, and, to some extent at least, men of the New Learning. Thus we find him seconding the efforts of Erasmus for a revised version of the New Testament, and it would seem that in 1516 he approved that scholar's wish for a vernacular version, though ten years later the spread of Lutheranism among the vulgar had led him to change his mind on this point. Again in his statutes for St John's College, drawn up in 1524, he expressly commands the study of the Greek Fathers, whose works

were now ousting the School authors and were even threatening the supremacy of St. Augustine himself. But he never seems to have so much as suspected that the study of the works of the third and fourth centuries would lend any countenance to the call for reform of the doctrine of the tenth and eleventh. In his work against Oecolampadius he maintains the doctrine of Transubstantiation to the full, and his views on the Papal Supremacy appear to please even a modern ultramontanist. Thus he persuaded Sir Thomas More to abandon the historical view of the Papacy as of ecclesiastical institution for the conception that it was of directly divine origin. In his English sermon against Luther he insists that the Pope is *jure divino* head of the Church, and that as Luther had cut himself off from him he could in no sense have the Holy Spirit. On the other hand the conciliar movement of the fifteenth century, commonly associated with the name of Gerson and the influence of the University of Paris, seems to have made no impression upon him. He is quite willing to allow that general councils have erred, though he will not on that account despise all decrees of councils. It was not in his personal spiritual life alone that he belonged to the Middle Ages rather than to his own time: his political and ecclesiastical ideas have the stamp of the same age. In one of his sermons he laments the advance of the Turks and the dissensions of Europe in language that might have been used by Peter the Hermit, had he risen from the dead. He seems to have dreamed of a reform of the Church through a return of the Papacy to what Hildebrand planned and Innocent executed. But one great fact he left altogether out of sight, and he is by no means the last who has made the error. He utterly failed to take account of that growth and consolidation of the nations which was really at the root of most of the differences between the world of Charles the Great and the world of Charles V. Against this national growth the Papacy

had been struggling almost unconsciously from the eleventh century. The incessant conflict between the growing civil power and the pretensions of ecclesiastical courts, for instance, had been but one aspect of this struggle, and the foundation of world-wide orders like that of St. Francis, and of societies exempt from the control of bishops and primates, had been merely one effort on the part of the Papacy to check the growth of national churches.

If the Papacy had vanquished the empire, it had done so only to fall in the beginning of the fourteenth century before a nation—France. The degradation of the Exile of Avignon was followed by the worse degradation of the Schism; and, when an undisputed Pope again reigned at Rome, the lost ground could hardly be regained. All chance of regaining it was soon destroyed by Pontiffs, who exchanged the policy of Hildebrand for that of Machiavelli. Had any one of the Popes been great enough to recognise the change in the civil constitution of Europe—a change indicated plainly enough by the play of national feeling at the Council of Constance—he might have seen the wisdom of modifying the supremacy into a sort of presidency over a community of national churches, and so have retained his place with dignity and with little real loss of power. But the Popes of the fifteenth century were almost all scheming Italian princes—violent, unprincipled, and licentious: they could not prevent the growth of the nations of Europe, so they set themselves the patriotic task of preventing Italy from becoming one of those nations: they treated the Great Powers with the same purblind astuteness that they used towards the political parties of Italian cities, until the rough experience of French and German invasions taught them the difference between a Florentine faction and a European nation. Thus we see how impossible was a reform along the lines Fisher desired; and we are compelled to say of him, as it was so well said of Rienzi, that he mistook memories for hopes.

The last eight years of Fisher's life were one long battle with the king, and the struggle was only ended when the exasperated despot silenced the bishop's voice by a judicial murder, which no writer of repute ever attempted to extenuate until there arose an imaginative and ingenious author of the name of Froude. In 1527 the Parliament began its forcible reformation of the Church, and Fisher at once raised his voice in opposition to the action of the Commons. Such a method of reformation was utterly opposed to his desires and his whole temper of mind was vehemently anti-Erastian. In the same year the king began to move in the matter of the Divorce, and here again Fisher spoke unhesitatingly. To him it seemed manifest heresy to question the Pope's power to grant a dispensation for a marriage with a deceased brother's wife, whether the marriage had been consummated or not. He declared his intention to resist the king in the spirit of John the Baptist. Henry was not altogether pleased at the implied comparison of himself with Herod, but the analogy caught men's minds, and in the contemporary life of Fisher we find points of likeness between Fisher and John, and between Henry and Herod, insisted on with great minuteness.

The fall of Wolsey was followed by the famous conviction of the whole nation under the Praemunire Statute, and the clergy were compelled to purchase pardon by the concession of the Royal Supremacy. Here again it was Fisher who had the courage to offer strenuous resistance, and it was he who procured the insertion of the saving clause, *Quantum per legem Dei licet.* When the king demanded the submission of Convocation in the matter of the Canon Law, we again find Fisher to have been the moving spirit of the opposition, although confined to his house by illness.

Such obstinate and continued resistance could not long be endured by Henry, and it soon became a question of how the bishop could be destroyed with

least trouble. He was willing to swear allegiance to the children of Anne, holding that Parliament could confer the succession as it pleased, but the oath was tendered him in such a form as to involve a renunciation of the Pope's Supremacy. In this form he would not take it, and Cranmer tried in vain to get permission for him to swear to the succession simply. Eventually he and Sir Thomas More, the two Englishmen of the day, who all over Europe had the greatest reputation for learning and sanctity of life, suffered death as traitors because they would not accept the oath of Supremacy in an unconditional form in which it had never passed Convocation.

In our own day we are not unfamiliar with the tendency to admire an imaginary golden age which is supposed to have existed somewhere in picturesque Mediaevalism, say in the thirteenth century, and which is in some way to be brought back upon earth. The tendency has certainly much that is good in it, for the truths needed by one age are quite likely to be those peculiarly characteristic of some other age past and gone. Yet there is always the danger of forgetting the reality of the present in the imagination + of the past, a danger much increased by the attractiveness added to a past age by the mellowing touch of time. Fisher, if contrasted with Colet, for instance, seems to have suffered somewhat in practical power from this cause; but if his designs have failed his work remains.

It is surely not altogether fanciful to think that the protest and death of such a man as Fisher had some share in causing the care with which the conception of the Supremacy was limited and explained in the reign of Elizabeth; and the learning of generation after generation of the scholars, for whom he provided, has been the strongest safeguard against those very errors from which he himself did not break free.

H. M. S.



A SONG OF SUMMER.

NOT till the river be dumb and slow
 Or dried to its sodden bed,
 Not till the poppy cease to shew
 His gaily-tinted head;
 Not till the tree, which bends to see
 Itself in the river's course,
 Be sad and bare, shall I let Despair
 Bestride with me my horse.

The moss must shun the crumbling wall
 The ivy must loose its hold,
 The rays of the sun must never fall
 In streams of gorgeous gold;
 The silver light of the moon by night
 Must fade from the jewelled sky,
 And the gentle rain ne'er fall again
 From out the clouds on high:

Nay, not till every feathered bird
 Has ceased to wake the morn,
 With raptured song of heedless word
 O'er meadow, lea and lawn,
 Shall care distraught or anxious thought,
 E'er present though they be,
 Disturb the calm of Nature's balm
 Or turn my eyes from Thee.

XAMO.



THE JOHNIAN DINNER, 1896.

The Johnian Dinner took place this year at Limmer's Hotel, London, on Thursday, April 23. The Right Hon L. H. Courtney M.P. was in the Chair.

The Toast list was as follows:—*The Queen*; *The College*, proposed by the Chairman, replied to by Mr R. F. Scott; *Old Johnians*, proposed by Mr L. H. Edmunds Q.C., replied to by Prebendary Harry Jones, Mr H. M. Bompas Q.C., Mr O. Leigh Clare M.P.; *The Chairman*, proposed by the Rev Canon McCormick; *The Secretaries*, proposed by the Chairman. Songs were given by the Rev H. E. J. Bevan, the Rev F. G. Given-Wilson, and Mr E. J. Rapson.

Members of the College who would like to receive year by year notice of the date of the Dinner are requested to send their names and addresses to one of the Secretaries, namely:—Ernest Prescott, 70, Cambridge Terrace, Hyde Park, W., and R. H. Forster, Members' Mansions, Victoria Street, S.W.

The following is a list of those present:

Chairman—The Right Hon. Leonard H. Courtney M.P.

G. G. Baily	R. H. Forster	W. L. Orgill
W. Baily	R. A. Gillespie	C. Pendlebury
A. B. Baldwin	Rev F. G. Given-Wilson	Dr J. Phillips
R. E. Baker	Dr L. G. Glover	Sir F. S. Powell, Bart.,
H. T. Barnett	Rev P. Green	E. Prescott
Rev J. F. Bateman	J. L. Harrison	E. J. Rapson
Rev Prof. Bevan	Col. J. Hartley	S. O. Roberts
H. M. Bompas Q.C.	Rev W. J. Harvey	F. A. Rose
Rev Prof. Bonney	Rev E. Hill	Rev R. P. Roseveare
E. J. Brooks	L. Horton Smith	W. N. Roseveare
A. M. Brown	Dr P. Horton Smith	E. Rosher
P. H. Brown	R. Horton Smith Q.C.	Rev T. B. Rowe
S. H. Burbury	R. J. Horton Smith	R. F. Scott
L. H. K. Bushe-Fox	Rev Harry Jones	B. A. Smith
A. P. Cameron	D. M. Kerly	Jason Smith
J. A. Cameron	Rev H. A. King	A. Strahan
W. H. Chaplin	R. H. Landor	J. J. H. Teall
O. Leigh Clare M.P.	E. L. Levett Q.C.	F. W. W. Tunstall
K. Clarke	J. J. Lister	Rev A. T. Wallis
G. E. Cruickshank	C. D. Lord	Benj. West
Rev Canon Denton	Rev Dr Lupton	Rev W. T. Whitechurch
Chancellor Dibdin	J. Lupton	G. C. Whiteley
Lewis Edmunds Q.C.	R. Marrack	G. T. Whiteley
C. D. Edwards	Rev Canon McCormick	Rev W. Allen Whitworth
Chancellor Ferguson	G. D. McCormick	Rev C. H. Wood
G. B. Forster	J. G. McCormick	W. A. G. Woods

Obituary.

JOHN HAVILAND DASHWOOD GOLDIE B.A.

The early death in April last of Mr J. H. D. Goldie has called forth many expressions of affection and regret, and nowhere have these been more sincere than in the College and University where he was so famous in his day. Mr J. H. D. Goldie was the eldest son of the Reverend Charles Dashwood Goldie, also a member of the College, and sometime Vicar of St Ives, Hunts. He was born at Horncastle in Lincolnshire, where his father was then Curate, 18 March 1849. In 1852 the Rev C. D. Goldie became Perpetual Curate of Colnbrook, near Slough in Buckinghamshire, and there he prepared his son for Eton, where he was entered as a King's Scholar in 1859. Forty years ago there was a great prejudice existent at Eton among the 'Oppidans,' as all but the seventy King's Scholars on the foundation are called, against the Collegers or 'Tugs,' the 'Collegers.' As a consequence the Collegers or 'Tugs,' as they were nicknamed, suffered numerous social disabilities. One in particular of these disabilities, was, that they were excluded from 'the boats.' Not that this prevented them from going on the river, for they had their own small boat club, but no matter how good oarsmen they might be, they were debarred by custom from rowing in any of the School boat races, or from taking part in the procession of eight-oared boats which then, as now, rowed up to Surley on the fourth of June. The first Colleger to break through this tradition was Mr R. G. Marsden, who afterwards came to St John's in October 1864, but after keeping two terms migrated to Oxford, being tempted by the offer of a Postmastership at Merton, and perhaps also by the run of success then attending the Oxford Boat. Mr Marsden stroked the Oxford Eight against Cambridge in 1867.

Goldie very nearly got into the Eton Eight in 1867. In 1868 he was a member of the Eton crew which went to Henley: a crew which was one of the fastest, if not the fastest Eton ever turned out. They were beaten by a short length for the

Grand Challenge Cup in the morning by the Thames R. C., time 7' 20", but won the Ladies' Plate in the afternoon in 7' 18". The presence of Goldie in this Eight was chiefly instrumental in breaking down the old tradition of the separation of 'Collegers' and 'Oppidans,' and in the succeeding year the present Sir John Edwards Moss, who was Captain of the Boats, arranged for the admission of Collegers to the Boats, and the last barrier between the two classes was broken down.

Goldie entered at St John's 5 October 1868, his College Tutor being Dr J. S. Wood, and commenced residence at once. His fame as an oarsman had preceded him to Cambridge, and his advent was hailed by all members of the L.M.B.C. with enthusiasm. At that time the fortunes of the Light Blue were at a very low ebb. For eight consecutive seasons the Oxford crews had proved invincible. At this juncture Mr George Morrison, who had rowed for Oxford for three years and had done his University much good service by coaching subsequent victorious crews, offered in the spirit of a true sportsman to give his services to the Cambridge University Boat Club, for the purpose of instructing them in the style he had been instrumental in instilling into the Oxonians. "In Goldie"—to quote from a criticism of the time—"a recent arrival at the University from Eton, that best of all rowing nurseries, Mr Morrison found ready-made one of the best strokes ever seen in any boat. He is a really honest, hard worker, for strength and finish the *beau idéal* of an oarsman." But material as the change for the better in the prospects of Cambridge was, the advent of Goldie was prevented from becoming altogether a case of *veni, vidi, vici* by two causes.

The first and foremost was the supreme excellence of the Oxford crew of 1869, one of the best, if not absolutely the best, of Oxford crews. The other cause which really extinguished the last chance Cambridge had of winning that year, was the sudden illness of one of the crew and the hasty substitution at the last moment of J. Still of Caius, at the important post of No. 7. Mr Still was a fine oarsman, but in 1869 he rowed practically untrained at three days' notice. The Dark Blues won by three lengths, making their ninth consecutive victory. Mr George Morrison continued his services for the 1870 crew. The same bait which tempted Marsden had been held out to

Goldie, a Postmastership at Merton. This, to the every Cambridge man, he had declined.

While the Cambridge crew were at Putney in 1870, the present Master of Selwyn, one day in the Pitt Club, composed the following epigram to the 'Chief of Pigs,' which seems to have been Goldie's nickname at that time, derived from the traditional name of 'Johnian Hogs'—

A Pig there was in days of yore,
His like was never seen before
At skill in sorting letters.
But we among our Porcine host,
A mightier prodigy can boast;
A man who has refused the post,
Postmastership of Merton.

Long may our Pigs like him decline
Their blood like sugar to refine,
By changing into *Oxon*.
And soon may we our Piggy view,
First past the *post a master* true;
Loud grunting wave his conquering blue,
Before his shouting *coxun*.

When the eventful day, 6 April 1870, drew near, the hopes of Cambridge ruled high. The betting, generally a guide to the
The crews started well; Cambridge, rowing 37 to Oxford's 39, steadily gained. At Chiswick Eyot, however, Darbishire the Oxford stroke made a determined spurt and worked his crew up level. To those following in the steamers it seemed as if Oxford were going to repeat the performance of previous years, and that Cambridge, after leading in the early part of the race, were to be beaten in the end. The betting at once altered to 6 to 4 on Oxford. But Goldie continued the even tenor of his way, the Oxford effort died out and Cambridge won. Speaking to a friend afterwards, Goldie said that when Darbishire came up with his spurt he felt he must quicken, but he had promised his crew he would not set a faster stroke than 37 and he stuck to his promise. He confessed it was a trying time when 2, 3, 4, 5 and 6 in the Oxford boat successively passed him, but first six came back, then five, then four, and he said to himself 'it is all right.' Such a reminiscence may seem trivial, but it illustrates what was Goldie's supreme excellence, his coolness and judgment. He knew from the

result of the practices that if he quickened, the crew would run the risk of going to pieces, and when a weaker man might have yielded to temptation and answered spurt with spurt, and so lost all, he did what his cooler judgment knew to be best and so won the day. Two other instances of this coolness may be mentioned. In the May Races at Cambridge in 1871, First Trinity were head of the river, L.M.B.C. second, and Third Trinity third. L.M.B.C. were rather the fastest boat, and had got within some two or three yards in the earlier days of the racing. On

were to do their very utmost at a fast stroke to Ditton, and trust to Providence to get over the rest of the course if they had not by then caught first Trinity. In the words of a member of that crew—"Just as we were starting I heard a very forcible exclamation from the stern. Instead of a very fast stroke we had a comparatively slow one, and it was evident Goldie had changed his tactics. We kept fairly away from Third Trinity, but scarcely got within our distance of First Trinity. At the end of the course we had hardly eased when Goldie cried out 'Ready all—Forward all—Row,' and at the third stroke broke his oar clean in two. 'There,' he said, 'I did that at the second stroke of the race.' He must have rowed with wonderful judgment when you remember how very much depended on his enormous strength in such a boat as ours. Against it is well known that he won his last Boat Race in 1872, with one of the bolts of his rowlock broken. It gave way at Hammer-smith, and from thence he had to row gingerly to the finish, merely contenting himself with setting the stroke. He used to wear the broken bolt on his watch chain afterwards.

To return to his boating career. He was President of the C.U.B.C. 1870-72, and stroked Cambridge to victory on the Thames in 1871 and 1872. He won the Colquhoun Sculls in November 1870, and had the satisfaction of taking his College Boat Head of the River on the fifth day of the Races (24 May) 1872, so that he rowed over as Head of the River on his last racing night on the Cam. With decorous reticence the *Eagle* of the time merely states "The rejoicings in St John's baffled description." Other successes fell to his share both in sculling, (though he never won the Diamond Sculls) and in rowing. He stroked the Leander crew to victory for the Grand Challenge Cup at Henley in 1875.

He was the first man who regularly adopted sliding on fixed seats while sculling; the seat of his breeches being of stout leather and the seat well greased. His time for the Colquhouns was in consequence very fast compared with the usual time at that period. After that date, he, in conjunction with P. Y. Hibbert of the L.M.B.C., conducted many experiments with sliding seats; in consequence of these the University Boat Race was ultimately rowed on sliding seats for the first time in 1873.

While at College his fame and popularity were great. He was a born ruler of men and governed his crews with a rod of iron. Yet, in the words of one who rowed with him, "He had a kind word or something encouraging for everyone, except, perhaps, a cox—but then no one ever troubled much about a cox's feelings."

He read classics with Mr Graves as his private tutor, who reports that it is possible that Goldie did not do much reading at Eton, at Cambridge he did next to nothing. As far as book learning was concerned he knew less when he went in for his Tripos than when he came up. But he had first-rate abilities, and a quick and keen appreciation of whatever he came across, and there seems to be no doubt that with an adequate amount of reading he might have taken a first class in the Tripos. He was a delightful companion—bright, genial, and humorous; nothing seemed to escape his eye either in men or in things. This was no doubt the source of his power as Captain of the L.M.B.C. and President of the C.U.B.C. He was not only a good oar himself, but an excellent judge of the character and capabilities of others, and he was a first-rate coach. When he came to Cambridge the rowing world was disorganised and discontented. Continual defeat had disheartened men, and this again affected the rowing. To all this Goldie put a speedy end, and round him as a real leader men rallied with confidence. He was, however, thought to be a little hard on men of his own College in choosing members of the Trial Eights. This was in great measure due to his scrupulous fairness and fear of being thought to favour his own College.

Goldie passed in the third class of the Classical Tripos of 1872 and took his B.A. degree a year afterwards on 20 March 1873, amidst a scene of great enthusiasm in the Senate House. The writer of this notice well remembers forming one of an

excited group of Johnians who escorted Goldie, with his father and mother, back to St John's and cheered loudly in the First Court, while the happy trio bowed their acknowledgements from a window of the rooms in the "Stag Staircase" where Goldie kept.

After leaving Cambridge, Goldie entered as a Student of the Inner Temple, 6 May 1872. He was an Assistant Master at Lancaster Grammar School under Mr Pryke for one year, from August 1872. His manliness and good sense, combined with his power of commanding the respect of others, made him an excellent Schoolmaster, while his Eton training made the work of teaching easy to him. After leaving Lancaster, he read in Chambers in London, at first with the late Mr J. H. Dart, the conveyancer, and afterwards with Mr M. Ingle Joyce. He was called to the Bar 7 June 1875. For some time after that he led the life of the comparatively briefless. He dabbled a little in journalism, his skill and fame as an oarsman causing his rowing criticisms to be much sought after by Editors. About this time he wrote an instructive paper on the Sliding Seat, which appeared in the *Rowing Almanack* for 1881; and he still kept up his connection with rowing, being Captain of the Leander R.C. in 1873 and 1876. In 1881 he became Treasurer of the Club, an office he held until a few months before his death. He was one of the first supporters of the Amateur Rowing Association; and he was Umpire at Henley in conjunction with Colonel Willan for the last thirteen years, except in 1888, after the death of his second wife, and in 1890, when he was abroad.

In 1881 he became Confidential Assistant to the late Mr James Watney M.P., in the management of Messrs Watney's business, the Stag Brewery, Pimlico. A rowing friend of the Watneys, who was consulted as to Goldie's capacity for such work, is reported to have given the following sententious testimonial, "I don't suppose he knows anything about brewing, but he knows everything about men. No one ever loafed under Goldie." When the brewing business was turned into a Limited Company, Goldie became Secretary to the Company, which post he held until his death. In the words of the Chairman of the Company, "During the time he was at the business, his integrity, his singleness of purpose, and his innate modesty found a natural response in the respect and affection of those with whom, and

for whom, he worked." His death, which occurred at 74, Marina, St. Leonard's, on the 12th of April last, was due to blood-poisoning, which led to a long and tedious illness. He was buried at Richmond on the 18th. Many old rowing friends were there, as well as many of the staff of the Brewery. The funeral, by his own desire, was of the simplest character, and, though it had been requested that no flowers should be sent, a broken oar, decorated with flowers, from Wheeler's Boat House, near Richmond Bridge, found a place beside the grave.

Goldie was twice married. First on 20 January 1874, at St Ives, Hunts, to Grace Miriam, daughter of the late William Christian Watson of the Bengal Civil Service. She died 7 April 1883. By this marriage he had three children, Barré, Claude John, and Grace Estelle; the eldest of whom was killed by a fall from the top of an omnibus. He married secondly on 6 January 1887 at Holy Trinity, West Hill, Wandsworth, Ethel Maude, eldest daughter of Robert Shuttleworth Gregson, of Hendon Lodge, Southfields, Wandsworth. She died 8 October 1887, leaving one daughter. Both his wives and his mother are buried at Richmond.

In the years 1881-83, in conjunction with Mr G. T. C. Treherne, of the O.U.B.C., Goldie compiled the *Record of the University Boat Race 1829-1880, and of the Commemoration Dinner 1881*. This interesting volume is a complete record of the Races, and of the "Old Blues" who took part in them. In the year 1872, at a meeting of the C.U.B.C. held on March 18, it was proposed by Mr C. S. Read, *President*, and carried unanimously that the services rendered to rowing in Cambridge by Mr J. H. D. Goldie should be publicly recognised. At a subsequent Meeting, held 6 March 1873, it was unanimously agreed that this object would be best effected by the erection of a bridge near *Charon's Ferry* which should be called THE GOLDIE BRIDGE. Charon, alas, ferrys no longer, at least in the upper world, and it may be explained to a later generation that the *Ferry* in question is the crossing by the *Pike and Eel* public house at Chesterton. To carry this resolution into effect an influential Committee was formed with the Marquis of Huntly as Chairman, and the Rev J. Porter, now Master of Peterhouse, and the Rev Joseph Prior, Fellow and Tutor of Trinity, as Treasurers. The Committee includes the names of many of the most prominent residents in Cambridge.

at that time. The Bridge was to have been capable of carrying horse and foot passengers, and by so getting rid of Ferry Boats and Grinds would have been a great convenience to rowing men and coaches. The Town Council of Cambridge, as owners of the Common, and the Parish of Chesterton were favourable to the proposal. Unfortunately there were legal difficulties. Sir Hardinge Giffard (now Lord Chancellor Halsbury) and Mr (now Lord Justice) Rigby were consulted, and considered it doubtful whether the Town Council as owners of the soil of the Common could legally allow the Bridge to be erected. The Town Council therefore stipulated that the promoters of the scheme should undertake to keep the Bridge in repair and indemnify the Council against all legal difficulties which might arise. This proved fatal to the scheme. In consequence, at a meeting held 19 November 1879, Mr E. P. Prest, of Jesus College, President C.U.B.C. proposed (Mr E. H. Morgan, of Jesus College, seconding) "That, as difficulties in obtaining the consent of the owners of the soil to the Goldie Bridge have arisen, which the Committee have found to be insuperable, the proposal to erect a Bridge in recognition of the services rendered to Rowing in Cambridge by Mr J. H. D. Goldie be finally abandoned, and that the Fund, subject to the consent of the Subscribers, be devoted to the erection of a University Boat House with which the name of Mr Goldie shall be associated." In accordance with this resolution a sum of between £600 and £700 was handed over to the University Boat Club, and with this and other moneys the present *Goldie Boat House* was built.

The writer of this notice has to acknowledge the valuable help of many of Goldie's old friends in helping him to draw up this notice of his career.

R. F. S.

REV A. W. SNAPE M.A.

The Rev A. W. Snape, Vicar of St Mary's, Bury St Edmund's, died on May 9. He was educated at Uppingham, and, on entering the College, read for the Mathematical Tripos with Dr Parkinson, but ultimately decided not to take the examination. He became B.A. in 1848 and M.A. in 1851. He worked with much success in South London from 1851 to 1874, after which he was appointed to the vicarage at Bury St Edmunds, where he passed the remainder of his life.

REV JOHN BRETTELE CANE M.A.

Mr Cane, who died at Tattingstone Rectory near Ipswich on the 4th of May, aged 67, was, in his day, one of the pluckiest and neatest oarsmen of the Lady Margaret, being stroke of the First Boat in 1849 and 1850. He rowed No. 3 in our boat which won "the Fours" in the October term of 1850, and won the Pairs the same term with Hudson, who was virtually winner of the Sculls a few days afterwards. After leaving College he did good work as an energetic country clergyman, and was for twenty-four years Rector of Weston, near Newark. In 1886 he became Rector of Tattingstone, where he supported all the good old Evangelical Societies, and from his bright and cheery manner became a special favourite with the younger members of his congregation. An old friend and contemporary of St John's, who, only last Easter week, had a delightful walk with him round his well-ordered parish, and a chat about their beloved old College, ventures to send this tribute of esteem and affection for insertion in the *Eagle*.

J. F. B.

REV WILLIAM GRIEVE WILSON M.A.

We regret to have to announce the death on the 21st of March at Forncett St Peter Rectory, Norfolk, of the Rev William Grieve Wilson at the age of 76.

The Rev W. G. Wilson was the son of the late Rev Edward Wilson of Congleton, Cheshire, where he was born in 1819. His early education was received partly from his father at the Grammar School at Congleton, and partly under his cousin, the late Canon Wilson, of Nocton, Lincolnshire (father of the present Archdeacon of Manchester) at King William's College, in the Isle of Man, from which he came to the College. He took a double first in 1842, when the Hon. G. Denman and Prof. Cayley headed the Triposes. He was elected Fellow of the College in March 1844. He held for a short time a second mastership at Kensington School. In the year 1847 he was presented by the Earl of Effingham to the Rectory of Forncett St Peter, where he remained for the rest of his life. He was a J.P. for the county of Norfolk; a member of various local societies, and for several years Rural Dean of Deepwade in the diocese of Norwich, resigning this in 1895 owing to failing health.

REV JOHN HENRY HOWLETT B.D.

The Rev John Henry Howlett, Rector of Meppershall, died after a brief illness on Wednesday, April 29th, at the age of 86 years. The late Rector of Meppershall was the eldest son of the Rev John Henry Howlett M.A. of Kensington, who was for 56 years Chaplain of Her Majesty's Chapel Royal, Whitehall. He was educated at Charterhouse and Felsted Schools. At the University he was Bell's Scholar and took his degree as 22nd Wrangler and second class in the Classical Tripos. He was elected a Fellow of the College 17 March 1834. He was Junior Dean of the College from 1841 to 1845. He was Junior Proctor for the year 1842 to 1843. In the year 1845 he was presented by the College to the Rectory of Meppershall in Bedfordshire, then vacant by the appointment of the Rev Henry Howarth to St

He was appointed Rural Dean of Shefford in 1869, and held this office until 1892, when his age compelled him to resign it. He was for 37 years a constant attendant at the Biggleswade Board of Guardians, for which he acted as Vice-Chairman.

His great work, in a material sense, was the restoration of the parish church. Parts of it were very old and actually unsafe when in 1875 he commenced the work by partially rebuilding the chancel. As soon as this was completed the restoration of the nave was taken in hand. This was found to be so ruinous that it was necessary to rebuild from the foundations.

Mr Howlett completed the 50th year of his incumbency as Rector in June 1895, in celebration of which event a stained glass window was placed in the west end of the church with a suitable inscription.



OUR CHRONICLE.

Easter Term 1896.

The Hon Sir Donald A. Smith LL.D., High Commissioner for the Dominion of Canada, and Chancellor of the McGill University, Montreal, has been made a Knight Grand Cross of the Most Distinguished Order of St Michael and St George. Sir Donald Smith received an honorary degree in 1887 during the Master's term of the office of Vice-Chancellor, and was invited to become a member of the College. He has since been one of our most generous benefactors.

Professor W. J. Sollas F.R.S. (B.A. 1874), formerly Fellow, has gone to the Pacific in command of the "Coral-reef Expedition" to the Ellice Islands.

The Rev Dr T. G. Bonney F.R.S., formerly Fellow and Tutor, has been appointed Tyndall Lecturer at the Royal Institution, London. He has recently been elected an Honorary Member of the Royal Irish Academy.

Professor G. D. Liveing F.R.S., Fellow of the College, has been appointed by the Government to visit and inspect the University Colleges throughout the country which receive a grant from the State.

Dr A. A. Kanthack, Fellow-Commoner, has gained the Jacksonian Prize of the Royal College of Surgeons for his essay on *Titanus*.

Mr J. Larmor F.R.S., Fellow of the College, has been elected President of the Association for the Improvement of Geometrical Teaching.

Mr E. H. Hankin (B.A. 1889), Fellow of the College, and formerly an editor of the *Eagle*, has been elected a Fellow of the University of Allahabad.

Mr A. W. Flux (B.A. 1887), Fellow of the College, has been appointed by the Victoria University a Governor of Nantwich Grammar School.

Professor W. F. R. Weldon F.R.S., late Fellow of the College, has been appointed by the Crown a Fellow of the University of London.

Professor Arthur Schuster F.R.S., late Fellow-Commoner of the College, has been specially elected a member of the Athenæum Club for his "distinguished eminence in science."

Mr R. W. Phillips (B.A. 1884) has been appointed an Examiner in Botany; and Mr J. E. Marr (B.A. 1879), Fellow of the College, an Examiner in Geology, for the Honour School of Natural Science at Oxford.

Mr E. W. Middlemast (B.A. 1886), Professor at the Engineering College, Madras, has been appointed Principal of the Government College, Rajahmundry, Godavegia District, Madras.

The following members of the College were elected to serve upon the General Council of the Bar at the Annual Election in May last: O. Leigh Clare (B.A. 1864), J. A. Foote (B.A. 1872), E. W. Garrett (B.A. 1873).

The memorial to Mr John William Dale (*Eagle*, 117) is to take the form of a Racquet Court at Tonbridge School; there is also to be a School Challenge Cup to be called the Dale Cup.

C. A. Knapp has been gazetted to a commission in the Royal Munster Fusiliers.

Ds F. Villy, late Hutchinson Student of the College, has been admitted to the degree of M.B.

F. J. Waldo M.A. M.D., Medical Officer of Health, Middle and Inner Temple, and St George's, Southwark, was called to the Bar at the Middle Temple on April 29.

At a College Meeting held on June 6, Dr Sandys, Mr Scott, Professor Macalister, and Mr Graves were re-elected members of the College Council.

J. L. Coe, Scholar of the College, has gained one of the University Bell Scholarships.

P. Greeves, Proper Sizar, has been awarded the Browne Medal for a Latin Epigram.

J. G. McCormick, Exhibitioner, has gained a Winchester Reading Prize.

The first Tyrwhitt Hebrew Scholarship, and the Mason Prize for Biblical Hebrew, have been awarded to Ds A. R. R. Hutton, Naden Divinity Student of the College.

On Tuesday, June 9th, the members of the College Kitchen staff presented the Steward (Mr Bateson), with a Smoker's table in view of his approaching marriage. An inscription on a silver plate records the occasion on which the presentation was made.

Admirers of Wordsworth—and there are probably very many such among the members of his College, will be glad to hear of an important work upon the poet's early history, entitled *La Jeunesse de William Wordsworth 1770—1798, Etude sur le 'Prelude,'* by Dr Emile Legouis of Lyons. Dr Legouis thus sums up the methods pursued in his work. 'To study Wordsworth's youth by the aid of this poetical autobiography' (the *Prelude*), 'to make known by direct translation or by analysis as much of this poem as possible, to annotate or supplement it by means of all other accessible kinds of evidence, such as various poems of Wordsworth, his correspondence and that of his friends: to fix allusions and give to particular facts their full value by placing them in an appropriate historical setting, to conclude with some chapters for which the *Prelude* has afforded only scantier hints, and in which the principal characteristics which will be shown by the work of the grown man are analysed separately—such is the object of this book.' It will be seen that M. Legouis set before himself a serious task, and he has accomplished it with admirable thoroughness. He shows a very remarkable knowledge of English and Continental literatures, and he uses his learning with the modesty and self-restraint of the scholar. It would be hard to find a book written by a foreigner upon an English author, so accurate in its details, so strong in its grasp of English character, so absolutely free from exaggeration, rhetoric, or burlesque. But above all, M. Legouis—and, in saying this, we have the authority of one of the profoundest Wordsworth scholars in the United Kingdom—has poured a flood of light on certain epochs in Wordsworth's mental history which had been only partially understood before. In particular may be mentioned a most interesting analysis of the language and style of Wordsworth's earliest poems, and the inevitable conclusion that Wordsworth, although already original in his observation of nature in regard to the form of his work, was deeply addicted to that 'Poetic Diction' and false taste against which he afterwards revolted. Still more striking is the demonstration that Wordsworth, in the time of his disappoi

held for several years the principles set forth in Godwin's *Political Justice* according to which man is to be treated as a creature of Pure Intelligence, and all that cannot be shown to be rational, whether in the institutions of society or the prejudices and instincts of the individual mind, is to be condemned. M. Legouis most ingeniously shows how the *Lyrical Ballads* mark the reaction against this doctrine. Henceforth to Wordsworth it is just that element in our natures which is not to be analysed by reason, it is just 'those obstinate questionings of sense and outward things,' which are the most precious inheritance of all, and the chief food of the poet's thought. The little maid in 'We are Seven' was only interest-

ing to him because she set reason at defiance. M. Legouis shows us more clearly than has been done before how very much was contributed by Coleridge to the formation of the later Wordsworthian philosophy, which is in such sharp contrast to Godwinism.

In M. Legouis' opinion the *Prelude* is the 'profoundest and most original' of all Wordsworth's poems. In enabling us to understand the poem better than we have hitherto done, M. Legouis affords a cheering indication of the gradual disappearance of the barriers of race which have hitherto prevented many great writers and thinkers, French and English, (and among them in a conspicuous degree, Wordsworth) from receiving their full meed of recognition from a foreign people. There can be no better omen for that future of peace and friendship between the great civilizing nations of Europe which we all pray for, than a growing sympathy between them in regard to the things of the mind. Of such a sympathy M. Legouis' book is a brilliant example.

The following University appointments of members of the College are announced:—Professor G. D. Liveing, Mr P. Lake, and Mr E. Clarke, to be Examiners for the Diploma in Agricultural Science; Dr C. Taylor, our Master, and Dr L. E. Shore to be members of the Syndicate on the admission of Women to Degrees in the University; Mr H. F. Baker to be Secretary of the Special Board for Mathematics; Dr W. A. Foxwell to be an Examiner in Medicine; and Dr J. Phillips to be an Examiner in Midwifery, for the M.B. Degree.

The following books by members of the College are announced:—*Analytic Psychology* (Swan Sonnenschein & Co.), by G. F. Stout; *Text-book of Palaeontology for Zoological Students* (Swan Sonnenschein & Co.), by T. T. Groom; *Elementary Palaeontology, invertebrate*, new edition (University Press), by H. Woods; *Manual of Psychology* (Clive), by G. F. Stout; *Simon Ryan the Peterite* (Fisher Unwin), by Dr A. Jessopp; *Intermediate Class-book of Physics* (Macmillan), by Dr A. Schuster; *Advanced Study and Research, a Guide for Students* (University Press), by Dr D. MacAlister, the course taken by the French R
Transformer, new edition (*Electrician* Company), by Dr J. A. Fleming; *The Frog*, sixth edition (Nutt), by the late Dr A. M. Marshall; *The Truth and the Witness* (Macmillan), by the Rev M. B. Williamson; *Poems on England's reunion with Christendom* (Catholic Truth Society), by Rev T. E. Bridgett; *Jewish Ideals* (Nutt), by J. Jacobs; *Random Roaming*, second edition (Fisher Unwin), by Dr A. Jessopp; *The Teacher's Handbook of the Bible* (Longmans), by Rev J. Pulliblack; *The Wealden Flora: Part ii, Gymnospermae* (British Museum Catalogue),
The attitude of the Church to some of the social problems of town life (University Press), by Canon W. Moore Ede.

The following ecclesiastical appointments are announced:

Names.	B.A.	From	To be
Norman-Lee, F. B. N.	(1881)	C. Gosport	Chaplain to the Forces, 3rd Class
Maish, R. H.	(1878)	C. St Botolph, Colchester	R. Foulness, Essex
Dandy, H. E.	(1886)	V. Bream, Gloucester	V. Kingswood, Bristol
Russell, C. D.	(1865)	R. Bleadon, Weston-super-Mare	V. St John's, Bootle, Liverpool
Elsee, H. J.	(1885)	C. St Andrew, Ancoats, Manchester	V. St George's, Bolton
Pitman, A. L.	(1877)	C. All Saints, Scarborough	Ci-in-Charge of St Marg't's, Braemar
Wharam, G. D.	(1878)	V. Rolleston, Newark	V. Newbarnes and Hawcoat, Barrow-in-Furness
Nicholl, L. H.	(1887)	C. Ludlow	Lecturer of Ludlow
Fisher, F. W.	(1883)	C. St Andrew, Stockwell	V. St Jude's, Peckham
Irving, T. H.	(1878)	C. Lindale in-Cartmel	Perpet. C. Lindale-in-Cartmel, Lanes.
Tobin, F.	(1872)		R.D. North Kington
Wilson, W. L.	(1872)	Loughton, Essex	V. Rumburgh-with-South Elmham, St Michael, Suffolk
Gruggen, G. S.	(1858)	V. St Peter the Great (Sub-deanery), Chichester	V. Ampport, Hants.

The following members of the College were ordained 'Deacon' at the recent Trinity Ordinations:

Name.	Diocese.	Parish.
Ellis, C.	Carlisle	St Michael's, Workington
Schroder, H. M.	London	St Mary Abbot's, Kensington
Winlaw, G. P. K.	Ripon	St Stephen's, Bowling
Pitkin, A. J.	St Alban's	St Peter's, St Alban's
Nicklin, T.	St David's	Llandinat, Carmarthenshire
Hibbert-Ware, G.	Truro	St Paul's, Penzance
Watkinson, G.	Wakefield	Coley, Halifax

The Commemoration Sermon this year was preached by the Rev Dr Bailey, Honorary Canon of Canterbury. We are permitted to quote from it the following extracts:

Our literary *Eagle* seems to me to have, together with keenness of eyes, the rare power of seizing on everything of every kind that can be brought into connexion with the College, or named after it, and turning it into mental food for the family of its readers. Amongst its diversified contents, there is one chapter which, to those who are advancing in life, or like myself have some-time passed fourscore years, is particularly touching; I mean the record in the Obituary of our brethren departed during the past year. Brought thus together and presented to the reader's eye, it is a long list, and every name carries with it its own memories. I must content myself with a selection of those known personally to myself, or otherwise remarkable for the good work they did in their several spheres of life.

Of some, indeed, I need say scarcely anything here, for their lives, and work, and death have been so vividly and fully described elsewhere; and yet their honoured names must not go by unmentioned; such are Professor

C. Cardale Babington, Bishop Josiah Pearson, George William Atlay, whose memories are links of the College with quiet, cultured the Colonies, and Missionary adventure in the high place of the field. The most Noble the late Marquis of Exeter carries us, by name and by memory, back to one of our illustrious members, his great ancestor, Burleigh. Others, whom I would now proceed to name, were all in the ranks of the priesthood; all served their generation during a long life (with one exception) by the counsel of God; all were distinguished, as true sons of the College, for laborious lives, efficiency, zeal, good judgment, high reputation, abundant fruit—the glory of God and the welfare of their fellow creatures, and yet each his own sphere of distinction. Three of them were taken from us in the month of August last.

Michael Ferreeb Sadler has received in the *Eagle* a notice of the chief events of his life, and of the numerous publications which he issued. It is due to his memory that the distinctive marked causes of the great influence he exercised should be noticed also. At the very beginning of his ministrations in London his preaching attracted men of high attainments. There was something in it which showed that the preacher had a master's grasp of the doctrine he taught. We are told that this was still more evident in his conduct of a Bible Class; and it is one of the characteristics of his well-known book, "Church Doctrine, Bible Truth," which passed through forty-five large editions, and brought over by conviction great numbers of Nonconformists to the Church. He was offered in 1869 the Bishopric of Montreal, carrying with it the further dignity of Metropolitan, but thought right to decline it, for he loved the position and work of a parish priest. His character was marked by deep humility and tender-heartedness.

Francis Whaley Harper departed this life four days after his brother Johnian, though several years his senior. He was the coterminal and bosom friend of him, whom it was my happiness to know as my own first College friend, Thos. Whytehead. One of his distinguished pupils has told me of his brilliancy, success, and special methods as a private tutor after his degree. But the great work of his life was done at Selby in Yorkshire. The miserably small income of the benefice, and the heavy arrears of work to be wiped off, were to him inducements to enter upon it when it was in God's Providence put before him. And the thirty-eight years of his hard labour and consistent example there bore these abundant fruits:—the establishment of daily service, the restoration of the large and magnificent monastic church (the only complete one remaining in Yorkshire), the building of large schools and of course of the parish. He was made a Prebendary of York in due time. Increasing infirmities obliged him to resign his living. But when, seven years after, he was taken to his last resting place in his old parish, the scene of the gathering of crowds of men, women, and children, all of the working class, bore eloquent testimony to the lasting efficacy of his pastoral labours.

Once more, five days later, *John Matthew Brackenbury* rested from his labours, his being not pastoral but educational. He was regarded as the most conspicuously successful teacher of his day in the military school at Wimbledon, where his chief work was done. We are told he was generous and kindly in his nature, and though he had travelled widely in Europe, he was entirely free from self-conceit, and modest in his estimate of himself.

Richard Graham Marsh died young—only 42 when his ministry was closed. But that ministry left deep roots in the characters of those amongst whom it was exercised. And his own character was just of that sort which has been born

spirit which has animated the College in former years—"quiet, unostentatious, moderate, though decided Churchmanship," with readiness to adopt various methods of accomplishing desired ends. We do not wonder at the strong affection shown him in life and after his death.

Thomas Bucknell Lloyd is a man to be mourned, not only in his old College, but in the diocese wherein he lived and worked throughout his whole life. As a grandson of Bishop Butler, he seemed virtually to belong to us.

And his life shows him to be inspired by the like elements of character which we have had already occasion to notice; well-balanced judgement also, and strong common sense, which knew how to wait as well as to hasten, so that his was a growing influence, his preferment, first as Prebendary and then as Archdeacon, extending it far and wide.

Richard Farquhar Wise, Canon of S. Columba in the Cathedral of Truro, besides his beneficial work during a long Incumbency in the Parish of Ladack, was a more public benefactor in his munificent gifts to the new Cathedral—including a handsome pulpit and a second donation of £5000. His social reputation may be gathered from the fact of his having been for many years Chairman of the Truro Board of Guardians.

John George Taylor was one of those who, while making little stir in the world, have done much to uphold the faith of Christ crucified, and to make the Church of England a living power. His ministry was wholly passed in the little village of White Colne in Essex, and he was known in all the neighbourhood for earnest, unobtrusive piety, strong common sense, and a love-winning kindness of heart. His living was worth £100 a year. Surely a pattern was he for 48 years of contentment.

John Haviland Dashwood Goldie has left a name behind him that will not soon die either in his College or in his University, as the Captain Goldie who retrieved our fortunes on the river.

John Henry Howlett, over fifty years Vicar of Meppershall. When at a meeting he was increasingly looked up to as one who would say the last and decisive word. He was therefore exactly in his place when appointed Chairman of the Shrewsbury School Governors, in succession to the late Lord Powys and (before him) of Dr Bateson.

William Grieve Wilson is another, and more recent loss. A man of influence not only in his own parish, but as a Justice of the Peace in the neighbourhood, and much respected in both.

I must gratify my own feelings by the brief mention of yet one more name. *Samuel Adcock Ellis*, Vicar of Long Itchington Warwickshire, was my friend of very nearly 60 years' standing, and with an admirable parish pastor of his flock in spiritual and natural respect, cherishing, at the same time, the warm affection to his old College which every Johnian should feel. All these were men of sterling worth, all have left their deep mark for good behind them, and an honoured memory and example for us who survive them.

And how can I now bring to a close what I have said to-day more appropriately than by repeating the words with which I introduced the Commemoration Sermon I was honoured to preach twenty-four years ago?

"Therefore, now, O Lord God, let it please Thee to bless the home of Thy servants, that it may continue for ever before Thee; and with Thy blessing let the home of Thy servants be blessed for ever."

LADY MARGARET BOAT CLUB.

President—Dr. Sandys. *Permanent Treasurer*—Rev. H. T. E. Barlow. *First Captain*—R. Y. Bonsey. *Second Captain*—F. Lydall. *Hon. Sec.*—O. F. Diver. *Hon. Treas.*—A. C. Scoular. *First Lent Captain*—E. W. Airy. *Second Lent Captain*—P. L. May. *Additional Captain*—J. C. Matthews.

Magdalene Pairs—

1ST ROUND.

A. S. Bell and W. J. Fernie (Trinity Hall) beat A. C. Scoular and E. W. Airy (L.M.B.C.)

H. Brown and H. A. Game (1st Trinity) rowed over.

FINAL.

A. S. Bell and W. J. Fernie beat H. Brown and H. A. Game.

Scoular and Airy drew away at the start, rowing a faster stroke than their opponents. Bell and Fernie began to gain

after 1st Post Corner, and won by 100 yards in the good time of 8 mins. 14 secs.

Lowe Double Sculls—

1ST ROUND.

H. B. G. Macartney and J. F. Beale (1st Trinity) beat A. L. Hodgson and H. Kellgran (1st Trinity).
A. S. Bell and W. J. Fernie (Trinity Hall)

FINAL.

A dead heat between Macartney and Beale and Bell and Fernie.

The first race was an easy win for Beale by 40 yards. The final heat was a most exciting race, neither pair having any advantage at any time. The pistols were fired simultaneously. The prize was divided.

At a General Meeting held on June 8th, the following officers were elected for the October term:

First Captain—O. F. Diver. *Second Captain*—E. W. Airy. *Hon. Sec.*—H. E. H. Oakeley. *Hon. Treas.*—P. L. May. *First Lent Captain*—J. C. Matthews. *Second Lent Captain*—H. E. Roberts. *Additional Captain*—R. F. C. Ward.

THE MAY RACES.

The first boat succeeded in bumping Third Trinity on the first night. They gained steadily all the way, going very well in the Long Reach. The bump was made at Morley's Holt. The boat never went quite so well again as on the first night, and did not gain much on First Trinity at any time. There was never any fear from Emmanuel.

The second boat started badly on the first night, and had an exciting race with Trinity Hall III., but succeeded in keeping away. On the two following nights they had not much trouble; but owing to Trinity Hall III. being bumped by King's on the third night, they had a hard struggle on the last night. They had almost overtaken Jesus I. at Grassy, and from that time were continually trying to make the bump, but unsuccessfully, for King's came up rapidly in the Long Reach, and bumped the second boat shortly before the Railway Bridge. Seven had broken his stretcher at Grassy, which probably partly accounted for the unfortunate result. The first boat is now 3rd on the river, a position it has not held since 1881. The second boat ended 12th.

The crews were as follows:—

First Boat.		st. lb.	Second Boat.		st. lb.
1	H. E. Roberts (bow)	11 4	2	B. L. Hall (bow)	10 9
2	R. F. C. Ward	11 0	3	G. T. M. Evans	11 2
3	E. W. Airy	12 6	4	G. A. Kempthorne	11 1
4	P. L. May	12 12	5	H. N. Matthews	11 6
5	O. F. Diver	12 6	6	J. C. Matthews	12 6
6	R. Y. Bonsey	12 8	7	A. C. Pilkington	11 10
7	H. E. H. Oakeley	11 0	8	E. C. Taylor	10 8
	L. H. K. Bushie-Fox (str)	11 4		C. G. Potter (stroke)	11 12
	H. P. Hope (cox)	8 9		R. W. H. S Hudson (cox)	7 9

CRICKET CLUB.

President—J. R. Tanner, Esq., M.A. *Treasurer*—G. C. M. Smith, Esq., M.A. *Captain*—C. D. Robinson. *Hon. Sec.*—J. G. McCormick. *Com. mittee*—F. J. S. Moore, K. Clarke, G. D. McCormick, H. P. Wiltshire.

We have had a very successful season on the whole, although the XI. collapsed badly against Jesus and Pembroke. Nearly all the inevitable 'draws' were greatly in our favour, while the chief fixture on the card, *i.e.*, *v.* Trinity, was a moral victory.

The brunt of the batting has fallen on F. J. S. Moore, J. F. Skrimshire, J. G. McCormick, and G. B. Norman; and the averages throughout are exceptionally high.

In the bowling department K. Clarke has the best average, although J. H. Hayes has done the lion's share, and captured 58 wickets for 6 each—an excellent analysis considering the hard wickets. G. D. McCormick and H. P. Wiltshire have often been useful.

The following have obtained their colours:—2nd year, G. B. Norman, G. H. Pethybridge; 1st year, W. A. Rix, S. C. Moseley.

Matches.

v. Trinity. Trinity 177; St John's 125 for 4 wickets (K. Clarke 46 not out, H. P. Wiltshire 5 wickets for 46).

v. Caius. Caius 202 for 8 wickets; St John's 123 for 1 wicket (J. G. McCormick 58 not out).

v. Jesus. Jesus 233 for 4 wickets; St John's 35.

v. Selwyn. Selwyn 117; St John's 184 for 1 wicket (J. G. McCormick 90 not out, G. B. Norman 56 not out).

v. Pembroke. St John's 81; Pembroke 255 for 7 wickets.

v. King's. King's 177; St John's 178 for 5 wickets (G. B. Norman 63 not out, J. H. Hayes 5 wickets for 29).

v. Hawks. St John's 233 (F. J. S. Moore 81); Hawks 56 for 2 wickets.

v. Christ's. Christ's 243; St John's 105 for 8 wickets (W. A. Rix 56 not out).

v. Magdalene. Magdalene 113; St John's 242 for 5 wickets (G. B. Norman 66).

v. Jesus. St John's 191 for 8 wickets (F. J. S. Moore 110 not out); Jesus 75 for 2 wickets.

v. Crusaders. Crusaders 206; St John's 158 for 4 wickets (J. G. McCormick 70 not out, K. Clarke 5 wickets for 40).

v. Trinity. St John's 405 for 6 wickets (J. G. McCormick 126, J. F. Skrimshire 108, F. J. S. Moore 84); Trinity 250 and 66 for 3 wickets.

v. Trinity Hall. St John's 262 for 7 wickets (G. B. Norman 107, W. A. Rix 52); Trinity Hall 81 for 8 wickets.

v. Caius. St John's 248 for 5 wickets (F. J. S. Moore 68, J. H. Hayes 8 wickets for 78); Caius 147.

v. Emmanuel. St John's 255 and 157 for 4 wickets (H. Reeve 5 wickets for 11 runs); Emmanuel 214 and 120.

v. King's. King's 200; St John's 209 for 2 wickets (J. G. McCormick 77, C. D. Robinson 61 not out).

v. Pembroke. Pembroke 235 for 7 wickets; St John's 156 for 8 wickets (J. F. Skrimshire 93).

Characters.

C. D. Robinson has not been so successful with the bat owing to the worries of examination, but on occasions has shown that he still retains some of his old form. Really first-class wicket-keeper, but has not been able to act in that capacity owing to bruised hands. As a captain, has been most successful, setting his team an excellent example in the field; should learn to win the toss oftener.

F. J. S. Moore—A very good bat, with a number of strokes on both sides of the wicket. Has scored very heavily this year, and should have had further trial after his successful *debut* in the Yorkshire match. Has quite a style of his own.

J. G. McCormick—A very fine bat, scoring freely when set on any kind of wicket. Has had a most successful season. Should restrain a tendency to hit too early in his innings. Good field, and has kept wicket with moderate success.

K. Clarke—A very good bat, with very fine strokes, especially on the off-side. Has had no luck this year in batting, but has bowled very well. As a field he has no "superior."

J. S. Skrimshire—A fine bat, scoring very freely on both sides of the wicket. A good field, but apt to get careless.

G. D. McCormick has bowled with moderate success, but would be very good if he had more command over the ball. His batting and fielding leave room for improvement.

J. H. Hayes has been by far our most successful bowler. Has always taken wickets and kept his end up. Has had few opportunities of shewing his batting powers. Moderate field.

G. B. Norman—Very good bat with sound defence, and has scored most consistently. Has a nasty flourish, which he would do well to get rid of. Good field, especially in the deep.

G. H. Pethybridge—Pretty left-hand bat, but shaky at starting. Good and energetic field.

W. A. Rix—Good hard-hitting bat, but lacks defence. Useful bowler. Should try and move with more care and alacrity in the field.

S. C. Moseley—Hard-hitting bat, but should learn to hit the right ball. Might do better in the field if he were less nervous.

Batting Averages:

Name.	No. of Innings.	No of Runs.	Highest Score.	Times not out.	Average.
J. G. McCormick	13	495	126	3	49.5
F. J. S. Moore	13	549	110*	2	49.0
G. B. Norman	15	465	107*	4	42.2
J. F. Skrimshire	9	320	108	0	35.5
W. A. Rix	12	260	56	3	28.9
C. D. Robinson	9	191	61*	1	23.8
G. H. Pethybridge	10	135	44	3	19.3
K. Clarke	13	205	46*	2	18.6
S. C. Moseley	11	138	32	2	15.3
G. D. McCormick	10	104	24	1	11.1
J. H. Hayes	4	13	9	0	3.3

* Signifies not out.

Also batted:—C. S. P. Franklin 37, H. P. Wiltshire 10, H. Reeve 98, F. E. Edwards 35.5.

Bowling Averages:

Name.	Overs.	Maidens.	Runs.	Wickets.	Average.
K. Clarke	94	31	263	17	15.4
J. H. Hayes	318	44	960	58	16.5
W. Rix	110	27	281	15	18.7
G. D. McCormick	213	45	641	25	25.6
H. P. Wiltshire	76	18	212	6	35.0
F. J. S. Moore	27	8	99	2	49.5

LACROSSE CLUB.

Captain—W. T. Clements. *Hon. Sec.*—A. D. Smith.

During this term we have had a few practices, which were well attended.

Congratulations to Lupton and Clements on their play in the International match.

We shall miss Lupton very much in the Lacrosse field, and it will be almost impossible to fill his place in the team. We wish him every success in his scholastic duties.

THEOLOGICAL SOCIETY.

LENT TERM.

President—C. A. M. Evans. *Treasurer*—J. R. Foster. *Hon. Sec.*—M. Hornibrook. *Committee*—Rev E. H. Gomes and E. H. Keymer.

The meetings were as follows:—

Jan. 31—In J. R. Rawcliffe's rooms. Subject—"Life of Bishop Fisher," by H. M. Schroder B.A.

Feb. 7—In W. A. Gardner's rooms. Subject—"Some thoughts suggested by the methods of our Lord's teaching," by Rev E. H. Gomes.

Feb. 21—In C. E. Nutley's rooms. Subject—"Christianity and modern Unbelief," by W. Kingsley Kefford.

Feb. 28—In A. L. Woffindin's rooms. Subject—"The Resurrection," by Prof. H. E. Ryle D.D.

March 6—In C. A. M. Evans' rooms, a Social meeting.

EASTER TERM.

President—Rev E. H. Gomes. *Treasurer*—C. E. Nutley. *Hon. Sec.*—W. Kingsley Kefford. *Committee*—H. J. Adams and A. D. Smith.

The meetings were as follows:—

May 15—In Rev E. H. Gomes' rooms. Subject—"The Council of Nicæa," by J. R. Foster.

May 22—In E. H. Keymer's rooms. Subject—"The Gift of the Holy Spirit at Pentecost," by the Rev J. H. B. Masterman B.A.

May 27—In P. Belshaw's rooms. Subject—"The Christology of the early chapters of the Book of the Acts," by the Rev F. H. Chase D.D.

June 5—In A. D. Smith's rooms, a Social meeting.

COLLEGE MISSION.

The last *Eagle* recorded the munificent gift of the Master by which it became possible to take in hand the work of providing rooms for boys and girls' clubs at the Walworth Mission. When the plans were being prepared by the architect,

Mr Christian, it was found advisable to enlarge the original scheme. The addition of a third storey would give good rooms for the use of the two Junior Missioners and undergraduates visiting Walworth. It would enable us to give up 6, Chatham Place, and so save rent of £36. The two considerations—better and so more healthy accommodation for the Missioners, and the saving in annual charges—induced the Committee to face the additional expense involved. The case now stands thus—a builder's tender for £1150 has been accepted, and the work has been begun. To the £1150 must be added the architect's fee and the cost of fittings, etc. £1300 will be wanted altogether. Towards this, £810 has been received or promised. We ask the friends of the Mission to give us this £500 on the undertaking: that this is the last call for buildings the present generation of Johnians will ever know. It has been suggested that the block of buildings be called Bishop Fisher's hostel. It is in accordance with the fitness of things that a building named after Bishop Fisher should stand hard by the Lady Margaret Church and Vicarage in the St John's College Mission. Subscriptions may be paid to the account of the St John's College Mission with Messrs. J. Mortlock & Co., Cambridge; or the Treasurer, Dr Watson, St John's College, Cambridge.

The Cambridge *something* which the Bishop of Rochester asked for his diocese in the Lent term has not yet taken definite shape. The matter has not been allowed to fall to the ground; a committee has been at work, and it is possible that the Trinity Court may be converted into a Cambridge house.

THE LIBRARY.

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

Donations and Additions to the Library during
Quarter ending Lady Day 1896.

TODJUNTER DONATION.

- Bernoulli (Joh.). Opera Omnia. 4 Tom. 4to. Lausannæ, 1742.
— (Jacob). Opera. 2 Tom. 4to. Genevæ, 1744.
London Mathematical Society. Proceedings. Vols. I-X. January 1865—
November 1879.
Riccardi (P.). Biblioteca Matematica Italiana. 2 Vol. (11 Fasc.) 4to.
Modena, 1870-80.
Galilei (Galileo). Opere. 3 Tom. 4to. Firenze, 1718.
Newton (Isaac). The First Three Sections of Newton's Principia. With
Notes by Percival Frost. 8vo. Lond. 1878.
Correspondence of Scientific Men of the 17th Century, including Letters of
Barrow, Flamsteed, &c. 2 Vols. 8vo. Oxford, 1841.
Libri (Guglielmo). Catalogue of the choicer Portion of the magnificent
Library of, sold by Auction 1st August 1859.
— Catalogue of the extraordinary collection of MSS. formed by,
sold by Auction 28th March 1859.
— Catalogue of the reserved and most valuable portion of the
Collection of, sold by Auction 25th July 1862.
Avogadro (A.). Fisica de Corpi Ponderabili. 4 Tom. 8vo. Torino, 1837-
1841.
Juan (G.) et Ant. de Ulloa. Voyage historique de l'Amerique Meridionale.
2 Tom. 4to. Amst. et Leip. 1752.
Hobbes (Thos.). Opera Philosophica quæ Latine scripsit omnia. Studio
Gul. Molesworth. 5 Tom. 8vo. Lond. 1839-45.
— English Works. Edited by Sir Wm. Molesworth. 11 Vols. 8vo.
Lond. 1839-45.
D'Alembert (Jean le Rond). Oeuvres philosophiques, historiques et litté-
raires. 18 Tom. 8vo. Paris, 1805.
Degerando (J. M.). Histoire comparée des Systèmes de Philosophie. 2^{me}
Edition. 4 Tomes. 8vo. Paris, 1822-23.
— 2^{me} Partie. Histoire de la Philosophie moderne. 4 Tomes.
8vo. Paris, 1847.
Barberi (J. P.). Grand-Dict. Franç-Italien et Italien-Franç. Continué par
MM. Basti et Cerati. 2 Tom. 4to. Paris, 1854.
Freytag (G. W.). Lexicon Arabico-Latinum. 4 Tom. 4to. Halis Saxon.
1830-37.
Chambers (Sir R.). Catalogue of the Sanskrit MSS. collected during his
residence in India. fol. Lond. 1838.
Diccionario de la Lingua Castellana. Compuesto per la Real Academia
Española. 6 Tom. fol. Madrid, 1726-39.
Sewel (Wm.). A Compleat Dictionary, English and Dutch. Entirely
improved by Egbert Buys. 2 vols. 4to. Amst. 1766.
Williams (Monier). A Dictionary, English and Sanskrit. 4to. Lond. 1851.
— Sanskrit Manual. 12mo. Lond. 1862.
— A practical Grammar of the Sanskrit Language. 3rd Edit. 8vo.
Oxford, 1864.

Yates (Wm.). A Grammar of the Sanskrit Language. 8vo. Calcutta, 1820.
Wilson (H. H.). An Introduction to the Grammar of the Sanskrit Lan-
guage. 2nd Edit. 8vo. Lond. 1847.
Ballantyne (Jas. R.). Sanskrit Grammar. 3rd Edit. 8vo. Lond. 1865.
Vullers (J. A.). Institutiones Linguae Persicae. 8vo. Gissae, 1840.
Ibraheem (M. M.). A Grammar of the Persian Language. 4to. Lond. 1841.
Robinson's

Also works on Moral Science, Biography, Languages (chiefly
Sanskrit, Persian, Italian, and Spanish), &c., &c., amounting to
upwards of 1300 volumes.

Other Donations.

	DONORS.
St. John's College Mission. Annual Reports, 1883-94. 11.16.22	
*Caldecott (A.). On the Holy Trinity. A Sermon preached on Trinity Sunday, 1895, in the Chapel of St. John's College, Cam- bridge. 8vo. Camb. 1895	Rev. A. Caldecott.
Akinside[<i>sic</i>] (Mark). The Pleasures of Imagina- tion. 4th Edit. 8vo. Lond. 1744. Dd. 11.29	
St. Gravesande (Wm. J.). Mathematical Ele- ments of Natural Philosophy confirmed by Experiments, or an Introduction to Sir Isaac Newton's Philosophy. Translated into English by J. T. Desaguliers. 8vo. Lond. 1720. 6.23.80	Mr Brill.
Taylor (J. O. H.). Chess Brilliants. 8vo. Norwich, 1869. 10.13.78	
— Chess Skirmishes. 8vo. Norwich, 1889. 10.13.77	
Dufresne (Jean). Der Freund des Damespiels. 8vo. Wien, N.D. 10.16.41	
Chess Congress of 1862. A Collection of the Games played. Edited by J. Löwenthal. To which is prefixed Memoir of the British Chess Association by G. W. Medley. 8vo. Lond. 1864. 10.13.79	
Der Sechste Kongres des Deutschen Schach- bundes, Breslau, 1889. Herausg. von H. v. Gottschall, J. Meiger, u. H. Seger. 8vo. Leipzig, 1890. 10.13.80	Mr Pendlebury.
Staunton (H.). The Chess Tournament. 8vo. Lond. 1873. 10.13.83	
— The Chess Player's Handbook. 8vo. Lond. 1887. 10.13.84	
F. (J. M.). Le Jeu du Trictrac. 8vo. Paris, 1776. 10.13.82	
Plutarch's Lives of the noble Grecians and Romans. Englished by Sir Thos. North anno 1579. With an Introduction by Geo. Wyndham. Vols. V. and VI. 8vo. Lond. 1896. 8.12.91, 92	
Vida (M. H.). Poemata. 8vo. Lond. 1732. E.E.7-57	

- Beckford (W.). Italy, Spain, and Portugal; with an Excursion to the Monasteries of Alcobaca and Batalha. New Edition. 8vo. Lond. 1840. 10.32.48
- Maclaurin (C.). A Treatise of Algebra. 2nd Edit. 8vo. Lond. 1756. KK.9.58
- Fuller (Thos.).
Warre. 2nd Edit. fol. Camb. 1640. Q.4.39
- Guarinus (Guar.). Euclides adauctus & methodicus, Mathematicaque universalis. fol. Aug. Taur. 1671. L.6.8
- Marguerite de Navarre. L'Heptameron. Réimprimé par les soins de D. Jouaust. Avec une Notice par Paul Lacroix. 2 Tom. 8vo. Paris, 1879. 8.29.34.35
- The Heptameron. Newly translated, with an Essay upon the Heptameron, by George Saintsbury. 5 Vols. 8vo. Lond. 1894. 8.29.36.40
- Klein (F.). Ueber die Hypergeometrische Function. Vorlesung, gehalten im Wintersemester, 1893/94. Ausgearbeitet von E. Ritter. sm. 4to. Göttingen, 1894. 3.21.25
- Plücker (Julius). Gesammelte Wissenschaftliche Abhandlungen. Herausg. von A. Schoenflies und F. Pockels. 2 Bde. 8vo. Leipzig, 1895-6. 4.41*.9.10
- Cayley (Arthur). Collected Mathematical Papers. Vol. IX. 4to. Camb. 1896. 3.40.9
- Shakespeare (Wm.). The Life of Henry the Fifth. Edited by G. C. Moore Smith*. 8vo. Lond. 1896. 4.38.56
- Annual (The) of the British School at Athens. No. 1. Session 1894-5. 10.29.70
- *Theobald (F. V.). Notes on Poultry and Parasites (pp. 36-45 of "Journal of South-Eastern Agric. College, Wye, Kent," January 1896)
- *Seward (A. C.). Catalogue of the Mesozoic Plants in the Department of Geology, British Museum. The Wealden Flora. Part ii. 8vo. Lond. 1895. 3.26.15
- *Bonney (F. G.). Ice-Work, present and past. 8vo. Lond. 1896. 3.27.35
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